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# Śrī Rāmacaritamānasa

## With Hindi Text and English Translation

## (A Romanized Edition)




Gita Press, Gorakhpur

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# Śrī Rāmacaritamānasa

Or

[The Mānasa lake brimming over with the exploits of Śrī Rāma]

With Hindi Text, Transliteration and English Translation

[Revised Edition]

tvameva mātā ca pitā tvameva
tvameva bandhuśca sakhā tvameva
tvameva vidyā draviṇaṁ tvameva
tvameva sarvaṁ mama devadeva

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव॥

Gita Press, Gorakhpur, India

# Publisher's Note

Śrī Rāmacaritamānasa of Gosvāmī Tulasīdāsa enjoys a unique place among the classics of the world's literature. It is a fine specimen of most exquisite poetry and can compare favourably with the best poems of the world. It was considered to be the best work on Devotion by Mahātmā Gāndhī, the Father of the Nation. It is universally acclaimed by all classes of people from Bihar to Punjab and Jammu & Kashmir, and from the Himālayas to Gujarat and Maharashtra. In fact, over the years its vast popularity has spread throughout the country and abroad. In a moving tribute to the great saint, Bhārata Ratna Śrī C. Rājagopālacārī wrote :—

> "Tulasīdāsa made his vision of God into a concrete reality for the commonest of men around him. Tulasīdāsa could have made himself as grand or obscure as any philosopher, ancient or modern, for he had learning enough for it; but he was too pious to lose himself in that manner. His great love of the common folk enabled him to produce a work [Śrī Rāmacaritamānasa] that has stood the test of centuries like a rock among philosophers, pandits and lowly men and women".

This universal appeal of the immortal poem encouraged us to publish a faithful and accurate English translation of the book with the original text critically edited with utmost care on the basis of most authentic sources available and was published in Kalyana-Kalpataru (a monthly magazine in English, published by Gita Press) in its Annual Numbers 15, 16 and 17.

For the first time in 1968 it was published in a book form—the original text in Nāgarī with English translation. It was given a hearty welcome by the readers and since then several reprint have been brought out.

For quite some time we were being urged to bring out another edition with Romanized transliteration alongwith the original text in Hindi. It was a big job and required herculean efforts. Gita Press did it with the sole objective that those who cannot read Nāgarī script, especially those who have migrated from India and have settled abroad, as also people belonging to the South or Eastern India, may be benefited and enjoy the greatest epic of the world, alongwith their family members, friends and circle of devotees.

We thankfully acknowledge and appreciate the services rendered by Śrī J.P. Agarwal, former Controller of Examinations, Kurukshetra University, in preparing the present Revised Edition.

> 'May the story of Śrī Rāma and Sītā, the tears of Rāma's great brother Bharata, the devotion of Lakṣmaṇa and the perfection of Hanumān inspire and elevate our soul.' (C.R.)

**—Publisher**

# Śrī Rāmacaritamānasa

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# Procedure of Reciting the Rāmacaritamānasa

Those who undertake to read the Rāmacaritamānasa according to the correct procedure should before commencing the reading invoke and worship the author, Gosvāmī Tulasīdāsa, the sage Vālmīki, Lord Śiva and Śrī Hanumān, and then invoke the Divine Couple, Sītā and Śrī Rāma, alongwith Śrī Rāma's three divine brothers (Bharata, Lakṣmaṇa and Śatrughna), offer them the sixteenfold worship and meditate on them. The reading should be commenced after that.

## INVOCATION

तुलसीक नमस्तुभ्यमिहागच्छ शुचिव्रत । नैर्ऋत्य उपविश्येदं पूजनं प्रतिगृह्यताम्॥ १॥
ॐ तुलसीदासाय नमः।

"Obeisance to you, O Tulasīdāsa! Please come here, O saint of holy vows. Taking your seat in the south-west, accept this adoration. Obeisance to Tulasīdāsa."

श्रीवाल्मीक नमस्तुभ्यमिहागच्छ शुभप्रद । उत्तरपूर्वयोर्मध्ये तिष्ठ गृह्णीष्व मेऽर्चनम्॥ २॥
ॐ वाल्मीकाय नमः।

"Obeisance to you, O Vālmīki ! Pray come here, O bestower of blessings ! Take your seat in the north-east and accept my homage. Obeisance to Vālmīki."

गौरीपते नमस्तुभ्यमिहागच्छ महेश्वर । पूर्वदक्षिणयोर्मध्ये तिष्ठ पूजां गृहाण मे॥ ३॥
ॐ गौरीपतये नमः।

"Obeisance to You, O Spouse of Gaurī (Pārvatī) ! Pray come here, O mighty Lord. Kindly take Your seat in the south-east and accept my homage. Obeisance to the Spouse of Gaurī."

श्रीलक्ष्मण नमस्तुभ्यमिहागच्छ सहप्रियः । याम्यभागे समातिष्ठ पूजनं संगृहाण मे॥ ४॥
ॐ श्रीसपत्नीकाय लक्ष्मणाय नमः।

"Obeisance to you, O Lakṣmaṇa; please come here with your beloved consort (Urmilā). Kindly occupy the southern quarter of the altar, and accept my homage. Obeisance to Lakṣmaṇa with his consort."

श्रीशत्रुघ्न नमस्तुभ्यमिहागच्छ सहप्रियः । पीठस्य पश्चिमे भागे पूजनं स्वीकुरुष्व मे॥ ५॥
ॐ श्रीसपत्नीकाय शत्रुघ्नाय नमः।

"Obeisance to you, O Śatrughna ! Please come here with your beloved consort (Śrutakīrti). Seating yourself in the western quarter of this altar pray accept my homage. Obeisance to Śatrughna with his consort."

श्रीभरत नमस्तुभ्यमिहागच्छ सहप्रियः । पीठकस्योत्तरे भागे तिष्ठ पूजां गृहाण मे॥ ६॥
ॐ श्रीसपत्नीकाय भरताय नमः।

"Obeisance to you, O Bharata! Pray come here with your beloved consort (Māṇḍavī), Please sit down in the northern quarter of the altar and accept my homage. Obeisance to Bharata and his wife."

श्रीहनुमन्नमस्तुभ्यमिहागच्छ कृपानिधे । पूर्वभागं समातिष्ठ पूजनं स्वीकुरु प्रभो॥ ७॥
ॐ हनुमते नमः।

"Obeisance to you, O Hanumān! Pray come here, O mine of compassion. Please occupy the eastern quarter and accept my homage, O Lord! Obeisance to Hanumān."

अथ प्रधानपूजा च कर्तव्या विधिपूर्वकम् । पुष्पाञ्जलिं गृहीत्वा तु ध्यानं कुर्यात्परस्य च ॥ ८ ॥

The principal deity (Śrī Rāma accompanied by His Consort, Sītā) should then be worshipped with due ceremony. Taking flowers in the hollow of his or her palms the reader should meditate on the Supreme Deity (Śrī Rāma) in the light of the following verse:—

रक्ताम्भोजदलाभिरामनयनं पीताम्बरालङ्कृतं श्यामाङ्गं द्विभुजं प्रसन्नवदनं श्रीसीतया शोभितम्।
कारुण्यामृतसागरं प्रियगणैर्भ्रात्रादिभिर्भावितं वन्देविष्णुशिवादिसेव्यमनिशं भक्तेष्टसिद्धिप्रदम्॥ ९ ॥

"I ever adore Śrī Rāma, whose charming eyes resemble the petals of a red lotus, who is clad in yellow raiments and has a dark-brown form endowed with a pair of arms, who wears a cheerful countenance, is accompanied by Śrī Sītā, and is an ocean of nectar in the form of mercy, who is waited upon even by Viṣṇu, Śiva and others and is meditated upon alongwith His three brothers and other favourite attendants (Hanumān and others) and who grants the desire of His devotees."

आगच्छ जानकीनाथ जानक्या सह राघव । गृहाण मम पूजां च वायुपुत्रादिभिर्युतः ॥ १० ॥

"Please come, O Lord of Janaka's Daughter, alongwith Sītā and accept my homage with Hanumān (son of the wind-god) and others, O Scion of Raghu."

सुवर्णरचितं राम दिव्यास्तरणशोभितम् । आसनं हि मया दत्तं गृहाण मणिचित्रितम्॥ ११ ॥

"Occupy, O Rāma, this bejewelled seat of gold, offered by me, and spread over with an exquisite covering."

The Deity should then be worshipped with the sixteenfold equipage prescribed in the scriptures.*

ॐ अस्य श्रीमन्मानसरामायणश्रीरामचरितस्य श्रीशिवकाकभुशुण्डियाज्ञवल्क्यगोस्वामितुलसीदासा ऋषयः श्रीसीतारामो देवता श्रीरामनाम बीजं भवरोगहरी भक्तिः शक्तिः मम नियन्त्रिताशेषविघ्नतया श्रीसीतारामप्रीतिपूर्वकसकलमनोरथसिद्ध्यर्थं पाठे विनियोगः ।

"Of this story of Śrī Rāma, known by the name of "Mānasa-Rāmāyaṇa," Lord Śiva, sages Kākabhuśuṇḍi and Yājñavalkya and Gosvāmī Tulasīdāsa are the seers; Śrī Rāma united with His Consort, Sītā, is the deity; the name 'Rāma' is the seed; Devotion, which cures the disease of transmigration, is the Śakti (motive force or energy); and the object of this reading is to ward off all evils and accomplish all one's desires through the propitiation of Sītā and Śrī Rāma."

Then water should be sipped thrice with the recitation of the following Mantras one after another श्रीसीतारामाभ्यां नमः; श्रीरामचन्द्राय नमः and श्रीरामभद्राय नमः. Prāṇāyāma should also be performed with the recitation of the Bīja-Mantra sacred to Sītā and Śrī Rāma.

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* The sixteenfold equipage of worship consists of:—

1. Pādya (water for washing the feet with); 2. Arghya (water for washing the hands with); 3. Ācamanīya (water to drink); 4. Snānīya (water for performing ablutions for); 5. Vastra (raiment); 6. Ābhūṣaṇa (ornaments); 7. Gandha (sandal-paste); 8. Puṣpa (flowers); 9. Dhūpa (burning incense); 10. Dīpa (light); 11. Naivedya (food); 12. Ācamanīya (water for rinsing the mouth); (13) Tāmbūla (betel-leaves with other ingredients for cleansing and scenting the mouth); 14. Stava-Pāṭha (singing praises); 15. Tarpaṇa (water for slaking thirst) and 16. Namaskāra (salutation).

[XIII]

# KARANYĀSA

Karanyāsa consists in invoking and installing typical Mantras on the various fingers, palms and back of the hands. In Karanyāsa as well as in Aṅganyāsa the Mantras are treated as possessing a living form and it is these personified forms of the Mantras that the touched and greeted by citing the names of the particular limbs. Through this process the reciter himself is indentified with the Mantra and brought under the full protection of the Mantra-god. He is purified both externally and internally and is infused with divine energy. His spiritual practice runs a smooth course till the very end and proves beneficial to him.

The procedure of 'Karanyāsa' in this case is as follows:—

**जग मंगल गुन ग्राम राम के। दानि मुकुति धन धरम धाम के॥**

**अङ्गुष्ठाभ्यां नमः।**

(The hosts of virtues possessed by Rāma are a blessing to the world and the bestowers of Liberation, riches, religious merit and the Divine Abode).

Uttering these words the thumbs of both the hands should be touched with the index-fingers.

**राम राम कहि जे जमुहाहीं। तिन्हहि न पापपुंज समुहाहीं॥**

**तर्जनीभ्यां नमः।**

(Multitudes of sins dare not stand in the presence of those who utter the name 'Rāma' even while yawning.)

Uttering this the index-fingers of both the hands should be touched with the thumbs.

**राम सकल नामन्ह ते अधिका। होउ नाथ अघ खग गन बधिका॥**

**मध्यमाभ्यां नमः।**

(May Your appellation 'Rāma,' O Lord, excel all other divine names and play the role of a fowler in relation to birds in the form of sins.)

Uttering this the middle fingers of both the hands should be touched with the thumbs.

**उमा दारु जोषित की नाईं। सबहि नचावत रामु गोसाईं॥**

**अनामिकाभ्यां नमः।**

(Bhagavān Śrī Rāma makes the whole creation dance like a wooden doll, O Pārvatī.)

Uttering this the ring-fingers of both the hands should be touched with the thumbs.

**सन्मुख होइ जीव मोहि जबहीं। जन्म कोटि अघ नासहिं तबहीं॥**

**कनिष्ठिकाभ्यां नमः।**

(The moment a creature turns his/her face towards Me—(says the Lord)—the sins committed by it through millions of births are dissolved then and there.)

Uttering this the little fingers of both the hands should be touched with the thumbs.

**मामभिरक्षय रघुकुलनायक। धृत बर चाप रुचिर कर सायक॥**

**करतलकरपृष्ठाभ्यां नमः।**

(Protect me, O Lord of Raghus, holding, as You do, a mighty bow and an excellent arrow in Your hands.)

Uttering this the palms and backs of both the hands should be touched one after another each with the other hand.

# AṄGANYĀSA

In Aṅganyāsa the heart and other parts of the body are touched with all the fingers of the right hand joined together.

जग मंगल गुन ग्राम राम के। दानि मुकुति धन धरम धाम के॥

हृदयाय नमः।

Uttering this the heart should be touched with all the five fingers of the right hand.

Similarly the forehead should be touched after uttering the following line:—

राम राम कहि जे जमुहाहीं। तिन्हहि न पापपुंज समुहाहीं॥

शिरसे स्वाहा।

The tuft of hair on the head should then be touched after uttering the following line:—

राम सकल नामन्ह ते अधिका। होउ नाथ अघ खग गन बधिका॥

शिखायै वषट्।

After uttering the following line the right shoulder should be touched with the fingers of the left hand and vice versa:—

उमा दारु जोषित की नाईं। सबहि नचावत रामु गोसाईं॥

कवचाय हुम्।

After uttering the following line both the eyes should be touched with the finger-tips of the right hand:—

सन्मुख होइ जीव मोहि जबहीं। जन्म कोटि अघ नासहिं तबहीं॥

नेत्राभ्यां वौषट्।

After uttering the following line the right hand should be taken round the head counter-clockwise from the forehead to the back of the head and from the back to the forehead, and the palm of the left hand should be struck with the index and middle fingers of the right.

मामभिरक्षय रघुकुलनायक। धृत बर चाप रुचिर कर सायक॥

अस्त्राय फट्।

# DHYĀNA

The form of the Lord should then be meditated upon with the help of the following lines:—

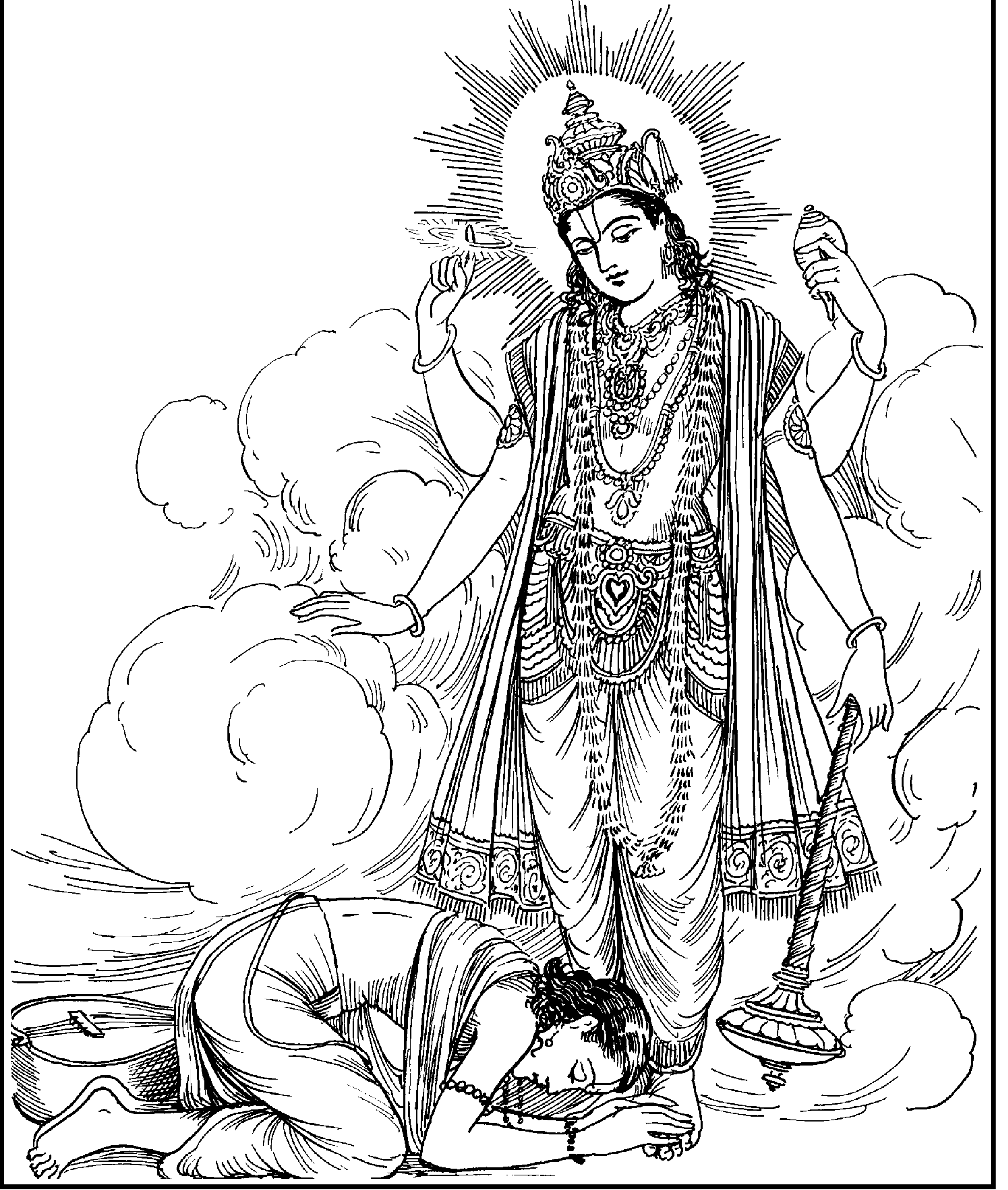
मामवलोकय पंकजलोचन। कृपा बिलोकनि सोच बिमोचन॥
नील तामरस स्याम काम अरि। हृदय कंज मकरंद मधुप हरि॥
जातुधान बरूथ बल भंजन। मुनि सज्जन रंजन अघ गंजन॥
भूसुर ससि नव बृंद बलाहक। असरन सरन दीन जन गाहक॥
भुजबल बिपुल भार महि खंडित। खर दूषन बिराध बध पंडित॥
रावनारि सुखरूप भूपबर। जय दसरथ कुल कुमुद सुधाकर॥
सुजस पुरान बिदित निगमागम। गावत सुर मुनि संत समागम॥

कारुनीक ब्यलीक मद खंडन। सब बिधि कुसल कोसला मंडन॥
कलि मल मथन नाम ममताहन। तुलसिदास प्रभु पाहि प्रनत जन॥

(Look at me, O Lord with lotus-like eyes! You rid the devotee of sorrow by Your gracious look. You are swarthy of hue like the blue lotus, O Hari, and a bee as it were drinking in the nectarean love of the lotus-like heart of Lord Śiva (an avowed enemy of the god of love). You crush the might of the demon hosts, delight the sages and saints and wipe out sins. You are a mass of fresh clouds for the crop in the form of the Brāhmaṇas (the gods on this earth), the refuge of the forlorn and a befriender of the humble. You relieve the burden of the earth by the enormous strength of Your arm and are an adept in killing the demons Khara, Dūṣaṇa and Virādha. An enemy of the demon king Rāvaṇa and bliss personified, You are the noblest of kings. Glory to You, who are as moon to the lily-like race of Daśaratha. Your bright glory is known to the Purāṇas, Vedas and Tantras, and is sung by gods, sages and the assemblages of saints. Full of compassion, You crush false pride and are perfect in everyway, O ornament of Ayodhyā! Your Name wipes out the impurities of this sinful age and curbs the feeling of meum. Protect this humble devotee, O Lord of Tulasīdāsa!)



## Nārada—Immune from Māyā



तब मुनि अति सभीत हरि चरना। गहे पाहि प्रनतारति हरना॥

**taba muni ati sabhīta hari caranā, gahe pāhi pranatārati haranā.**

ॐ

# Śrī Rāmacaritamānasa

**(The Mānasa lake containing the exploits of Śrī Rāma)**

## Descent One

## (Bāla-Kāṇḍa)

श्लोक

**वर्णानामर्थसंघानां रसानां छन्दसामपि।**
**मङ्गलानां च कर्त्तारौ वन्दे वाणीविनायकौ॥ १॥**

Śloka

**varṇānāmarthasaṁghānāṁ rasānāṁ chandasāmapi,**
**maṅgalānāṁ ca karttārau vande vāṇīvināyakau.1.**

I reverence Sarasvatī, the goddess of speech, and Lord Gaṇeśa, the originators of sounds represented by the alphabet, of the multitudes of objects denoted by those sounds, of poetic sentiments as well as of metres, and the bestowers of all blessings. (1)

**भवानीशङ्करौ वन्दे श्रद्धाविश्वासरूपिणौ।**
**याभ्यां विना न पश्यन्ति सिद्धाः स्वान्तःस्थमीश्वरम्॥ २॥**

**bhavānīśaṅkarau vande śraddhāviśvāsarūpiṇau,**
**yābhyāṁ vinā na paśyanti siddhāḥ svāntaḥsthamīśvaram.2.**

I greet Goddess Pārvatī and Her consort, Bhagavān Śaṅkara, embodiments of reverence and faith, without whom even the adept (Siddhas) cannot perceive God enshrined in their very heart. (2)

**वन्दे बोधमयं नित्यं गुरुं शङ्कररूपिणम्।**
**यमाश्रितो हि वक्रोऽपि चन्द्रः सर्वत्र वन्द्यते॥ ३॥**

**vande bodhamayaṁ nityaṁ guruṁ śaṅkararūpiṇam,**
**yamāśrito hi vakro'pi candraḥ sarvatra vandyate.3.**

I make obeisance to the eternal preceptor in the form of Lord Śaṅkara, who is all wisdom, and resting on whose brow the crescent moon, though crooked in shape, is universally adored. (3)

**सीतारामगुणग्रामपुण्यारण्यविहारिणौ।**
**वन्दे विशुद्धविज्ञानौ कवीश्वरकपीश्वरौ॥ ४॥**

**sītārāmaguṇagrāmapuṇyāraṇyavihāriṇau ,**
**vande viśuddhavijñānau kavīśvarakapīśvarau.4.**

I pay homage to the king of bards, Vālmīki, and the chief of monkeys, Hanumān, of pure intelligence, both of whom sport in the holy woods in the shape of glories of Sītā and Śrī Rāma. (4)

**उद्भवस्थितिसंहारकारिणीं क्लेशहारिणीम्।**
**सर्वश्रेयस्करीं सीतां नतोऽहं रामवल्लभाम्॥ ५ ॥**

**udbhavasthitisaṁhārakāriṇīṁ kleśahāriṇīm,**
**sarvaśreyaskarīṁ sītāṁ nato'haṁ rāmavallabhām.5.**

I bow to Sītā, the beloved consort of Śrī Rāma, who is responsible for the creation, sustenance and dissolution of the universe, removes afflictions and begets all blessings. (5)

**यन्मायावशवर्त्ति विश्वमखिलं ब्रह्मादिदेवासुरा**
**यत्सत्त्वादमृषैव भाति सकलं रज्जौ यथाहेर्भ्रमः।**
**यत्पादप्लवमेकमेव हि भवाम्भोधेस्तितीर्षावतां**
**वन्देऽहं तमशेषकारणपरं रामाख्यमीशं हरिम्॥ ६ ॥**

**yanmāyāvaśavartti viśvamakhilaṁ brahmādidevāsurā**
**yatsattvādamṛṣaiva bhāti sakalaṁ rajjau yathāherbhramaḥ,**
**yatpādaplavamekameva hi bhavāmbhodhestitīrṣāvatāṁ**
**vande'haṁ tamaśeṣakāraṇaparaṁ rāmākhyamīśaṁ harim.6.**

I adore Lord Hari, known by the name of Śrī Rāma, who is superior to and lies beyond all causes, whose Māyā (illusive power) holds sway over the entire universe including gods from Brahmā (the Creator) downwards and demons, whose presence lends positive reality to the world of appearances—even as the false notion of a serpent is entertained with reference to a rope—and whose feet are the only bark for those who are eager to cross the ocean of mundane existence. (6)

**नानापुराणनिगमागमसम्मतं यद् रामायणे निगदितं क्वचिदन्यतोऽपि।**
**स्वान्तःसुखाय तुलसी रघुनाथगाथाभाषानिबन्धमतिमञ्जुलमातनोति॥ ७ ॥**

**nānāpurāṇanigamāgamasammataṁ yad rāmāyaṇe nigaditaṁ kvacidanyato'pi,**
**svāntaḥsukhāya tulasī raghunāthagāthābhāṣānibandhamatimañjulamātanoti.7.**

For the gratification of his own self Tulasīdāsa brings forth this very elegant composition relating the story of Śrī Raghunātha, which is in accord with the various Purāṇas, Vedas and the Āgamas (Tantras), and incorporates what has been recorded in the Rāmāyaṇa (of Vālmīki) and culled from some other sources. (7)

सो०— **जो सुमिरत सिधि होइ गन नायक करिबर बदन।**
**करउ अनुग्रह सोइ बुद्धि रासि सुभ गुन सदन॥ १ ॥**

So.: **jo sumirata sidhi hoi gana nāyaka karibara badana,**
**karau anugraha soi buddhi rāsi subha guna sadana.1.**

May Lord Gaṇeśa, the leader of Śiva's retinue, whose very thought ensures success, who has the head of a beautiful elephant, who is a repository of wisdom and an abode of virtuous and benign qualities, shower his grace on me. (1)

**मूक होइ बाचाल पंगु चढ़इ गिरिबर गहन।**
**जासु कृपाँ सो दयाल द्रवउ सकल कलि मल दहन॥ २॥**

**mūka hoi bācāla paṁgu caRhai giribara gahana,**
**jāsu kṛpā̐ so dayāla dravau sakala kali mala dahana.2.**

May that merciful Lord, whose grace enables the dumb to wax eloquent and a cripple to ascend an inaccessible mountain, and who burns all the impurities of the Kali age, be moved to compassion on me. (2)

**नील सरोरुह स्याम तरुन अरुन बारिज नयन।**
**करउ सो मम उर धाम सदा छीरसागर सयन॥ ३॥**

**nīla saroruha syāma taruna aruna bārija nayana,**
**karau so mama ura dhāma sadā chīrasāgara sayana.3.**

May the Lord who ever reposes on the ocean of milk, and who is swarthy as a blue lotus and has eyes resembling a pair of full-blown red lotuses, take up His abode in my heart. (3)

**कुंद इंदु सम देह उमा रमन करुना अयन।**
**जाहि दीन पर नेह करउ कृपा मर्दन मयन॥ ४॥**

**kuṁda iṁdu sama deha umā ramana karunā ayana,**
**jāhi dīna para neha karau kṛpā mardana mayana.4.**

May the crusher of Cupid, Bhagavān Śiva, whose form resembles in colour the jasmine flower and the moon, who is the consort of Goddess Pārvatī and an abode of compassion and who is fond of the afflicted, be gracious to me. (4)

**बंदउँ गुरु पद कंज कृपा सिंधु नररूप हरि।**
**महामोह तम पुंज जासु बचन रबि कर निकर॥ ५॥**

**baṁdaů guru pada kaṁja kṛpā siṁdhu nararūpa hari,**
**mahāmoha tama puṁja jāsu bacana rabi kara nikara.5.**

I bow to the lotus feet of my Guru, who is an ocean of mercy and is no other than Śrī Hari Himself in human form, and whose words are sunbeams, as it were, for dispersing the mass of darkness in the form of gross ignorance. (5)

चौ०—बंदउँ गुरु पद पदुम परागा। सुरुचि सुबास सरस अनुरागा॥
अमिअ मूरिमय चूरन चारू। समन सकल भव रुज परिवारू॥ १॥

**baṁdaů guru pada paduma parāgā, suruci subāsa sarasa anurāgā.**
**amia mūrimaya cūrana cārū, samana sakala bhava ruja parivārū.1.**

I greet the pollen-like dust of the lotus feet of my preceptor—refulgent, fragrant and flavoured with love. It is a lovely powder of the life-giving herb, which allays the host of all the attendant ills of mundane existence. (1)

सुकृति संभु तन बिमल बिभूती। मंजुल मंगल मोद प्रसूती॥
जन मन मंजु मुकुर मल हरनी। किएँ तिलक गुन गन बस करनी॥ २॥

**sukṛti saṁbhu tana bimala bibhūtī, maṁjula maṁgala moda prasūtī.**
**jana mana maṁju mukura mala haranī, kiẽ tilaka guna gana basa karanī.2.**

It adorns the body of a lucky person even as white ashes beautify the person of Lord Śiva and brings forth sweet blessings and joys. It rubs the dirt off the beautiful mirror in the shape of the devotee's heart; when applied to the forehead in the form of a 'Tilaka' (a religious mark), it attracts a host of virtues. (2)

श्रीगुर पद नख मनि गन जोती। सुमिरत दिब्य दृष्टि हियँ होती॥
दलन मोह तम सो सप्रकासू। बड़े भाग उर आवइ जासू॥ ३॥

**śrīgura pada nakha mani gana jotī, sumirata dibya dṛṣṭi hiyå̃ hotī.**
**dalana moha tama so saprakāsū, baRe bhāga ura āvai jāsū.3.**

The splendour of gems in the form of nails on the feet of the blessed Guru unfolds divine vision in the heart by its very thought. The lustre disperses the shades of infatuation; highly blessed is he in whose heart it shines. (3)

उघरहिं बिमल बिलोचन ही के। मिटहिं दोष दुख भव रजनी के॥
सूझहिं राम चरित मनि मानिक। गुपुत प्रगट जहँ जो जेहि खानिक॥ ४॥

**ugharahi̐ bimala bilocana hī ke, miṭahi̐ doṣa dukha bhava rajanī ke.**
**sūjhahi̐ rāma carita mani mānika, guputa pragaṭa jahå̃ jo jehi khānika.4.**

With its very appearance the discerning eyes of the mind get opened; the attendant evils and sufferings of the night of mundane existence disappear; and gems and rubies in the shape of stories of Śrī Rāma, both patent and hidden, wherever and in whatever mine they may be, come to light— (4)

दो०—**जथा सुअंजन अंजि दृग साधक सिद्ध सुजान।**
**कौतुक देखत सैल बन भूतल भूरि निधान॥ १॥**

Do.: **jathā suaṁjana aṁji dṛga sādhaka siddha sujāna,**
**kautuka dekhata saila bana bhūtala bhūri nidhāna.1.**

as for instance, by applying to the eyes the miraculous salve known by the name of Siddhāñjana (the eye-salve of perfection) strivers, adepts as well as men of wisdom easily discover a host of mines on hill-tops, in the midst of forests and in the bowels of the earth. (1)

चौ०—गुरु पद रज मृदु मंजुल अंजन। नयन अमिअ दृग दोष बिभंजन॥
तेहिं करि बिमल बिबेक बिलोचन। बरनउँ राम चरित भव मोचन॥ १॥

Cau.: **guru pada raja mṛdu maṁjula aṁjana, nayana amia dṛga doṣa bibhaṁjana.**
**tehi̐ kari bimala bibeka bilocana, baranaů rāma carita bhava mocana.1.**

The dust of the Guru's feet is a soft and agreeable salve, which is ambrosia, as it were, for the eyes and remedies the defects of vision. Having brightened my eyes of discernment thereby I proceed to relate the story of Śrī Rāma, which secures freedom from the bondage of mundane existence. (1)

बंदउँ प्रथम महीसुर चरना। मोह जनित संसय सब हरना॥
सुजन समाज सकल गुन खानी। करउँ प्रनाम सप्रेम सुबानी॥ २॥

**baṁdaů prathama mahīsura caranā, moha janita saṁsaya saba haranā.**
**sujana samāja sakala guna khānī, karaů pranāma saprema subānī.2.**

First, I reverence the feet of Brāhmaṇas, the very gods on earth, who are able to dispel all doubts born of ignorance. Then I make loving obeisance in a reverent language to the whole body of pious souls, the mines of all virtues. (2)

साधु चरित सुभ चरित कपासू। निरस बिसद गुनमय फल जासू॥
जो सहि दुख परछिद्र दुरावा। बंदनीय जेहिं जग जस पावा॥ ३॥

**sādhu carita subha carita kapāsū, nirasa bisada gunamaya phala jāsū.**
**jo sahi dukha parachidra durāvā, baṁdanīya jehiṁ jaga jasa pāvā.3.**

The conduct of holy men is noble as the career of the cotton plant, the fruit whereof is tasteless, white and fibrous (even as the doings of saints yield results which are free from attachment, stainless and full of goodness)*. Even by suffering hardships (in the form of ginning, spinning and weaving) the cotton plant covers others' private parts and has thereby earned in the world a renown which is worthy of adoration. (3)

मुद मंगलमय संत समाजू। जो जग जंगम तीरथराजू॥
राम भक्ति जहँ सुरसरि धारा। सरसइ ब्रह्म बिचार प्रचारा॥ ४॥

**muda maṁgalamaya saṁta samājū, jo jaga jaṁgama tīratharājū.**
**rāma bhakti jahå surasari dhārā, sarasai brahma bicāra pracārā.4.**

The assemblage of saints, which is all joy and felicity, is a moving Prayāga (the king of all holy places), as it were. Devotion to Śrī Rāma represents in this moving Prayāga the stream of the holy Gaṅgā, the river of the celestials; while the proceeding of an enquiry into the nature of Brahma (the Absolute) constitutes the Sarasvatī (a subterranean stream which is traditionally believed to join the Gaṅgā and the Yamunā at Prayāga, thus accounting for the name 'Triveṇī', which signifies confluence of three rivers). (4)

बिधि निषेधमय कलिमल हरनी। करम कथा रबिनंदनि बरनी॥
हरि हर कथा बिराजति बेनी। सुनत सकल मुद मंगल देनी॥ ५॥

**bidhi niṣedhamaya kalimala haranī, karama kathā rabinaṁdani baranī.**
**hari hara kathā birājati benī, sunata sakala muda maṁgala denī.5.**

Discourses on Karma or Action, consisting of injunctions and interdictions, have been spoken of as the sacred Yamunā—the daughter of the sun-god in her angelic form—washing the impurities of the Kali age; while the anecdotes of Lord Viṣṇu and Śiva stand out as the triple stream known as Triveṇī, bringing joy and blessings to those who listen to them. (5)

बटु बिस्वास अचल निज धरमा। तीरथराज समाज सुकरमा॥
सबहि सुलभ सब दिन सब देसा। सेवत सादर समन कलेसा॥ ६॥

**baṭu bisvāsa acala nija dharamā, tīratharāja samāja sukaramā.**
**sabahi sulabha saba dina saba desā, sevata sādara samana kalesā.6.**

Unwavering faith in their own creed constitutes the immortal banyan tree and noble actions represent the royal court of that king of holy places. Easy of access to all on any day and at every place, this moving Prayāga assuages the afflictions of those who resort to it with reverence. (6)

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* The fruit of the cotton plant has been characterized in the original as 'Nīrasa', 'Viśada' and 'Guṇamaya', which words can be interpreted both ways as in the rendering given above.

अकथ अलौकिक तीरथराऊ। देइ सद्य फल प्रगट प्रभाऊ॥ ७॥

**akatha alaukika tīratharāū, dei sadya phala pragaṭa prabhāū.7.**

This king of holy places is beyond all description and supra-mundane in character; it bestows the reward immediately and its glory is manifest. (7)

दो०—सुनि समुझहिं जन मुदित मन मज्जहिं अति अनुराग।
लहहिं चारि फल अछत तनु साधु समाज प्रयाग॥ २॥

Do.: **suni samujhahiँ jana mudita mana majjahiँ ati anurāga,**
**lahahiँ cāri phala achata tanu sādhu samāja prayāga.2.**

Men, who having heard the glory of this moving Prayāga in the form of the assemblage of holy men, appreciate it with an enraptured mind and then take a plunge into it with extreme devotion, obtain the four rewards* of human existence during their very lifetime. (2)

चौ०—मज्जन फल पेखिअ ततकाला। काक होहिं पिक बकउ मराला॥
सुनि आचरज करै जनि कोई। सतसंगति महिमा नहिं गोई॥ १॥

Cau.: **majjana phala pekhia tatakālā, kāka hohiँ pika bakau marālā.**
**suni ācaraja karai jani koī, satasaṁgati mahimā nahiँ goī.1.**

The result of an immersion into the sacred waters of this king of holy places is instantly perceived: crows turn into cuckoos and herons into swans. Let no one marvel to hear this; the glory of contact with saints is no secret. (1)

बालमीक नारद घटजोनी। निज निज मुखनि कही निज होनी॥
जलचर थलचर नभचर नाना। जे जड़ चेतन जीव जहाना॥ २॥

**bālamīka nārada ghaṭajonī, nija nija mukhani kahī nija honī.**
**jalacara thalacara nabhacara nānā, je jaRa cetana jīva jahānā.2.**

Vālmīki† and Nārada, Agastya‡, who was born of a pitcher, have related the story of their birth and transformation with their own mouth. Of the various creatures, both animate and inanimate, living in this world, whether in water or on land or in the air, (2)

मति कीरति गति भूति भलाई। जब जेहिं जतन जहाँ जेहिं पाई॥
सो जानब सतसंग प्रभाऊ। लोकहुँ बेद न आन उपाऊ॥ ३॥

**mati kīrati gati bhūti bhalāī, jaba jehiँ jatana jahā̐ jehiँ pāī.**
**so jānaba satasaṁga prabhāū, lokahu̐ beda na āna upāū.3.**

whoever has ever attained wisdom, glory, salvation, material prosperity or welfare anywhere and by any means whatsoever, knows it to be the result of association with holy men; there is no other means either in the world or in the Vedas. (3)

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* The four rewards of human existence are: (1) Dharma or religious merit (2) Artha or material riches (3) Kāma or sensuous enjoyment, and, (4) Mokṣa or release from the bondage of worldly existence.

† Vālmīki had been a hunter and a highway robber in his early life. He was reclaimed by the seven seers and eventually turned out a great seer and poet.

We read in the Bhāgavata that Nārada was the son of a maid-servant in his previous incarnation and even as a child came in touch with holy men, who imparted him the highest wisdom and made him a real devotee by their very contact. In his next birth he appeared as a mind-born son of Brahmā.

‡ Agastya was begotten of god Varuṇa through a pitcher. Another great sage, Vasiṣṭha, was also born of the same pitcher. The association thus obtained in his embryonic state with a great sage made him equally great.

बिनु सतसंग बिबेक न होई। राम कृपा बिनु सुलभ न सोई॥
सतसंगत मुद मंगल मूला। सोइ फल सिधि सब साधन फूला॥ ४॥

**binu satasaṁga bibeka na hoī, rāma kṛpā binu sulabha na soī.**
**satasaṁgata muda maṁgala mūlā, soi phala sidhi saba sādhana phūlā.4.**

Wisdom dawns not without association with saints and such association cannot be easily had without the grace of Śrī Rāma. Contact with noble souls is the root of joy and blessings; it constitutes the very fruit and fulfilment of all endeavours, whereas all other practices are blossoms, as it were. (4)

सठ सुधरहिं सतसंगति पाई। पारस परस कुधात सुहाई॥
बिधि बस सुजन कुसंगत परहीं। फनि मनि सम निज गुन अनुसरहीं॥ ५॥

**saṭha sudharahiṁ satasaṁgati pāī, pārasa parasa kudhāta suhāī.**
**bidhi basa sujana kusaṁgata parahīṁ, phani mani sama nija guna anusarahīṁ.5.**

Through contact with the virtuous even the wicked get reformed, just as iron, a base metal, is transmuted (into gold) by the touch of the philosopher's stone. On the other hand, if per chance good men fall into evil company, they maintain their noble character like the gem on the hood of a serpent. (5)

बिधि हरि हर कबि कोबिद बानी। कहत साधु महिमा सकुचानी॥
सो मो सन कहि जात न कैसें। साक बनिक मनि गुन गन जैसें॥ ६॥

**bidhi hari hara kabi kobida bānī, kahata sādhu mahimā sakucānī.**
**so mo sana kahi jāta na kaiseṁ, sāka banika mani guna gana jaiseṁ.6.**

Even the speech of deities like Brahmā, Viṣṇu and Śiva, poets and men of wisdom falters in depicting the glory of pious souls. Much less can it be described by me, even as a dealer in vegetables finds himself incapable of expatiating on the qualities of gems. (6)

दो०—**बंदउँ संत समान चित हित अनहित नहिं कोइ।**
**अंजलि गत सुभ सुमन जिमि सम सुगंध कर दोइ॥ ३ ( क )॥**

Do.: **baṁdaum̐ saṁta samāna cita hita anahita nahiṁ koi,**
**aṁjali gata subha sumana jimi sama sugaṁdha kara doi.3(A).**

I bow to the saints, who are even-minded towards all and have no friend or foe, just as a flower of good quality placed in the palm of one's hands communicates its fragrance alike to both the hands (the one which plucked it and that which held and preserved it). (3-A)

**संत सरल चित जगत हित जानि सुभाउ सनेहु।**
**बालबिनय सुनि करि कृपा राम चरन रति देहु॥ ३ ( ख )॥**

**saṁta sarala cita jagata hita jāni subhāu sanehu,**
**bālabinaya suni kari kṛpā rāma carana rati dehu.3(B).**

Realizing thus the noble disposition and loving nature of saints, who are innocent at heart and catholic in spirit, I make this humble submission to them. Listening to my childlike prayer and taking compassion on me, O noble souls, bless me with devotion to the feet of Śrī Rāma. (3-B)

चौ०—बहुरि बंदि खल गन सतिभाएँ। जे बिनु काज दाहिनेहु बाएँ॥
पर हित हानि लाभ जिन्ह केरें। उजरें हरष बिषाद बसेरें॥ १॥

Cau.: **bahuri baṁdi khala gana satibhāĕ, je binu kāja dāhinehu bāĕ.**
**para hita hāni lābha jinha kerĕ, ujarĕ haraṣa biṣāda baserĕ.1.**

Again, I greet with a sincere heart the malevolent class, who are hostile without purpose even to the friendly, to whom others' loss is their own gain, and who delight in others' desolation and wail over their prosperity. (1)

हरि हर जस राकेस राहु से। पर अकाज भट सहसबाहु से॥
जे पर दोष लखहिं सहसाखी। पर हित घृत जिन्ह के मन माखी॥ २॥

**hari hara jasa rākesa rāhu se, para akāja bhaṭa sahasabāhu se.**
**je para doṣa lakhahiṁ sahasākhī, para hita ghṛta jinha ke mana mākhī.2.**

They try to eclipse the glory of Viṣṇu and Śiva even as the demon Rāhu intercepts the light of the full moon (during what is known as the lunar eclipse); and they are valiant like the reputed king Sahasrabāhu* (so-called because of his possessing a thousand arms) in working others' woe. They detect others' faults as if with a thousand eyes and their (designing) mind mars others' interests even as a fly spoils clarified butter. (2)

तेज कृसानु रोष महिषेसा। अघ अवगुन धन धनी धनेसा॥
उदय केत सम हित सब ही के। कुंभकरन सम सोवत नीके॥ ३॥

**teja kṛsānu roṣa mahiṣesā, agha avaguna dhana dhanī dhanesā.**
**udaya keta sama hita saba hī ke, kuṁbhakarana sama sovata nīke.3.**

In fierceness they emulate the god of fire and in anger they vie with the god of death, who rides a buffalo. They are rich in crime and vice as Kubera, the god of riches, is in gold. Like the rise of a comet their advancement augurs ill for others' interests; like the slumber of Kumbhakarṇa† their decline alone is propitious for the world. (3)

पर अकाजु लगि तनु परिहरहीं। जिमि हिम उपल कृषी दलि गरहीं॥
बंदउँ खल जस सेष सरोषा। सहस बदन बरनइ पर दोषा॥ ४॥

**para akāju lagi tanu pariharahĩ, jimi hima upala kṛṣī dali garahĩ.**
**baṁdaŭ khala jasa seṣa saroṣā, sahasa badana baranai para doṣā.4.**

They lay down their very life in order to be able to harm others, even as hail-stones dissolve after destroying the crop. I reverence the wicked as the fiery (thousand-tongued) serpent-god Śesa, insofar as they eagerly expatiate on others' faults with a thousand tongues, as it were. (4)

पुनि प्रनवउँ पृथुराज समाना। पर अघ सुनइ सहस दस काना॥
बहुरि सक्र सम बिनवउँ तेही। संतत सुरानीक हित जेही॥ ५॥

**puni pranavaŭ pṛthurāja samānā, para agha sunai sahasa dasa kānā.**
**bahuri sakra sama binavaŭ tehī, saṁtata surānīka hita jehī.5.**

Again, I bow to them as the celebrated king Pṛthu (who prayed for ten thousand ears

* Sahasrabāhu was a mighty warrior and a contemporary of Rāvaṇa, who was once captured and held captive by him. He was slain by Paraśurāma.

† Kumbhakarṇa was a younger brother of Rāvana, the demon-king of Laṅkā. He was a voracious eater and consumed a large number of goats and buffaloes everyday. He kept awake for a day, followed by sleep for six months. Living beings thus obtained a fresh lease of life during the period of his slumber.

in order to be able to hear the glories of the Lord to his heart's content) inasmuch as they hear of others' faults with a thousand ears, as it were. Once more do I supplicate to them as Indra (the lord of celestials) insofar as wine appears charming and beneficial to them (even as the army of gods is beneficent to Indra).* (5)

**बचन बज्र जेहि सदा पिआरा। सहस नयन पर दोष निहारा॥ ६॥**

**bacana bajra jehi sadā piārā, sahasa nayana para doṣa nihārā.6.**

Harsh language is dear to them even as the thunderbolt is fondly cherished by Indra; and they detect others' faults with a thousand eyes, as it were. (6)

दो०—**उदासीन अरि मीत हित सुनत जरहिं खल रीति।**
**जानि पानि जुग जोरि जन बिनती करइ सप्रीति॥ ४॥**

Do.: **udāsīna ari mīta hita sunata jarahi̐ khala rīti,**
**jāni pāni juga jori jana binatī karai saprīti.4.**

The wicked burn with jealousy as they hear of others' welfare, be they his friends, foes or neutrals—such is their wont. Knowing thus, this humble servant makes loving entreaties to them with folded hands. (4)

चौ०—**मैं अपनी दिसि कीन्ह निहोरा। तिन्ह निज ओर न लाउब भोरा॥**
**बायस पलिअहिं अति अनुरागा। होहिं निरामिष कबहुँ कि कागा॥ १॥**

Cau.: **mai̐ apanī disi kīnha nihorā, tinha nija ora na lāuba bhorā.**
**bāyasa paliahi̐ ati anurāgā, hohi̐ nirāmiṣa kabahu̐ ki kāgā.1.**

I, for my part, have made entreaties to them; but they too must not fail to do their part. However fondly you may nurture a brood of crows, can you ever expect ravens to turn vegetarians? (1)

**बंदउँ संत असज्जन चरना। दुखप्रद उभय बीच कछु बरना॥**
**बिछुरत एक प्रान हरि लेहीं। मिलत एक दुख दारुन देहीं॥ २॥**

**baṁdau̐ saṁta asajjana caranā, dukhaprada ubhaya bīca kachu baranā.**
**bichurata eka prāna hari lehī̐, milata eka dukha dāruna dehī̐.2.**

I adore the feet of saints and wicked persons, both of whom give pain, though some difference is said to exist between them. Whereas the former cause mortal pain while parting, the latter give agonizing torment during their meeting. (2)

**उपजहिं एक संग जग माहीं। जलज जोंक जिमि गुन बिलगाहीं॥**
**सुधा सुरा सम साधु असाधू। जनक एक जग जलधि अगाधू॥ ३॥**

**upajahi̐ eka saṁga jaga māhī̐, jalaja jo̐ka jimi guna bilagāhī̐.**
**sudhā surā sama sādhu asādhū, janaka eka jaga jaladhi agādhū.3.**

Though born together in the world, they differ in their traits even as the lotus and the leech (both of which spring from water). The good and the wicked resemble nectar and wine, respectively; the unfathomable ocean in the form of this world is their common parent.† (3)

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* There is a pun on the expression 'Surānīka' in the original 'Surānīka' (Sura+Anīka) is a compound word in Saṁskṛta, meaning the army of the gods. In Hindi it can as well be treated as two separate words 'Surā' (wine) and 'Nīka' (charming). Hence it has been interpreted both ways in the above rendering.

† In the Purāṇas we read how both nectar and wine were churned out of the ocean of milk, by the joint efforts of the gods and the demons.

भल अनभल निज निज करतूती। लहत सुजस अपलोक बिभूती॥
सुधा सुधाकर सुरसरि साधू। गरल अनल कलिमल सरि ब्याधू॥ ४॥

**bhala anabhala nija nija karatūtī, lahata sujasa apaloka bibhūtī.**
**sudhā sudhākara surasari sādhū, garala anala kalimala sari byādhū.4.**

गुन अवगुन जानत सब कोई। जो जेहि भाव नीक तेहि सोई॥ ५॥

**guna avaguna jānata saba koī, jo jehi bhāva nīka tehi soī.5.**

The good and the wicked gather a rich harvest of good reputation and infamy by their respective doings. Although the merits of nectar, the moon—the seat of nectar—the Gaṅgā, the river of the celestials, and a saint, on the one hand, and the demerits of venom, fire, the unholy river Karmanāśā—which is said to be full of the impurities of the Kali age—and the hunter, on the other, are known to all; only that which is to a man's taste appears good to him. (4-5)

दो०—**भलो भलाइहि पै लहइ लहइ निचाइहि नीचु।**
**सुधा सराहिअ अमरताँ गरल सराहिअ मीचु॥ ५॥**

Do.: **bhalo bhalāihi pai lahai lahai nicāihi nīcu,**
**sudhā sarāhia amaratā̐ garala sarāhia mīcu.5.**

Of course, a good man has a bias for goodness alone, while a vile person is prone to vileness. While nectar is praised for its immortalizing virtue, poison is extolled for its deadly effects. **(5)**

चौ०—खल अघ अगुन साधु गुन गाहा। उभय अपार उदधि अवगाहा॥
तेहि तें कछु गुन दोष बखाने। संग्रह त्याग न बिनु पहिचाने॥ १॥

Cau.: **khala agha aguna sādhu guna gāhā, ubhaya apāra udadhi avagāhā.**
**tehi tẽ kachu guna doṣa bakhāne, saṁgraha tyāga na binu pahicāne.1.**

The tales of sins and vices of the wicked, on the one hand, and of the virtues of the virtuous, on the other, are like boundless and unfathomable oceans. That is why I have enumerated only a few virtues and vices; for they cannot be acquired or discarded without being distinctly understood. (1)

भलेउ पोच सब बिधि उपजाए। गनि गुन दोष बेद बिलगाए॥
कहहिं बेद इतिहास पुराना। बिधि प्रपंचु गुन अवगुन साना॥ २॥

**bhaleu poca saba bidhi upajāe, gani guna doṣa beda bilagāe.**
**kahahĩ beda itihāsa purānā, bidhi prapaṁcu guna avaguna sānā.2.**

The good as well as the vile, all have been brought into being by the Creator; it is the Vedas that have differentiated them by reckoning the merits of the former class and the demerits of the other. The Vedas, the Itihāsas (such as the Rāmāyaṇa and the Mahābhārata) and the Purāṇas unanimously declare that the creation of Brahmā (the Creator) is an intermixture of good and evil. (2)

दुख सुख पाप पुन्य दिन राती। साधु असाधु सुजाति कुजाती॥
दानव देव ऊँच अरु नीचू। अमिअ सुजीवनु माहुरु मीचू॥ ३॥

**dukha sukha pāpa puṇya dina rātī, sādhu asādhu sujāti kujātī.
dānava deva ū̐ca aru nīcū, amia sujīvanu māhuru mīcū.3.**

It is characterized by pairs of opposites such as pain and pleasure, sin and merit, day and night, the good and the wicked, good birth and vile birth, demons and gods, the high and the low, nectar and poison, a happy life and death, (3)

माया ब्रह्म जीव जगदीसा। लच्छि अलच्छि रंक अवनीसा॥
कासी मग सुरसरि क्रमनासा। मरु मारव महिदेव गवासा॥ ४॥

**māyā brahma jīva jagadīsā, lacchi alacchi raṁka avanīsā.
kāsī maga surasari kramanāsā, maru mārava mahideva gavāsā.4.**

Māyā and Brahma, i.e., Matter and Spirit, the soul (Jīva) and God (the Lord of the universe), plenty and poverty, the pauper and the king, the sacred Kāśī or Vārāṇasī and Magadha or North Bihar (the accursed land), the holy Gaṅgā, the river of the celestials–and the unholy Karmanāśā* (in Bihar), the desert land of Māravāra (Western Rajasthan and Sindha) and the rich soil of Mālavā, the Brāhmaṇa—who is a veritable god on earth—and the butcher; (4)

सरग नरक अनुराग बिरागा। निगमागम गुन दोष बिभागा॥ ५॥

**saraga naraka anurāga birāgā, nigamāgama guna doṣa bibhāgā.5.**

heaven and hell, attachment and dispassion—all these exist in Brahmā's creation. The Vedas and other sacred books have sifted good from evil. (5)

दो०—**जड़ चेतन गुन दोषमय बिस्व कीन्ह करतार।
संत हंस गुन गहहिं पय परिहरि बारि बिकार॥ ६॥**

**Do.: jaRa cetana guna doṣamaya bisva kīnha karatāra,
saṁta haṁsa guna gahahi̐ paya parihari bāri bikāra.6.**

God has created the universe consisting of animate and inanimate beings as partaking of both good and evil; swans† in the form of saints imbibe the milk of goodness, rejecting water in the form of evil. (6)

चौ०—अस बिबेक जब देइ बिधाता। तब तजि दोष गुनहिं मनु राता॥
काल सुभाउ करम बरिआईं। भलेउ प्रकृति बस चुकइ भलाईं॥ १॥

Cau.: **asa bibeka jaba dei bidhātā, taba taji doṣa gunahi̐ manu rātā.
kāla subhāu karama bariāī̐, bhaleu prakṛti basa cukai bhalāī̐.1.**

When Providence blesses one with such discrimination (as is possessed by the swan), then alone does the mind abandon evil and gets enamoured of goodness. By force of the spirit of the times, old habits and past Karma, at times even the good deviate from virtue under the influence of Māyā. (1)

सो सुधारि हरिजन जिमि लेहीं। दलि दुख दोष बिमल जसु देहीं॥
खलउ करहिं भल पाइ सुसंगू। मिटइ न मलिन सुभाउ अभंगू॥ २॥

* A river of sinful origin in Bihar, a plunge in whose waters is said to destroy one's religious merits, Hence it is called Karmanāśā (that which neutralizes one's meritorious acts).

† The swan is traditionally believed to feed on pearls and credited with the natural gift of separating milk from water.

**so sudhāri harijana jimi lehī̐, dali dukha doṣa bimala jasu dehī̐.**
**khalau karahi̐ bhala pāi susaṁgū, miṭai na malina subhāu abhaṁgū.2.**

But just as devotees of Śrī Hari rectify that error and, eradicating sorrow and weakness, bring untarnished glory to them, even so, the wicked occasionally perform a noble deed due to their good association, although their evil nature, which is unchangeable, cannot be obliterated. (2)

लखि सुबेष जग बंचक जेऊ। बेष प्रताप पूजिअहिं तेऊ॥
उघरहिं अंत न होइ निबाहू। कालनेमि जिमि रावन राहू॥ ३॥

**lakhi subeṣa jaga baṁcaka jeū, beṣa pratāpa pūjiahi̐ teū.**
**ugharahi̐ aṁta na hoi nibāhū, kālanemi jimi rāvana rāhū.3.**

Even those who are impostors are respected on account of their garb, as the world is taken in by their saintly appearance. But they are eventually exposed, and cannot keep up their false appearance till the end, as was the case with Kālanemi*, Rāvaṇa and Rāhu. (3)

किएहुँ कुबेषु साधु सनमानू। जिमि जग जामवंत हनुमानू॥
हानि कुसंग सुसंगति लाहू। लोकहुँ बेद बिदित सब काहू॥ ४॥

**kiehu̐ kubeṣu sādhu sanamānū, jimi jaga jāmavaṁta hanumānū.**
**hāni kusaṁga susaṁgati lāhū, lokahu̐ beda bidita saba kāhū.4.**

Saintly persons are honoured notwithstanding their unseemly appearance, even as Jāmbavān (a general of Sugrīva's army, who was endowed with the form of a bear and possessed miraculous strength) and Hanumān (the monkey-god) won honour in this world. Bad association is harmful while good company is an asset in itself: this is true in the world as well as in the eyes of the Vedas, and is known to all. (4)

गगन चढ़इ रज पवन प्रसंगा। कीचहिं मिलइ नीच जल संगा॥
साधु असाधु सदन सुक सारीं। सुमिरहिं राम देहिं गनि गारीं॥ ५॥

**gagana caRhai raja pavana prasaṁgā, kīcahi̐ milai nīca jala saṁgā.**
**sādhu asādhu sadana suka sārī̐, sumirahi̐ rāma dehi̐ gani gārī̐.5.**

Through contact with the wind dust ascends to the sky, while it turns into mud when it gets mixed with low-lying water. Parrots and Mainās nurtured in the house of the virtuous and the wicked repeat the name of Rāma and pour a volley of abuses, respectively. (5)

धूम कुसंगति कारिख होई। लिखिअ पुरान मंजु मसि सोई॥
सोइ जल अनल अनिल संघाता। होइ जलद जग जीवन दाता॥ ६॥

**dhūma kusaṁgati kārikha hoī, likhia purāna maṁju masi soī.**
**soi jala anala anila saṁghātā, hoi jalada jaga jīvana dātā.6.**

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* Kālanemi was a demon chief, who was a contemporary of Rāvaṇa, the mighty king of Laṅkā. In the Laṅkā-Kāṇḍa (Section VI. 56—58) of this very work we are told how he assumed the false appearance of an ascetic and tried to deceive Hanumān, the devoted servant of the divine Śrī Rāma, but was ultimately detected and killed by Hanumān.

We read in the Araṇyakāṇḍa (Section III. 27. 4—7) how Rāvaṇa appeared before Sītā in the garb of a mendicant but could not keep up his false appearance for long and had to throw off his mask at last.

In the Purāṇas we are told how at the beginning of creation nectar was churned out of the ocean of milk conjointly by the gods and the demons. When the same was being served to the gods by God Viṣṇu Himself (who had assumed the form of a charming damsel in order to put the demons off the scent), the demon Rāhu disguised himself as a god and took his seat in the celestial row to participate in the feast. He was, however, soon detected by the sun-god and the moon-god, who exposed his real character.

Smoke coming in contact with an evil (earthy)* substance turns into soot; the same is used as a material for copying the Purāṇas when converted into beautiful ink. Again, in conjunction with water, fire and air it is transformed into a cloud and brings life to the world. (6)

दो०—ग्रह भेषज जल पवन पट पाइ कुजोग सुजोग।
होहिं कुबस्तु सुबस्तु जग लखहिं सुलच्छन लोग॥ ७ (क)॥

Do.: **graha bheṣaja jala pavana paṭa pāi kujoga sujoga,**
**hohi̐ kubastu subastu jaga lakhahi̐ sulacchana loga.7(A).**

The planets, medicines, water, air and cloth prove good or bad in the world according to their good or evil associations; only men endowed with a keen insight are able to discern this. (7-A)

सम प्रकास तम पाख दुहुँ नाम भेद बिधि कीन्ह।
ससि सोषक पोषक समुझि जग जस अपजस दीन्ह॥ ७ (ख)॥

**sama prakāsa tama pākha duhu̐ nāma bheda bidhi kīnha,**
**sasi soṣaka poṣaka samujhi jaga jasa apajasa dīnha.7(B).**

The proportion of moonlight and darkness is the same in the bright as well as in the dark fortnight; only the two have been named differently by the Creator. Knowing the one as the nourisher and the other as the emaciator of the moon, the world has given it a good name and a bad one. (7-B)

जड़ चेतन जग जीव जत सकल राममय जानि।
बंदउँ सब के पद कमल सदा जोरि जुग पानि॥ ७ (ग)॥

**jaRa cetana jaga jīva jata sakala rāmamaya jāni,**
**baṁdau̐ saba ke pada kamala sadā jori juga pāni.7(C).**

Whatever beings, animate or inanimate, there are in the universe, recognizing them, one and all, as embodiments of Śrī Rāma, I ever adore the lotus-feet of all with folded hands. (7-C)

देव दनुज नर नाग खग प्रेत पितर गंधर्ब।
बंदउँ किंनर रजनिचर कृपा करहु अब सर्ब॥ ७ (घ)॥

**deva danuja nara nāga khaga preta pitara gaṁdharba,**
**baṁdau̐ kiṁnara rajanicara kṛpā karahu aba sarba.7(D).**

I reverence gods, demons, human beings, Nāgas, birds, spirits, manes (the souls of departed ancestors) and Gandharvas, Kinnaras and Rākṣasas (giants).† Pray! all be gracious to me now. (7-D)

* There is a pun on the compound word 'Kusaṅgati' in the original. 'Ku' is both a noun and an indeclinable prefixed to Hindi language nouns: As an indeclinable it means, bad or evil, while as a noun it is a synonym for the earth. Here it is used in both the senses and has been translated accordingly.

† Gandharvas, Kinnaras and Rākṣasas are different species of superhuman beings. Of these the Gandharvas are celestial songsters and are specially noted for their handsome appearance; while the Kinnaras are credited with the head of a horse. The Rākṣasas are monstrous in appearance and are said to

चौ०—आकर चारि लाख चौरासी। जाति जीव जल थल नभ बासी॥
सीय राममय सब जग जानी। करउँ प्रनाम जोरि जुग पानी॥ १॥

Cau.: ākara cāri lākha caurāsī, jāti jīva jala thala nabha bāsī.
sīya rāmamaya saba jaga jānī, karaů pranāma jori juga pānī.1.

Eight million and four hundred thousand species of living beings, classified under four broad divisions, inhabit land, water and the air. Recognizing that Sītā and Śrī Rāma pervade the entire creation, I make obeisance to them all with folded hands. (1)

जानि कृपाकर किंकर मोहू। सब मिलि करहु छाड़ि छल छोहू॥
निज बुधि बल भरोस मोहि नाहीं। तातें बिनय करउँ सब पाहीं॥ २॥

jāni kṛpākara kiṁkara mohū, saba mili karahu chāRi chala chohū.
nija budhi bala bharosa mohi nāhī̐, tātě binaya karaů saba pāhī̐.2.

Knowing me as your servant, be genuinely gracious to me all of you, O mines of compassion. I have no confidence in my intellectual capability, hence I supplicate you all. (2)

करन चहउँ रघुपति गुन गाहा। लघु मति मोरि चरित अवगाहा॥
सूझ न एकउ अंग उपाऊ। मन मति रंक मनोरथ राऊ॥ ३॥

karana cahaů raghupati guna gāhā, laghu mati mori carita avagāhā.
sūjha na ekau aṁga upāū, mana mati raṁka manoratha rāū.3.

I would recount the virtues of the Lord of Raghus*, Śrī Raghunātha; but my wits are poor, whereas the exploits of Śrī Rāma are unfathomable. For this I find not the least resource; while I am bankrupt of mind and intellect, my ambition is right royal. (3)

मति अति नीच ऊँचि रुचि आछी। चहिअ अमिअ जग जुरइ न छाछी॥
छमिहहिं सज्जन मोरि ढिठाई। सुनिहहिं बालबचन मन लाई॥ ४॥

mati ati nīca ů̃ci ruci āchī, cahia amia jaga jurai na chāchī.
chamihahi̐ sajjana mori ḍhiṭhāī, sunihahi̐ bālabacana mana lāī.4.

Even though my intellect is exceedingly low, my aspiration is pitched too high; while I crave for nectar, I have no means in this world to procure even butter-milk. The virtuous will forgive my presumption and listen to my childish babble with interest. (4)

जौं बालक कह तोतरि बाता। सुनहिं मुदित मन पितु अरु माता॥
हँसिहहिं कूर कुटिल कुबिचारी। जे पर दूषन भूषनधारी॥ ५॥

jaů bālaka kaha totari bātā, sunahi̐ mudita mana pitu aru mātā.
hǎsihahi̐ kūra kuṭila kubicārī, je para dūṣana bhūṣanadhārī.5.

When a child prattles in lisping accents, the parents hear it with a mind full of delight. Those, however, who are hard-hearted, mischievous and perverse and cherish others' faults as an ornament, will laught at. (5)

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roam at night and feed on the human flesh. The Nāgas are another class of semi-divine beings, who, though resembling serpents in shape, can take the human form at will.

The number of species of living beings has been categorically fixed in Hindu scriptures as eighty-four lakhs. The four broad divisions are: (1) Jarāyuja (viviparous, such as men and beasts). (2) Aṇḍaja (oviparous). (3) Svedaja (born of sweat, such as lice, bugs etc.) and (4) Udbhijja (sprouting from the soil, viz., plants).

* King Raghu was a forbear of Śrī Rāma. His descendants bore the name of Raghus. Having been the head of the clan after His father, Daśaratha, Śrī Rāma is aptly called the Lord of the Raghus.

निज कबित्त केहि लाग न नीका। सरस होउ अथवा अति फीका॥
जे पर भनिति सुनत हरषाहीं। ते बर पुरुष बहुत जग नाहीं॥ ६॥

**nija kabitta kehi lāga na nīkā, sarasa hou athavā ati phīkā.**
**je para bhaniti sunata haraṣāhī̐, te bara puruṣa bahuta jaga nāhī̐.6.**

Who does not like one's own poetry, be it delightful or exceedingly insipid? Such good people as take delight to hear others' composition are rare in this world. (6)

जग बहु नर सर सरि सम भाई। जे निज बाढ़ि बढ़हिं जल पाई॥
सज्जन सकृत सिंधु सम कोई। देखि पूर बिधु बाढ़इ जोई॥ ७॥

**jaga bahu nara sara sari sama bhāī, je nija bāRhi baRhahi̐ jala pāī.**
**sajjana sakṛta siṁdhu sama koī, dekhi pūra bidhu bāRhai joī.7.**

The world abounds in men who resemble lakes and rivers that get swelled with their own rise when water is added to them. There is some rare good soul like the ocean, which swells at the sight of the full moon. (7)

दो०—**भाग छोट अभिलाषु बड़ करउँ एक बिस्वास।**
**पैहहिं सुख सुनि सुजन सब खल करिहहिं उपहास॥ ८॥**

Do.: **bhāga choṭa abhilāṣu baRa karaũ eka bisvāsa,**
**paihahi̐ sukha suni sujana saba khala karihahi̐ upahāsa.8.**

Humble is my lot and my ambition high; my only hope is that all good men will be gratified to hear this epic, while the evil-minded will scoff. (8)

चौ०—खल परिहास होइ हित मोरा। काक कहहिं कलकंठ कठोरा॥
हंसहि बक दादुर चातकही। हँसहिं मलिन खल बिमल बतकही॥ १॥

Cau.: **khala parihāsa hoi hita morā, kāka kahahi̐ kalakaṁṭha kaṭhorā.**
**haṁsahi baka dādura cātakahī, ha̐sahi̐ malina khala bimala batakahī.1.**

The laughter of the evil-minded will benefit me; crows call the cuckoo hoarse. Herons ridicule the swan, frogs make fun of the Cātaka bird and malicious rogues deride refined speech. (1)

कबित रसिक न राम पद नेहू। तिन्ह कहँ सुखद हास रस एहू॥
भाषा भनिति भोरि मति मोरी। हँसिबे जोग हँसें नहिं खोरी॥ २॥

**kabita rasika na rāma pada nehū, tinha kaha̐ sukhada hāsa rasa ehū.**
**bhāṣā bhaniti bhori mati morī, ha̐sibe joga ha̐se̐ nahi̐ khorī.2.**

To those who have no taste for poetry, nor devotion to the feet of Śrī Rāma, this undertaking of mine will serve as a subject for delightful mirth. My composition is couched in the popular dialect and my intellect is feeble; hence it is fit for ridicule, and those who laugh at it shall not incur any blame. (2)

प्रभु पद प्रीति न सामुझि नीकी। तिन्हहि कथा सुनि लागिहि फीकी॥
हरि हर पद रति मति न कुतरकी। तिन्ह कहुँ मधुर कथा रघुबर की॥ ३॥

**prabhu pada prīti na sāmujhi nīkī, tinhahi kathā suni lāgihi phīkī.**
**hari hara pada rati mati na kutarakī, tinha kahũ madhura kathā raghubara kī.3.**

To those who cherish no love for the feet of the Lord and have no sound reason either, this

story will sound insipid. To those, however, who possess devotion to the feet of Lord Viṣṇu and Śiva and whose mind is not perverse, the tale of Śrī Raghunātha will taste sweet. (3)

राम भगति भूषित जियँ जानी। सुनिहहिं सुजन सराहि सुबानी॥
कबि न होउँ नहिं बचन प्रबीनू। सकल कला सब बिद्या हीनू॥ ४॥

**rāma bhagati bhūṣita jiyå̐ jānī, sunihahiṁ sujana sarāhi subānī.**
**kabi na hoů nahiṁ bacana prabīnū, sakala kalā saba bidyā hīnū.4.**

Knowing it in their heart as adorned with devotion to Śrī Rāma, the virtuous will listen to it with charming words of praise. I am no poet, nor an adept in the art of speech and am a cipher in all arts and sciences. (4)

आखर अरथ अलंकृति नाना। छंद प्रबंध अनेक बिधाना॥
भाव भेद रस भेद अपारा। कबित दोष गुन बिबिध प्रकारा॥ ५॥

**ākhara aratha alaṁkṛti nānā, chaṁda prabaṁdha aneka bidhānā.**
**bhāva bheda rasa bheda apārā, kabita doṣa guna bibidha prakārā.5.**

There are elegant devices of letters, subtleties of meaning, various figures of speech, metrical compositions of different kinds, infinite varieties of emotions and sentiments and multifarious excellences and flaws of poetic composition. (5)

कबित बिबेक एक नहिं मोरें। सत्य कहउँ लिखि कागद कोरें॥ ६॥

**kabita bibeka eka nahiṁ morě, satya kahaů likhi kāgada korě.6.**

Of these details of poesy, I possess critical knowledge of none; I vouch for it in writing on a blank sheet. (6)

दो०—**भनिति मोरि सब गुन रहित बिस्व बिदित गुन एक।**
**सो बिचारि सुनिहहिं सुमति जिन्ह कें बिमल बिबेक॥ ९॥**

Do.: **bhaniti mori saba guna rahita bisva bidita guna eka,**
**so bicāri sunihahiṁ sumati jinha kě bimala bibeka.9.**

My composition is devoid of all charm; it has only one merit, which is known throughout the world. Recognizing this merit, men of sound reason, who are gifted with unbiased judgment, will surely listen to it. (9)

चौ०—एहि महँ रघुपति नाम उदारा। अति पावन पुरान श्रुति सारा॥
मंगल भवन अमंगल हारी। उमा सहित जेहि जपत पुरारी॥ १॥

Cau.: **ehi mahå̐ raghupati nāma udārā, ati pāvana purāna śruti sārā.**
**maṁgala bhavana amaṁgala hārī, umā sahita jehi japata purārī.1.**

It contains the gracious name of Śrī Raghunātha, which is exceedingly holy and the very essence of the Purāṇas and the Vedas. It is the abode of blessings and the remover of evils, and is muttered by Lord Śiva, the enemy of the demon Tripura, alongwith his consort, Pārvatī. (1)

भनिति बिचित्र सुकबि कृत जोऊ। राम नाम बिनु सोह न सोऊ॥
बिधुबदनी सब भाँति सँवारी। सोह न बसन बिना बर नारी॥ २॥

**bhaniti bicitra sukabi kṛta joū, rāma nāma binu soha na soū.**
**bidhubadanī saba bhå̐ti så̐vārī, soha na basana binā bara nārī.2.**

Even a composition of marvellous charm and written by a gifted poet does not commend

itself without the name of Śrī Rāma. A pretty woman with a charming countenance and fully adorned does not look attractive without clothes. (2)

सब गुन रहित कुकबि कृत बानी। राम नाम जस अंकित जानी॥
सादर कहहिं सुनहिं बुध ताही। मधुकर सरिस संत गुनग्राही॥ ३॥

**saba guna rahita kukabi kṛta bānī, rāma nāma jasa aṁkita jānī.**
**sādara kahahiँ sunahiँ budha tāhī, madhukara sarisa saṁta gunagrāhī.3.**

On the other hand, the wise recite and hear with admiration even the composition of a worthless poet, which is devoid of all merit, knowing it as adorned with the name and glory of Śrī Rāma; for, like the bee, saints have a bias for goodness. (3)

जदपि कबित रस एकउ नाहीं। राम प्रताप प्रगट एहि माहीं॥
सोइ भरोस मोरें मन आवा। केहिं न सुसंग बड़प्पनु पावा॥ ४॥

**jadapi kabita rasa ekau nāhīँ, rāma pratāpa pragaṭa ehi māhīँ.**
**soi bharosa moreँ mana āvā, kehiँ na susaṁga baRappanu pāvā.4.**

Although it has no poetic charm whatsoever, the glory of Śrī Rāma is manifest in it. This is the only hope which flashes on my mind; who has not been exalted by noble company? (4)

धूमउ तजइ सहज करुआई। अगरु प्रसंग सुगंध बसाई॥
भनिति भदेस बस्तु भलि बरनी। राम कथा जग मंगल करनी॥ ५॥

**dhūmau tajai sahaja karuāī, agaru prasaṁga sugaṁdha basāī.**
**bhaniti bhadesa bastu bhali baranī, rāma kathā jaga maṁgala karanī.5.**

Even smoke rising from burning aloe wood is impregnated with the latter's fragrance and gives up its natural pungency. Although my composition is clumsy, it treats of a commendable theme, viz., the story of Śrī Rāma, which brings felicity to the world. (5)

छं०— **मंगल करनि कलिमलहरनि तुलसी कथा रघुनाथ की।**
**गति कूर कबिता सरित की ज्यों सरित पावन पाथ की॥**
**प्रभु सुजस संगति भनिति भलि होइहि सुजन मन भावनी।**
**भव अंग भूति मसान की सुमिरत सुहावनि पावनी॥**

Chaṁ.: **maṁgala karani kalimalaharani tulasī kathā raghunātha kī,**
**gati kūra kabitā sarita kī jyoँ sarita pāvana pātha kī.**
**prabhu sujasa saṁgati bhaniti bhali hoihi sujana mana bhāvanī,**
**bhava aṁga bhūti masāna kī sumirata suhāvani pāvanī.**

The tale of Śrī Raghunātha, O Tulasīdāsa, brings forth blessings and wipes away the evils of the Kali age. The course of this stream of my poetry is tortuous like that of the holy Gaṅgā. By its association with the auspicious glory of Śrī Raghunātha, my composition will be blessed and will captivate the mind of the virtuous. On the person of Lord Śiva, even the ashes of the cremation-ground appear charming and purify by their very thought.

दो०—**प्रिय लागिहि अति सबहि मम भनिति राम जस संग।**
**दारु बिचारु कि करइ कोउ बंदिअ मलय प्रसंग॥ १० (क)॥**

Do.: **priya lāgihi ati sabahi mama bhaniti rāma jasa saṁga,**
**dāru bicāru ki karai kou baṁdia malaya prasaṁga.10(A).**

My composition will appear extremely delightful to all by its association with the glory of Śrī Rāma, even as timber of every description is transformed into sandal and becomes worthy of adoration by contact with the Malaya mountain (in South India), and nobody takes into account the (inferior) quality of wood there. (10-A)

**स्याम सुरभि पय बिसद अति गुनद करहिं सब पान।**
**गिरा ग्राम्य सिय राम जस गावहिं सुनहिं सुजान॥ १०( ख )॥**

**syāma surabhi paya bisada ati gunada karahiँ saba pāna,**
**girā grāmya siya rāma jasa gāvahiँ sunahiँ sujāna.10(B).**

The milk of even a black cow is white and possesses great medicinal value and is drunk by all. So do the wise chant and hear the glory of Sītā and Śrī Rāma even though couched in the language of the common folk (जन-भाषा). (10-B)

चौ०—मनि मानिक मुकुता छबि जैसी। अहि गिरि गज सिर सोह न तैसी॥
नृप किरीट तरुनी तनु पाई। लहहिं सकल सोभा अधिकाई॥ १॥

Cau.: **mani mānika mukutā chabi jaisī, ahi giri gaja sira soha na taisī.**
**nṛpa kirīṭa tarunī tanu pāī, lahahiँ sakala sobhā adhikāī.1.**

The beauty of a gem, a ruby and a pearl does not look as attractive as it should so long as they are borne on the head of a serpent, the top of a mountain or the crown of an elephant. The charm of them all is enhanced when they adorn the diadem of a king or the person of a young lady. (1)

तैसेहिं सुकबि कबित बुध कहहीं। उपजहिं अनत अनत छबि लहहीं॥
भगति हेतु बिधि भवन बिहाई। सुमिरत सारद आवति धाई॥ २॥

**taisehiँ sukabi kabita budha kahahī̐, upajahiँ anata anata chabi lahahī̐.**
**bhagati hetu bidhi bhavana bihāī, sumirata sārada āvati dhāī.2.**

Even so, the wise say the outpourings of a good poet originate at one place (in the poet's own mind) and exercise their charm elsewhere (on the mind of the admirer). Attracted by his devotion, Sarasvatī (the goddess of poetry) comes with all alacrity from the abode of Brahmā (the topmost heaven) at his very invocation. (2)

राम चरित सर बिनु अन्हवाएँ। सो श्रम जाइ न कोटि उपाएँ॥
कबि कोबिद अस हृदयँ बिचारी। गावहिं हरि जस कलि मल हारी॥ ३॥

**rāma carita sara binu anhavāẽ, so śrama jāi na koṭi upāẽ.**
**kabi kobida asa hṛdaya̐ bicārī, gāvahiँ hari jasa kali mala hārī.3.**

The fatigue of Sarasvatī occasioned by this long journey cannot be relieved by millions of devices unless she gets a dip in the lake of Śrī Rāma's exploits. Realizing this in their heart, poets and wise men chant the glory of Śrī Hari alone, which wipes away the impurities of the Kali age. (3)

कीन्हें प्राकृत जन गुन गाना। सिर धुनि गिरा लगत पछिताना॥
हृदय सिंधु मति सीप समाना। स्वाति सारदा कहहिं सुजाना॥ ४॥

**kīnhe̐ prākṛta jana guna gānā, sira dhuni girā lagata pachitānā.**
**hṛdaya siṁdhu mati sīpa samānā, svāti sāradā kahahi̐ sujānā.4.**

Finding the bard singing the glories of worldly men, Sarasvatī, the goddess of speech, begins to grieve and repent. The wise liken the heart of a poet to the sea, his intellect to the shell containing pearls and goddess Sarasvatī to the star called Svātī (the modern Arcturus, the fifteenth lunar asterism considered as favourable to the formation of pearls). (4)

जौं बरषइ बर बारि बिचारू। होहिं कबित मुकुतामनि चारू॥ ५॥

**jau̐ baraṣai bara bāri bicārū, hohi̐ kabita mukutāmani cārū.5.**

If there is a shower in the form of beautiful ideas, lovely pearls make their appearance in the form of poetic effusions. (5)

दो०—**जुगुति बेधि पुनि पोहिअहिं रामचरित बर ताग।**
**पहिरहिं सज्जन बिमल उर सोभा अति अनुराग॥ ११॥**

Do.: **juguti bedhi puni pohiahi̐ rāmacarita bara tāga,**
**pahirahi̐ sajjana bimala ura sobhā ati anurāga.11.**

If those pearls are pierced with skill and strung together on the beautiful thread of Śrī Rāma's exploits, and if noble souls wear them in their pure and pious heart, grace in the form of excessive fondness is the result. (11)

चौ०—जे जनमे कलिकाल कराला। करतब बायस बेष मराला॥
चलत कुपंथ बेद मग छाँड़े। कपट कलेवर कलि मल भाँड़े॥ १॥

Cau.: **je janame kalikāla karālā, karataba bāyasa beṣa marālā.**
**calata kupaṁtha beda maga chā̐Re, kapaṭa kalevara kali mala bhā̐Re.1.**

Those who are born in this terrible age of Kali, who though akin to the crow in their doings have put on the garb of a swan, who tread the evil path, abandoning the track of the Vedas, who are embodiments of falsehood and repositories of sins of the Kali age,— (1)

बंचक भगत कहाइ राम के। किंकर कंचन कोह काम के॥
तिन्ह महँ प्रथम रेख जग मोरी। धींग धरमध्वज धंधक धोरी॥ २॥

**baṁcaka bhagata kahāi rāma ke, kiṁkara kaṁcana koha kāma ke.**
**tinha maha̐ prathama rekha jaga morī, dhīṁga dharamadhvaja dhaṁdhaka dhorī.2.**

who are impostors claiming to be devotees of Śrī Rāma, though slaves of mammon, anger and passion, and who are unscrupulous, hypocritical and foremost among intriguers—I occupy the first place among them. (2)

जौं अपने अवगुन सब कहऊँ। बाढ़इ कथा पार नहिं लहऊँ॥
ताते मैं अति अलप बखाने। थोरे महुँ जानिहहिं सयाने॥ ३॥

**jau̐ apane avaguna saba kahau̐, bāRhai kathā pāra nahi̐ lahau̐.**
**tāte mai̐ ati alapa bakhāne, thore mahu̐ jānihahi̐ sayāne.3.**

Were I to recount all my vices, their tale will assume large dimensions, and yet I shall not be able to exhaust them. Hence I have mentioned just a few. A word should suffice for the wise. (3)

समुझि बिबिधि बिधि बिनती मोरी। कोउ न कथा सुनि देइहि खोरी॥
एतेहु पर करिहहिं जे असंका। मोहि ते अधिक ते जड़ मति रंका॥ ४॥

**samujhi bibidhi bidhi binatī morī, kou na kathā suni deihi khorī.**
**etehu para karihahiṁ je asaṁkā, mohi te adhika te jaRa mati raṁkā.4.**

Appreciating the spirit of my manifold prayers, none should blame me on hearing this story. Those who will raise objections even then are more stupid and deficient in intellect than myself. (4)

कबि न होउँ नहिं चतुर कहावउँ। मति अनुरूप राम गुन गावउँ॥
कहँ रघुपति के चरित अपारा। कहँ मति मोरि निरत संसारा॥ ५॥

**kabi na houँ nahiṁ catura kahāvauँ, mati anurūpa rāma guna gāvauँ.**
**kahaँ raghupati ke carita apārā, kahaँ mati mori nirata saṁsārā.5.**

I am no poet and have no pretensions to ingenuity; I sing the glories of Śrī Rāma according to my own awareness; My intellect, which wallows in the world, is a poor match for the unlimited exploits of Śrī Raghunātha. (5)

जेहिं मारुत गिरि मेरु उड़ाहीं। कहहु तूल केहि लेखे माहीं॥
समुझत अमित राम प्रभुताई। करत कथा मन अति कदराई॥ ६॥

**jehiṁ māruta giri meru uRāhīँ, kahahu tūla kehi lekhe māhīँ.**
**samujhata amita rāma prabhutāī, karata kathā mana ati kadarāī.6.**

Tell me, of what account is cotton in the face of the strong wind before which even mountains like Meru are blown away? Realizing the infinite glory of Śrī Rāma, my mind feels very diffident in proceeding with this narrative. (6)

दो०—**सारद सेस महेस बिधि आगम निगम पुरान।**
**नेति नेति कहि जासु गुन करहिं निरंतर गान॥ १२॥**

Do.: **sārada sesa mahesa bidhi āgama nigama purāna,**
**neti neti kahi jāsu guna karahiṁ niraṁtara gāna.12.**

Goddess Sarasvatī, Śeṣa (the thousand-headed serpent-god), the great Lord Śiva, Brahmā (the Creator), the Āgamas (Tantras), the Vedas and the Purāṇas unceasingly sing His virtues, saying 'not this', 'not this'.* (12)

चौ०—सब जानत प्रभु प्रभुता सोई। तदपि कहें बिनु रहा न कोई॥
तहाँ बेद अस कारन राखा। भजन प्रभाउ भाँति बहु भाषा॥ १॥

Cau.: **saba jānata prabhu prabhutā soī, tadapi kaheँ binu rahā na koī.**
**tahaँ beda asa kārana rākhā, bhajana prabhāu bhaँti bahu bhāṣā.1.**

Though all know the Lord's greatness as indescribable, yet none has refrained from describing it. The Vedas have justified it thus: they have variously sung the glory of remembering the Lord. (1)

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* This shows that the gods and scriptures mentioned above, though ever engaged in singing the virtues of Śrī Rāma, are able only to touch the fringe of His glory and find themselves unable to describe it in full. That is why they make only a negative assertion 'Na iti' (not this), meaning thereby that whatever is predicated of God falls much too short of His real glory and is at best only a faint indication of it.

एक अनीह अरूप अनामा। अज सच्चिदानंद पर धामा॥
ब्यापक बिस्वरूप भगवाना। तेहिं धरि देह चरित कृत नाना॥ २॥

**eka anīha arūpa anāmā, aja saccidānaṁda para dhāmā.**
**byāpaka bisvarūpa bhagavānā, tehiṁ dhari deha carita kṛta nānā.2.**

God, who is one, desireless, formless, nameless and unborn, who is Truth, Consciousness and Bliss, who is supreme effulgence, all-pervading and all-formed—it is He who has performed many deeds assuming suitable forms. (2)

सो केवल भगतन हित लागी। परम कृपाल प्रनत अनुरागी॥
जेहि जन पर ममता अति छोहू। जेहिं करुना करि कीन्ह न कोहू॥ ३॥

**so kevala bhagatana hita lāgī, parama kṛpāla pranata anurāgī.**
**jehi jana para mamatā ati chohū, jehiṁ karunā kari kīnha na kohū.3.**

That He has done only for the good of His devotees, for He is supremely gracious and loving to the suppliant. He is excessively fond of His devotees and treats them as His own; He has never frowned at him to whom He has once shown His grace. (3)

गई बहोर गरीब नेवाजू। सरल सबल साहिब रघुराजू॥
बुध बरनहिं हरि जस अस जानी। करहिं पुनीत सुफल निज बानी॥ ४॥

**gaī bahora garība nevājū, sarala sabala sāhiba raghurājū.**
**budha baranahiṁ hari jasa asa jānī, karahiṁ punīta suphala nija bānī.4.**

The restorer of what has been lost, the befriender of the poor, Śrī Raghunātha is a straightforward and powerful master. Knowing thus, the wise sing the glory of Śrī Hari and thereby hallow and bring supreme reward to their speech. (4)

तेहिं बल मैं रघुपति गुन गाथा। कहिहउँ नाइ राम पद माथा॥
मुनिन्ह प्रथम हरि कीरति गाई। तेहिं मग चलत सुगम मोहि भाई॥ ५॥

**tehiṁ bala maiṁ raghupati guna gāthā, kahihaŭ nāi rāma pada māthā.**
**muninha prathama hari kīrati gāī, tehiṁ maga calata sugama mohi bhāī.5.**

It is on this strength (the supreme efficacy of remembering the Lord and the potency of His grace) that I shall sing the virtues of Śrī Raghunātha, bowing my head to the feet of Śrī Rāma. Sages have sung the glory of Śrī Hari in the past; it will be easy for me to follow that very path. (5)

दो०—अति अपार जे सरित बर जौं नृप सेतु कराहिं।
चढ़ि पिपीलिकउ परम लघु बिनु श्रम पारहि जाहिं॥ १३॥

**Do.: ati apāra je sarita bara jaŭ nṛpa setu karāhiṁ,**
**caRhi pipīlikau parama laghu binu śrama pārahi jāhiṁ.13.**

If a king gets bridges constructed over big rivers, which may be too broad, even the tiniest ants cross them without exertion. (13)

चौ०—एहि प्रकार बल मनहि देखाई। करिहउँ रघुपति कथा सुहाई॥
ब्यास आदि कबि पुंगव नाना। जिन्ह सादर हरि सुजस बखाना॥ १॥

**Cau.: ehi prakāra bala manahi dekhāī, karihaŭ raghupati kathā suhāī.**
**byāsa ādi kabi puṁgava nānā, jinha sādara hari sujasa bakhānā.1.**

Reassuring the mind in this way, I shall narrate the charming story of Śrī Raghunātha. Vyāsa and various other top-ranking poets, who have reverently recounted the blessed glory of Śrī Hari, (1)

चरन कमल बंदउँ तिन्ह केरे। पुरवहुँ सकल मनोरथ मेरे॥
कलि के कबिन्ह करउँ परनामा। जिन्ह बरने रघुपति गुन ग्रामा॥ २॥

**carana kamala baṁdau̐ tinha kere, puravahu̐ sakala manoratha mere.**
**kali ke kabinha karau̐ paranāmā, jinha barane raghupati guna grāmā.2.**

I bow to the lotus feet of them all; let them fulfil all my desires. I make obeisance to the bards of the Kali age, who have sung the multitudinous virtues of Śrī Raghunātha. (2)

जे प्राकृत कबि परम सयाने। भाषाँ जिन्ह हरि चरित बखाने॥
भए जे अहहिं जे होइहहिं आगें। प्रनवउँ सबहि कपट सब त्यागें॥ ३॥

**je prākṛta kabi parama sayāne, bhāṣā̐ jinha hari carita bakhāne.**
**bhae je ahahi̐ je hoihahi̐ āge̐, pranavau̐ sabahi kapaṭa saba tyāge̐.3.**

Even those poets of supreme wisdom who belong to the Prākṛta or popular class (as opposed to the Saṁskṛta or the cultured class), who have narrated the exploits of Śrī Hari in the spoken language, including those who have flourished in the past, those who are still living and those who are yet to come, I reverence them, one and all, renouncing all pretensions. (3)

होहु प्रसन्न देहु बरदानू। साधु समाज भनिति सनमानू॥
जो प्रबंध बुध नहिं आदरहीं। सो श्रम बादि बाल कबि करहीं॥ ४॥

**hohu prasanna dehu baradānū, sādhu samāja bhaniti sanamānū.**
**jo prabaṁdha budha nahi̐ ādarahī̐, so śrama bādi bāla kabi karahī̐.4.**

Be propitious and grant this boon that my epic may be honoured in the assemblage of pious souls. A composition which the wise refuse to honour is fruitless labour which only silly poets undertake. (4)

कीरति भनिति भूति भलि सोई। सुरसरि सम सब कहँ हित होई॥
राम सुकीरति भनिति भदेसा। असमंजस अस मोहि अँदेसा॥ ५॥

**kīrati bhaniti bhūti bhali soī, surasari sama saba kahā̐ hita hoī.**
**rāma sukīrati bhaniti bhadesā, asamaṁjasa asa mohi a̐desā.5.**

Of glory, poetry and affluence that alone is blessed which, like the celestial river Gaṅgā, is conducive to the good of all. The glory of Śrī Rāma is charming indeed, while my poetry is crude. This is something incongruous, I am afraid. (5)

तुम्हरी कृपाँ सुलभ सोउ मोरे। सिअनि सुहावनि टाट पटोरे॥ ६॥

**tumharī kṛpā̐ sulabha sou more, siani suhāvani ṭāṭa paṭore.6.**

By your grace, even this incongruity will turn out well for me; embroidery of silk looks charming even on coarse cloth. (6)

दो०—**सरल कबित कीरति बिमल सोइ आदरहिं सुजान।**
**सहज बयर बिसराइ रिपु जो सुनि करहिं बखान॥ १४ ( क )॥**

Do.: **sarala kabita kīrati bimala soi ādarahi̐ sujāna,**
**sahaja bayara bisarāi ripu jo suni karahi̐ bakhāna.14(A).**

The wise admire only that poetry which is lucid and portrays a spotless character and which even opponents hear with applause forgetting their characteristic animosity. (14-A)

**सो न होइ बिनु बिमल मति मोहि मति बल अति थोर।**
**करहु कृपा हरि जस कहउँ पुनि पुनि करउँ निहोर॥ १४ ( ख )॥**

**so na hoi binu bimala mati mohi mati bala ati thora,**
**karahu kṛpā hari jasa kahaů puni puni karaů nihora.14(B).**

Such poetry is not possible without a refined intellect, and of intellectual power I have very little. Be gracious, therefore, so that I may depict the glory of Śrī Hari; I solicit your favour again and again. (14-B)

**कबि कोबिद रघुबर चरित मानस मंजु मराल।**
**बालबिनय सुनि सुरुचि लखि मो पर होहु कृपाल॥ १४ ( ग )॥**

**kabi kobida raghubara carita mānasa maṁju marāla,**
**bālabinaya suni suruci lakhi mo para hohu kṛpāla.14(C).**

Poets and wise men, lovely swans sporting in the Mānasarovara lake of Śrī Rāma's exploits! hearing my childlike prayer and recognizing my sublime inclination, be kindly disposed towards me. (14-C)

सो०—**बंदउँ मुनि पद कंजु रामायन जेहिं निरमयउ।**
**सखर सुकोमल मंजु दोष रहित दूषन सहित॥ १४ ( घ )॥**

So.: **baṁdaů muni pada kaṁju rāmāyana jehi̐ niramayau,**
**sakhara sukomala maṁju doṣa rahita dūṣana sahita.14(D).**

I bow to the lotus feet of the sage Vālmīki who composed the Rāmāyaṇa, which though containing an account of the demon Khara (a cousin of Rāvaṇa), is yet very soft and charming, and though full of references to Dūṣaṇa (another cousin of the demon-King Rāvaṇa)*, yet is faultless. (14-D)

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* There is a pun on the words 'Sakhara' and 'Dūṣaṇa sahita' in the original, which are capable of a twofold interpretation. 'Khara' and 'Dūṣaṇa' as proper nouns denote two of Rāvaṇa's cousins, who figure in the Araṇyakāṇḍa of the great epic poem of Vālmīki and lead a military expedition against Śrī Rāma in order to avenge themselves of the insult meted out to their sister, Śūrpaṇakhā, by Lakṣmaṇa, Śrī Rāma's younger brother. They are eventually killed by Śrī Rāma, who proves too strong for the redoubtable demon chiefs. 'Khara' also means sharp-edged or hard and is thus contrasted with 'Sukomala' (soft). Similarly, 'Dūṣaṇa' also means a fault and thus the poet express himself to a contradiction in terms when he calls the Rāmāyaṇa both 'Doṣarahita' (faultless) and Dūṣaṇasahita' (with demon Duṣana). The contradiction, however, is only verbal in both cases and constitutes a figure of speech known by the name 'Virodha' or 'Virodhābhāsa'.

This has an indirect reference to the churning of the ocean of milk as described in the Purāṇas, by the joint labours of gods and demons at the beginning of creation, which yielded beneficent objects like nectar, the moon and the cow of plenty, on the one hand, and pernicious substances like poison and wine, on the other.

बंदउँ चारिउ बेद भव बारिधि बोहित सरिस।
जिन्हहि न सपनेहुँ खेद बरनत रघुबर बिसद जसु॥ १४ (ङ)॥

**baṁdaů cāriu beda bhava bāridhi bohita sarisa,**
**jinhahi na sapanehů kheda baranata raghubara bisada jasu.14(E).**

I revere all the four Vedas, barks as it were, for crossing the ocean of mundane existence and which never dream of weariness in singing the pure glories of Śrī Raghunātha. (14-E)

बंदउँ बिधि पद रेनु भव सागर जेहिं कीन्ह जहँ।
संत सुधा ससि धेनु प्रगटे खल बिष बारुनी॥ १४ (च)॥

**baṁdaů bidhi pada renu bhava sāgara jehi̐ kīnha jahå̐,**
**saṁta sudhā sasi dhenu pragaṭe khala biṣa bārunī.14(F).**

I revere the dust on the feet of Brahmā (the Creator), who has evolved the ocean of worldly existence, the birthplace of nectar, the moon and the cow of plenty in the form of saints, on the one hand, and of poison and wine in the form of the wicked, on the other. (14-F)

दो०—बिबुध बिप्र बुध ग्रह चरन बंदि कहउँ कर जोरि।
होइ प्रसन्न पुरवहु सकल मंजु मनोरथ मोरि॥ १४ (छ)॥

Do.: **bibudha bipra budha graha carana baṁdi kahaů kara jori,**
**hoi prasanna puravahu sakala maṁju manoratha mori.14(G).**

Making obeisance to the feet of gods, the Brāhmaṇas, wise men and the deities presiding over the nine planets, I pray to them with folded hands! Be pleased to accomplish all my noble desires. (14-G)

चौ०—पुनि बंदउँ सारद सुरसरिता। जुगल पुनीत मनोहर चरिता॥
मज्जन पान पाप हर एका। कहत सुनत एक हर अबिबेका॥ १॥

Cau.: **puni baṁdaů sārada surasaritā, jugala punīta manohara caritā.**
**majjana pāna pāpa hara ekā, kahata sunata eka hara abibekā.1.**

Again, I bow to goddess Sarasvatī and the celestial river Gaṅgā, both of whom are holy and perform agreeable roles. The one Gaṅgā wipes away sin through immersion and draught of its water; the other (Sarasvatī) dispels ignorance through the recital and hearing of her glory. (1)

गुर पितु मातु महेस भवानी। प्रनवउँ दीनबंधु दिन दानी॥
सेवक स्वामि सखा सिय पी के। हित निरुपधि सब बिधि तुलसी के॥ २॥

**gura pitu mātu mahesa bhavānī, pranavaů dīnabaṁdhu dina dānī.**
**sevaka svāmi sakhā siya pī ke, hita nirupadhi saba bidhi tulasī ke.2.**

I adore the great Lord Śiva and His consort, Goddess Pārvatī, my preceptors and parents, friends of the forlorn and ever given to charity; servants, masters and friends of Sītā's Lord, Śrī Rāma, and true benefactors of Tulasīdāsa in everyway. (2)

कलि बिलोकि जग हित हर गिरिजा। साबर मंत्र जाल जिन्ह सिरिजा॥
अनमिल आखर अरथ न जापू। प्रगट प्रभाउ महेस प्रतापू॥ ३॥

**kali biloki jaga hita hara girijā, sābara maṁtra jāla jinha sirijā.**
**anamila ākhara aratha na jāpū, pragaṭa prabhāu mahesa pratāpū.3.**

Seeing the prevalence of the Kali age, Śiva and Pārvatī evolved a string of spells of incoherent syllables called 'Sabar Mantras' (formulas), which yield to no interpretation and require no repetition, but whose efficacy is patent, revealing Śiva's glory. (3)

सो उमेस मोहि पर अनुकूला। करिहिं कथा मुद मंगल मूला॥
सुमिरि सिवा सिव पाइ पसाऊ। बरनउँ रामचरित चित चाऊ॥ ४॥

**so umesa mohi para anukūlā, karihiṁ kathā muda maṁgala mūlā.**
**sumiri sivā siva pāi pasāū, baranaů rāmacarita cita cāū.4.**

That Lord of Umā, favourable as He is to me, shall make this narrative (of Śrī Rāma) a source of blessings and joy. Thus invoking Lord Śiva and His Consort, Pārvatī, and obtaining Their favour, I relate the exploits of Śrī Rāma with a heart full of ardour. (4)

भनिति मोरि सिव कृपाँ बिभाती। ससि समाज मिलि मनहुँ सुराती॥
जे एहि कथहि सनेह समेता। कहिहहिं सुनिहहिं समुझि सचेता॥ ५॥

**bhaniti mori siva kṛpā̃ bibhātī, sasi samāja mili manahů surātī.**
**je ehi kathahi saneha sametā, kahihahiṁ sunihahiṁ samujhi sacetā.5.**

होइहहिं राम चरन अनुरागी। कलि मल रहित सुमंगल भागी॥ ६॥

**hoihahiṁ rāma carana anurāgī, kali mala rahita sumaṁgala bhāgī.6.**

By Śiva's grace my composition will shed its lustre even as a night shines in conjunction with the moon and the stars. Those who will fondly and intelligently recite or hear this narrative attentively will develop devotion to the lotus feet of Śrī Rāma and purged of the impurities of Kali age will obtain choice blessings. (5-6)

दो०—**सपनेहुँ साचेहुँ मोहि पर जौं हर गौरि पसाउ।**
**तौ फुर होउ जो कहेउँ सब भाषा भनिति प्रभाउ॥ १५॥**

Do.: **sapanehů sācehů mohi para jaů hara gauri pasāu,**
**tau phura hou jo kaheů saba bhāṣā bhaniti prabhāu.15.**

If Lord Śiva and Pārvatī are really propitious to me even in a dream, let all that I have said in glorification of this poetry of mine, written in a popular dialect, come out true. (15)

चौ०—बंदउँ अवध पुरी अति पावनि। सरजू सरि कलि कलुष नसावनि॥
प्रनवउँ पुर नर नारि बहोरी। ममता जिन्ह पर प्रभुहि न थोरी॥ १॥

Cau.: **baṁdaů avadha purī ati pāvani, sarajū sari kali kaluṣa nasāvani.**
**pranavaů pura nara nāri bahorī, mamatā jinha para prabhuhi na thorī.1.**

I reverence the immensely holy city of Ayodhyā (Śrī Rāma's birth-place) and the river Sarayū (flowing beside it), which wipes out the sins of the Kali age. Again, I bow to the men and women of the city, who enjoy the affection of the Lord in no small measure. (1)

सिय निंदक अघ ओघ नसाए। लोक बिसोक बनाइ बसाए॥
बंदउँ कौसल्या दिसि प्राची। कीरति जासु सकल जग माची॥ २॥

**siya niṁdaka agha ogha nasāe, loka bisoka banāi basāe.**
**baṁdaů kausalyā disi prācī, kīrati jāsu sakala jaga mācī.2.**

Even though they were damned as a result of the heap of sins incurred by the calumniators of Sītā (who were instrumental in bringing about Her lifelong exile), they were granted a heavenly abode by Śrī Rāma, who relieved them of their sin. I greet Kausalyā (the eldest queen of King Daśaratha) whose glory is pervading throughout the world. (2)

प्रगटेउ जहँ रघुपति ससि चारू। बिस्व सुखद खल कमल तुसारू॥
दसरथ राउ सहित सब रानी। सुकृत सुमंगल मूरति मानी॥ ३॥

**pragaṭeu jahå̐ raghupati sasi cārū, bisva sukhada khala kamala tusārū.**
**dasaratha rāu sahita saba rānī, sukṛta sumaṁgala mūrati mānī.3.**

She is the eastern horizon whence arose the lovely moon in the shape of Śrī Rāma, who affords delight to the entire universe and is blighting as frost to lotuses in the form of the wicked. Recognizing king Daśaratha together with all his consorts as embodiments of merit and fair blessings, (3)

करउँ प्रनाम करम मन बानी। करहु कृपा सुत सेवक जानी॥
जिन्हहि बिरचि बड़ भयउ बिधाता। महिमा अवधि राम पितु माता॥ ४॥

**karau̐ pranāma karama mana bānī, karahu kṛpā suta sevaka jānī.**
**jinhahi biraci baRa bhayau bidhātā, mahimā avadhi rāma pitu mātā.4.**

I make obeisance to them in thought, word and deed. Knowing me as a servant of your son, be gracious to me. The father and mothers of Śrī Rāma are the very embodiments of glory, by creating whom even Brahmā (the Creator) has exalted himself. (4)

सो०—**बंदउँ अवध भुआल सत्य प्रेम जेहि राम पद।**
**बिछुरत दीनदयाल प्रिय तनु तृन इव परिहरेउ॥ १६॥**

So.: **baṁdau̐ avadha bhuāla satya prema jehi rāma pada,**
**bichurata dīnadayāla priya tanu tṛna iva parihareu.16.**

I adore the King of Ayodhyā, Daśaratha, who cherished such true love for the feet of Śrī Rāma that he gave up his dear life as a mere straw the moment the Lord, who is compassionate to the humble and meek, parted from him. (16)

चौ०—प्रनवउँ परिजन सहित बिदेहू। जाहि राम पद गूढ़ सनेहू॥
जोग भोग महँ राखेउ गोई। राम बिलोकत प्रगटेउ सोई॥ १॥

Cau.: **pranavau̐ parijana sahita bidehū, jāhi rāma pada gūRha sanehū.**
**joga bhoga mahå̐ rākheu goī, rāma bilokata pragaṭeu soī.1.**

I make obeisance to king Janaka, alongwith his family, who bore affection for the feet of Śrī Rāma. Even though he had veiled it under the cloak of Yoga (of self-abnegation) and opulence, it broke out the moment he saw Śrī Rāma. (1)

प्रनवउँ प्रथम भरत के चरना। जासु नेम ब्रत जाइ न बरना॥
राम चरन पंकज मन जासू। लुबुध मधुप इव तजइ न पासू॥ २॥

**pranavau̐ prathama bharata ke caranā, jāsu nema brata jāi na baranā.**
**rāma carana paṁkaja mana jāsū, lubudha madhupa iva tajai na pāsū.2.**

Of Śrī Rāma's brothers, I bow first of all to the feet of Bharata, whose self-discipline and religious austerity beggar description and whose mind thirsts for the lotus feet of Śrī Rāma like a bee and never leaves their closeness. (2)

बंदउँ लछिमन पद जलजाता। सीतल सुभग भगत सुखदाता॥
रघुपति कीरति बिमल पताका। दंड समान भयउ जस जाका॥ ३॥

**baṁdaŭ lachimana pada jalajātā, sītala subhaga bhagata sukhadātā.**
**raghupati kīrati bimala patākā, daṁḍa samāna bhayau jasa jākā.3.**

I reverence the lotus feet of Lakṣmaṇa—cool and charming and a source of delight to the devotees—whose renown served as a staff for hoisting the spotless flag of Śrī Rāma's glory. (3)

सेष सहस्त्रसीस जग कारन। जो अवतरेउ भूमि भय टारन॥
सदा सो सानुकूल रह मो पर। कृपासिंधु सौमित्रि गुनाकर॥ ४॥

**seṣa sahasrasīsa jaga kārana, jo avatareu bhūmi bhaya ṭārana.**
**sadā so sānukūla raha mo para, kṛpāsiṁdhu saumitri gunākara.4.**

He is no other than the thousand-headed serpent-god, Śeṣa, the support of the universe, who incarnated to dispel the fear of the earth. May that son of Sumitrā, Lakṣmaṇa, an ocean of benevolence and a mine of virtues, be ever propitious to me. (4)

रिपुसूदन पद कमल नमामी। सूर सुसील भरत अनुगामी॥
महाबीर बिनवउँ हनुमाना। राम जासु जस आप बखाना॥ ५॥

**ripusūdana pada kamala namāmī, sūra susīla bharata anugāmī.**
**mahābīra binavaŭ hanumānā, rāma jāsu jasa āpa bakhānā.5.**

I adore the lotus-feet of Śatrughna (lit., the slayer of his foes), who is valiant yet amiable in disposition, and a constant companion of Bharata. I supplicate Hanumān, the great hero, whose glory has been extolled by Śrī Rāma Himself. (5)

सो०—**प्रनवउँ पवनकुमार खल बन पावक ग्यान घन।**
**जासु हृदय आगार बसहिं राम सर चाप धर॥ १७॥**

So.: **pranavaŭ pavanakumāra khala bana pāvaka gyāna ghana,**
**jāsu hṛdaya āgāra basahiṁ rāma sara cāpa dhara.17.**

I greet Hanumān, the son of the wind-god, an embodiment of wisdom, who is fire, as it were, for the forest of the wicked, and in the abode of whose heart resides Śrī Rāma, wielding a bow and arrows. (17)

चौ०—कपिपति रीछ निसाचर राजा। अंगदादि जे कीस समाजा॥
बंदउँ सब के चरन सुहाए। अधम सरीर राम जिन्ह पाए॥ १॥

Cau.: **kapipati rīcha nisācara rājā, aṁgadādi je kīsa samājā.**
**baṁdaŭ saba ke carana suhāe, adhama sarīra rāma jinha pāe.1.**

The lord of monkeys, Sugrīva, the chief of bears, Jāmbavān, the king of demons, Vibhīṣaṇa and the host of monkeys, Aṅgada and others, I reverence the charming feet of all, who attained Śrī Rāma even though born in the lowest species. (1)

रघुपति चरन उपासक जेते। खग मृग सुर नर असुर समेते॥
बंदउँ पद सरोज सब केरे। जे बिनु काम राम के चेरे॥ २॥

**raghupati carana upāsaka jete, khaga mṛga sura nara asura samete.**
**baṁdaŭ pada saroja saba kere, je binu kāma rāma ke cere.2.**

As many worshippers there are of the feet of Śrī Rāma including birds, beasts, gods, human beings and demons, I adore the lotus feet of them all, who are selfless votaries of Śrī Rāma. (2)

**सुक सनकादि भगत मुनि नारद। जे मुनिबर बिग्यान बिसारद॥**
**प्रनवउँ सबहि धरनि धरि सीसा। करहु कृपा जन जानि मुनीसा॥ ३॥**

**suka sanakādi bhagata muni nārada, je munibara bigyāna bisārada.**
**pranavaů sabahi dharani dhari sīsā, karahu kṛpā jana jāni munīsā.3.**

Śuka, Sanaka and others (viz., Sanandana, Sanātana and Sanatkumāra), sage Nārada and all other eminent sages, who are devotees of God and proficient in the spiritual lore, I make obeisance to all, placing my head on the ground; be gracious to me, O Lords of ascetics, knowing me as your servant. (3)

**जनकसुता जग जननि जानकी। अतिसय प्रिय करुनानिधान की॥**
**ताके जुग पद कमल मनावउँ। जासु कृपाँ निरमल मति पावउँ॥ ४॥**

**janakasutā jaga janani jānakī, atisaya priya karunānidhāna kī.**
**tāke juga pada kamala manāvaů, jāsu kṛpā̊ niramala mati pāvaů.4.**

Jānakī, daughter of king Janaka and mother of the universe and the most beloved consort of Śrī Rāma, the Fountain of Mercy, I seek to propitiate the pair of Her lotus feet, so that by Her grace I may be blessed with a refined intellect. (4)

**पुनि मन बचन कर्म रघुनायक। चरन कमल बंदउँ सब लायक॥**
**राजिवनयन धरें धनु सायक। भगत बिपति भंजन सुखदायक॥ ५॥**

**puni mana bacana karma raghunāyaka, carana kamala baṁdaů saba lāyaka.**
**rājivanayana dharĕ dhanu sāyaka, bhagata bipati bhaṁjana sukhadāyaka.5.**

Again, I adore in thought, word and deed the lotus feet of the all-worthy Śrī Raghunātha, who has lotus-like eyes and wields a bow and arrows, and who relieves the distress of His devotees and affords delight to them. (5)

दो०—**गिरा अरथ जल बीचि सम कहिअत भिन्न न भिन्न।**
**बंदउँ सीता राम पद जिन्हहि परम प्रिय खिन्न॥ १८॥**

Do.: **girā aratha jala bīci sama kahiata bhinna na bhinna,**
**baṁdaů sītā rāma pada jinhahi parama priya khinna.18.**

I reverence the feet of Sītā and Śrī Rāma, who, though stated to be different, are yet identical just like a word and its meaning or like water and the waves on its surface, and to whom the meek and afflicted are most dear. (18)

चौ०—**बंदउँ नाम राम रघुबर को। हेतु कृसानु भानु हिमकर को॥**
**बिधि हरि हरमय बेद प्रान सो। अगुन अनूपम गुन निधान सो॥ १॥**

Cau.: **baṁdaů nāma rāma raghubara ko, hetu kṛsānu bhānu himakara ko.**
**bidhi hari haramaya beda prāna so, aguna anūpama guna nidhāna so.1.**

I greet the name 'Rāma' of Śrī Raghunātha,* which is composed of seed-letters†

* This distinguishes the Name from the two other names bearing the same sound but denoting two other personalities, viz., Paraśurāma and Balarāma (the elder brother of Śrī Kṛṣṇa).

† Each letter-sound of the Saṁskṛta Alphabet represents one or more gods of the Hindu pantheon and the Tantras claim that these letters (which are technically known by the name of Bīja-Mantras or

representing the fire-god, the sun-god and the moon-god (viz., Ra, A and Ma respectively). It is the same as Brahmā (the creative aspect of God), Viṣṇu (His preservative aspect) and Śiva (His disintegrating aspect), and the vital breath of the Vedas; It is beyond of the Guṇas (Sattva, Rajas and Tamas), peerless and a mine of virtues. (1)

महामंत्र जोइ जपत महेसू। कासीं मुकुति हेतु उपदेसू॥
महिमा जासु जान गनराऊ। प्रथम पूजिअत नाम प्रभाऊ॥ २॥

**mahāmaṁtra joi japata mahesū, kāsī̐ mukuti hetu upadesū.**
**mahimā jāsu jāna ganarāū, prathama pūjiata nāma prabhāū.2.**

It is the great spell which Lord Maheśvara mutters and which, when imparted by Him at Kāśī (the modern Vārāṇasī) leads to salvation.* Its significance is known to Lord Gaṇeśa, who is worshipped before all others due to the glory of the Name 'Rāma'.† (2)

जान आदिकबि नाम प्रतापू। भयउ सुद्ध करि उलटा जापू॥
सहस नाम सम सुनि सिव बानी। जपि जेईं पिय संग भवानी॥ ३॥

**jāna ādikabi nāma pratāpū, bhayau suddha kari ulaṭā jāpū.**
**sahasa nāma sama suni siva bānī, japi jeī̐ piya saṁga bhavānī.3.**

The primeval poet Vālmīki is acquainted with the glory of the Name, inasmuch as he attained purity by repeating It in the reverse order‡. Hearing the verdict of Lord Śiva that the name 'Rāma' is as good as a thousand other names of God, Goddess Pārvatī repeats the Name continually alongwith Her consort. (3)

हरषे हेतु हेरि हर ही को। किय भूषन तिय भूषन ती को॥
नाम प्रभाउ जान सिव नीको। कालकूट फलु दीन्ह अमी को॥ ४॥

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seed-letters), if joined with other spells sacred to that particular deity and repeated with due ceremony a fixed number of times possess the efficacy of revealing the deity in person before the worshipper and propitiating him or her.

* The scriptures maintain that Lord Śiva, the deity presiding over the holy city of Kāśī, whispers into the right ear of every creature, dying within its boundaries, the name 'Rāma' and thereby brings emancipation to the dying soul.

† We read in the Purāṇas how there was a scramble for precedence among the gods, each of whom claimed the first position for himself. They approached Brahmā for a ruling. He told them that they should race round the world and that whoever finished the round quickest of all would be accounted the highest. Gaṇeśa, who rode on no better animal than a rat, naturally lagged behind. He met on the way the celestial sage Nārada, who advised him to scratch the word 'Rāma' on the ground and pace round It, as the word comprised in Itself the entire creation. Gaṇeśa did accordingly and was naturally the first to finish the round of the universe. Brahmā appreciated this act of Gaṇeśa and conceded his title to precedence over all the other gods. Since then Gaṇeśa has uninterruptedly enjoyed the right of being worshipped first of all.

‡ Vālmīki was a highway robber in his earlier life and was known by the name of Ratnākara. Seven seers, who once fell a victim to his depredation, awakened him to the reprehensible nature of his conduct and instructed him in the holy name of Rāma. Completely immersed in sin, he was, however, unable to utter the word. The seers, therefore, asked him to repeat the name in the reverse order. In this way he was eventually able to utter the name correctly and in course of time became so fond of repeating It that he ultimately turned out to be a pious sage and seer and related the story of Śrī Rāma in fine verse even before His advent.

We are told in the Padmapurāṇa how Bhagavān Śaṅkara once invited His consort to join Him at His dinner. Goddess Pārvatī, however, declined on the ground that She had not yet recited the Viṣṇu-Sahasranāma, which She must before Her breakfast. Bhagavān Śaṅkara asked Her to repeat the name of Rāma instead, as a single utterance of the Name was as good as reciting a thousand other names of the Lord. Pārvatī did accordingly and forthwith joined Her lord at the dinner.

**haraṣe hetu heri hara hī ko, kiya bhūṣana tiya bhūṣana tī ko.**
**nāma prabhāu jāna siva nīko, kālakūṭa phalu dīnha amī ko.4.**

Noticing such devotion of Her heart for the Name, Lord Śiva made Pārvatī, who was the ornament of feminity, the ornament of His own person (i.e., made Her a part of His own being by assigning to Her the left half of His body). Śiva knows full well the power of the Name, due to which deadly poison became as nectar to Him. (4)

दो०—**बरषा रितु रघुपति भगति तुलसी सालि सुदास।**
**राम नाम बर बरन जुग सावन भादव मास॥ १९॥**

Do.: **baraṣā ritu raghupati bhagati tulasī sāli sudāsa,**
**rāma nāma bara barana juga sāvana bhādava māsa.19.**

Devotion to Śrī Raghunātha is, as it were, the rainy season and the noble devotees, says Tulasīdāsa, represent the paddy crop; while the two charming syllables of the name 'Rāma' stand for the two months of Śrāvaṇa and Bhādrapada (corresponding roughly to July and August). (19)

चौ०—आखर मधुर मनोहर दोऊ। बरन बिलोचन जन जिय जोऊ॥
सुमिरत सुलभ सुखद सब काहू। लोक लाहु परलोक निबाहू॥ १॥

Cau.: **ākhara madhura manohara doū, barana bilocana jana jiya joū.**
**sumirata sulabha sukhada saba kāhū, loka lāhu paraloka nibāhū.1.**

Both the letter-sounds are sweet and attractive; they are the two eyes, as it were, of the Alphabet and the very life of the devotees. Easy to remember and delightful to one and all, they bring gain here and provide sustenance hereafter. (1)

कहत सुनत सुमिरत सुठि नीके। राम लखन सम प्रिय तुलसी के॥
बरनत बरन प्रीति बिलगाती। ब्रह्म जीव सम सहज सँघाती॥ २॥

**kahata sunata sumirata suṭhi nīke, rāma lakhana sama priya tulasī ke.**
**baranata barana prīti bilagātī, brahma jīva sama sahaja sa̐ghātī.2.**

They are most delightful to utter, hear and remember and to Tulasīdāsa they are as dear as Śrī Rāma and Lakṣmaṇa. When treated separately, the two letters lose their harmony (i.e., are differently pronounced, bear diverse meaning in the form of seed-letters and as such yield different results); whereas they are naturally allied even as Brahma (the Cosmic Spirit) and Jīva (the individual soul). (2)

नर नारायन सरिस सुभ्राता। जग पालक बिसेषि जन त्राता॥
भगति सुतिय कल करन बिभूषन। जग हित हेतु बिमल बिधु पूषन॥ ३॥

**nara nārāyana sarisa subhrātā, jaga pālaka biseṣi jana trātā.**
**bhagati sutiya kala karana bibhūṣana, jaga hita hetu bimala bidhu pūṣana.3.**

Good brothers like the divine sages Nara and Nārāyaṇa, they are sustainers of the universe and redeemers of the devotees in particular. They are beautiful ornaments for the ears of the fair damsel in the form of Bhakti (Devotion) and stand as the spotless sun and moon for the good of the world. (3)

स्वाद तोष सम सुगति सुधा के। कमठ सेष सम धर बसुधा के॥
जन मन मंजु कंज मधुकर से। जीह जसोमति हरि हलधर से॥ ४॥

**svāda tosa sama sugati sudhā ke, kamaṭha seṣa sama dhara basudhā ke.**
**jana mana maṁju kaṁja madhukara se, jīha jasomati hari haladhara se.4.**

They are like the taste and the gratifying quality of nectar in the form of emancipation, and are supporters of the globe like the divine Tortoise* and the serpent-god Śeṣa. Again, they are like bees for the beautiful lotus in the shape of the devotee's mind and are the very like of Hari (Śrī Kṛṣṇa) and Haladhara (Balarāma, who wielded a plough as a weapon) for Yaśodā (Their foster-mother, the wife of Nanda) in the shape of the tongue. (4)

दो०—**एकु छत्रु एकु मुकुटमनि सब बरननि पर जोउ।**
**तुलसी रघुबर नाम के बरन बिराजत दोउ॥ २०॥**

Do.: **eku chatru eku mukuṭamani saba baranani para jou,**
**tulasī raghubara nāma ke barana birājata dou.20.**

Lo! the two letters 'R' and 'M' (र and म) forming part of the name of 'Rāma' crown all the letters of the Alphabet, the one spreading like an umbrella and the other resting as a crest-jewel, O Tulasīdāsa.† (20)

चौ०—**समुझत सरिस नाम अरु नामी। प्रीति परसपर प्रभु अनुगामी॥**
**नाम रूप दुइ ईस उपाधी। अकथ अनादि सुसामुझि साधी॥ १॥**

Cau.: **samujhata sarisa nāma aru nāmī, prīti parasapara prabhu anugāmī.**
**nāma rūpa dui īsa upādhī, akatha anādi susāmujhi sādhī.1.**

The name and the object named, though similar in significance, are allied as master and servant, one to the other. (That is to say, even though there is complete identity between God and His name, the former closely follows the latter even as a servant follows his master. The Lord appears in person at the very mention of His Name). Name and form are the two attributes of God; both of them are ineffable and beginningless and can be rightly understood only by means of good intelligence. (1)

**को बड़ छोट कहत अपराधू। सुनि गुन भेदु समुझिहहिं साधू॥**
**देखिअहिं रूप नाम आधीना। रूप ग्यान नहिं नाम बिहीना॥ २॥**

**ko baRa choṭa kahata aparādhū, suni guna bhedu samujhihahiṁ sādhū.**
**dekhiahiṁ rūpa nāma ādhīnā, rūpa gyāna nahiṁ nāma bihīna.2.**

It is presumptuous on one's part to declare as to which is superior or inferior. Hearing the distinctive merits of both, pious souls will judge for themselves. Forms are found to be subordinate to the name; without the name one cannot have the knowledge of a form. (2)

**रूप बिसेष नाम बिनु जानें। करतल गत न परहिं पहिचानें॥**
**सुमिरिअ नाम रूप बिनु देखें। आवत हृदयँ सनेह बिसेषें॥ ३॥**

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* We are told in the Bhāgavata and other Purāṇas how God Viṣṇu assumed the form of a gigantic tortoise in order to support Mount Mandara and prevent if from sinking while it was being rotated by gods and demons in their attempt to churn the ocean of milk and obtain nectar out of it.

† The letter 'र' of the Saṁskṛta alphabet, when immediately preceding another consonant or the vowel 'ऋ' is placed above that letter in the shape of a curved line (e.g., in 'र्क' and 'ऋ'); while the nasal consonant 'म्' (when preceded by any other letter, is changed into a dot (technically known by the name of 'Anusvāra') when placed on the top of that letter (e. g., in हं). The curved line standing for the letter 'र' has been poetically compared in the above Dohā to an umbrella and the dot substituted for (म्) likened to a crest-jewel, both of which enjoy an exalted position and are emblems of the royal state. In this way they are recognized as superior to all other letters of the Alphabet.

**rūpa biseṣa nāma binu jāně̐, karatala gata na parahi̐ pahicāně̐.**
**sumiria nāma rūpa binu dekhě̐, āvata hṛdayå̐ saneha biseṣě̐.3.**

Typical forms cannot be identified, even if they be in your hand, without knowing their name. And if the name is remembered even without seeing the form, the latter flashes on the mind with a special liking for it. (3)

नाम रूप गति अकथ कहानी। समुझत सुखद न परति बखानी॥
अगुन सगुन बिच नाम सुसाखी। उभय प्रबोधक चतुर दुभाषी॥ ४॥

**nāma rūpa gati akatha kahānī, samujhata sukhada na parati bakhānī.**
**aguna saguna bica nāma susākhī, ubhaya prabodhaka catura dubhāṣī.4.**

The mystery of name and form is a tale which cannot be told; though delightful to comprehend, it cannot be described in words. Between the Nirguṇa Absolute and Saguṇa Divinity, the Name is a good intermediary; it is a clever interpreter revealing the truth of both. (4)

दो०—राम नाम मनिदीप धरु जीह देहरीं द्वार।
तुलसी भीतर बाहेरहुँ जौं चाहसि उजिआर॥ २१॥

Do.: **rāma nāma manidīpa dharu jīha deharī̐ dvāra,**
**tulasī bhītara bāherahů̐ jaů̐ cāhasi ujiāra.21.**

Install the luminous gem in the shape of the divine name 'Rāma' on the threshold of the tongue at the doorway of your mouth, if you will have light both inside and outside, says Tulasīdāsa. (21)

चौ०—नाम जीहँ जपि जागहिं जोगी। बिरति बिरंचि प्रपंच बियोगी॥
ब्रह्मसुखहि अनुभवहिं अनूपा। अकथ अनामय नाम न रूपा॥ १॥

Cau.: **nāma jīhå̐ japi jāgahi̐ jogī, birati biraṁci prapaṁca biyogī.**
**brahmasukhahi anubhavahi̐ anūpā, akatha anāmaya nāma na rūpā.1.**

Yogīs (mystics) who are full of dispassion and are wholly detached from God's creation keep awake (in the daylight of wisdom) muttering the Name with their tongue, and enjoy the felicity of Brahma (the Absolute), which is incomparable, unspeakable, unmixed with sorrow and devoid of name and form. (1)

जाना चहहिं गूढ़ गति जेऊ। नाम जीहँ जपि जानहिं तेऊ॥
साधक नाम जपहिं लय लाएँ। होहिं सिद्ध अनिमादिक पाएँ॥ २॥

**jānā cahahi̐ gūRha gati jeū, nāma jīhå̐ japi jānahi̐ teū.**
**sādhaka nāma japahi̐ laya lāě̐, hohi̐ siddha animādika pāě̐.2.**

Even those (seekers of Truth) who aspire to know the mysterious ways of Providence are able to comprehend them by muttering the Name. Strivers (hankering after worldly achievements) repeat the Name, absorbed in contemplation, and become accomplished, acquiring the eight superhuman powers such as 'Aṇimā' (i.e., becoming infinitely small in size), etc.* (2)

* Works on Yoga enumerate the following eight kinds of miraculous powers acquired by Yogīs: (i) Aṇimā (the faculty of reducing one's body to the size of an atom), (ii) Mahimā (the power of expanding one's body to an infinitely large size), (iii) Garimā (the power of becoming infinitely heavy), (iv) Laghimā (the power of becoming infinitely light in body), (v) Prāpti (unrestricted access to all places), (vi) Prākāmya (realizing whatever one desires), (vii) Īśitva (absolute lordship) and (viii) Vaśitva (subjugating all).

जपहिं नामु जन आरत भारी। मिटहिं कुसंकट होहिं सुखारी॥
राम भगत जग चारि प्रकारा। सुकृती चारिउ अनघ उदारा॥ ३॥

**japahi̐ nāmu jana ārata bhārī, miṭahi̐ kusaṁkaṭa hohi̐ sukhārī.**
**rāma bhagata jaga cāri prakārā, sukṛtī cāriu anagha udārā.3.**

If devotees in distress mutter the Name, their worst calamities of the gravest type disappear and they become happy. In this world there are four kinds of devotees* of Śrī Rāma; all the four of them are virtuous, sinless and noble. (3)

चहू चतुर कहुँ नाम अधारा। ग्यानी प्रभुहि बिसेषि पिआरा॥
चहुँ जुग चहुँ श्रुति नाम प्रभाऊ। कलि बिसेषि नहिं आन उपाऊ॥ ४॥

**cahū catura kahů̐ nāma adhārā, gyānī prabhuhi biseṣi piārā.**
**cahů̐ juga cahů̐ śruti nāma prabhāū, kali biseṣi nahi̐ āna upāū.4.**

All the four, wise as they are, rely upon the Name. Of these, the enlightened devotee is specially dear to the Lord. The glory of the Name is supreme in all the four Yugas and all the four Vedas, particularly in the Kali age in which there is no other means of salvation. (4)

दो०—**सकल कामना हीन जे राम भगति रस लीन।**
**नाम सुप्रेम पियूष ह्रद तिन्हहुँ किए मन मीन॥ २२॥**

Do.: **sakala kāmanā hīna je rāma bhagati rasa līna,**
**nāma suprema piyūṣa hrada tinhahů̐ kie mana mīna.22.**

Even those who are free from all desires and absorbed in the joy of devotion to Śrī Rāma, have thrown their heart as fish into the nectarine lake of supreme love for the Name. (22)

चौ०—अगुन सगुन दुइ ब्रह्म सरूपा। अकथ अगाध अनादि अनूपा॥
मोरें मत बड़ नामु दुहू तें। किए जेहिं जुग निज बस निज बूतें॥ १॥

Cau.: **aguna saguna dui brahma sarūpā, akatha agādha anādi anūpā.**
**more̐ mata baRa nāmu duhū te̐, kie jehi̐ juga nija basa nija būte̐.1.**

There are two aspects of God—the one Nirguṇa and the other Saguṇa. Both these aspects are indescribable, unfathomable, without beginning and without parallel. To my mind, greater than both is the Name, that has established Its rule over both by Its might. (1)

प्रौढ़ि सुजन जनि जानहिं जन की। कहउँ प्रतीति प्रीति रुचि मन की॥
एकु दारुगत देखिअ एकू। पावक सम जुग ब्रह्म बिबेकू॥ २॥

**prauRhi sujana jani jānahi̐ jana kī, kahau̐ pratīti prīti ruci mana kī.**
**eku dārugata dekhia ekū, pāvaka sama juga brahma bibekū.2.**

Friends, do not take this as a bold assertion on the part of this servant; I record my mind's own conviction, reverence and liking. The two aspects of Brahma (God) should be recognized as akin to fire: the one (viz., the Absolute) represents fire which is latent in wood; while the other, Saguṇa, corresponds to that which is externally visible. (2)

* Śrīmad Bhagavadgītā mentions four kinds of devotees, viz., (i) Ārta (the afflicted), (ii) Jijñāsu (the seeker of Truth), (iii) Arthārthī (the seeker of worldly riches) and (iv) Jñānī (the enlightened), and speaks of them all as virtuous and benevolent. Of course, the enlightened devotee, it is pointed out, is the most beloved of the Lord and constitutes His very Self (vide Gītā, VII 16—18).

उभय अगम जुग सुगम नाम तें। कहेउँ नामु बड़ ब्रह्म राम तें॥
ब्यापकु एकु ब्रह्म अबिनासी। सत चेतन घन आनँद रासी॥ ३॥

**ubhaya agama juga sugama nāma tě, kaheů nāmu baRa brahma rāma tě.**
**byāpaku eku brahma abināsī, sata cetana ghana ānǎda rāsī.3.**

Though both are inaccessible by themselves, they are easily attainable through the Name; therefore, I have called the Name greater than Brahma and Śrī Rāma, both. Brahma (God) is one, all-pervading and imperishable; He is all truth, consciousness and a compact mass of joy. (3)

अस प्रभु हृदयँ अछत अबिकारी। सकल जीव जग दीन दुखारी॥
नाम निरूपन नाम जतन तें। सोउ प्रगटत जिमि मोल रतन तें॥ ४॥

**asa prabhu hṛdayǎ achata abikārī, sakala jīva jaga dīna dukhārī.**
**nāma nirūpana nāma jatana tě, sou pragaṭata jimi mola ratana tě.4.**

Even though such immutable Lord is present in every heart, all beings in this world are nonetheless miserable and unhappy. Through the practice of the Name, preceded by Its true appraisement, however, the same Brahma reveals Itself even as the value of a jewel is revealed by its correct knowledge. (4)

दो०—**निरगुन तें एहि भाँति बड़ नाम प्रभाउ अपार।**
**कहउँ नामु बड़ राम तें निज बिचार अनुसार॥ २३॥**

Do.: **niraguna tě ehi bhǎti baRa nāma prabhāu apāra,**
**kahaů nāmu baRa rāma tě nija bicāra anusāra.23.**

The glory of the Name is thus infinitely greater than that of the Absolute; I shall show how in my judgment the Name is superior even to Śrī Rāma. (23)

चौ०—राम भगत हित नर तनु धारी। सहि संकट किए साधु सुखारी॥
नामु सप्रेम जपत अनयासा। भगत होहिं मुद मंगल बासा॥ १॥

Cau.: **rāma bhagata hita nara tanu dhārī, sahi saṁkaṭa kie sādhu sukhārī.**
**nāmu saprema japata anayāsā, bhagata hohi̇ muda maṁgala bāsā.1.**

For the sake of His devotees Śrī Rāma assumed the form of a human being and, suffering adversities Himself, brought relief to the pious. By fondly repeating His Name, on the other hand, devotees easily become abodes of joy and blessings. (1)

राम एक तापस तिय तारी। नाम कोटि खल कुमति सुधारी॥
रिषि हित राम सुकेतुसुता की। सहित सेन सुत कीन्हि बिबाकी॥ २॥

**rāma eka tāpasa tiya tārī, nāma koṭi khala kumati sudhārī.**
**riṣi hita rāma suketusutā kī, sahita sena suta kīnhi bibākī.2.**

Śrī Rāma Himself redeemed a single woman, 'Ahalyā'[1], the wife of an ascetic; while His Name corrected the error of crores of wicked persons. For the sake of the sage Viśvāmitra, Śrī Rāma wrought the destruction of Suketu's daughter[2] (Tāḍakā) with her army and son (Subāhu); (2)

1. See Bālakāṇḍa (209. 6 to 211) 2. Ibid., 203. 3 and 209. 3.

सहित दोष दुख दास दुरासा। दलइ नामु जिमि रबि निसि नासा॥
भंजेउ राम आपु भव चापू। भव भय भंजन नाम प्रतापू॥ ३॥

**sahita doṣa dukha dāsa durāsā, dalai nāmu jimi rabi nisi nāsā.**
**bhaṁjeu rāma āpu bhava cāpū, bhava bhaya bhaṁjana nāma pratāpū.3.**

while His Name puts an end to the devotee's vain hopes alongwith his errors and sorrows even as the sun terminates night. In His own person Śrī Rāma broke the bow of Śiva[1], while the very glory of His Name dispels the fear of rebirth[2]. (3)

दंडक बनु प्रभु कीन्ह सुहावन। जन मन अमित नाम किए पावन॥
निसिचर निकर दले रघुनंदन। नामु सकल कलि कलुष निकंदन॥ ४॥

**daṁḍaka banu prabhu kīnha suhāvana, jana mana amita nāma kie pāvana.**
**nisicara nikara dale raghunaṁdana, nāmu sakala kali kaluṣa nikaṁdana.4.**

The Lord, Śrī Rāma, restored the charm of the Daṇḍaka forest[3] alone, while His Name purified the mind of countless devotees. Śrī Raghunātha crushed only a host of demons, while His Name uproots all the impurities of the Kali age. (4)

दो०—**सबरी गीध सुसेवकनि सुगति दीन्हि रघुनाथ।**
**नाम उधारे अमित खल बेद बिदित गुन गाथ॥ २४॥**

Do.: **sabarī gīdha susevakani sugati dīnhi raghunātha,**
**nāma udhāre amita khala beda bidita guna gātha.24.**

Śrī Raghunātha conferred immortality only on faithful servants like Śabarī (the celebrated Bhīla woman) and the vulture, Jaṭāyu[4], while His Name has delivered innumerable wretches; the tale of Its virtues is well-known in the Vedas. (24)

चौ०—राम सुकंठ बिभीषन दोऊ। राखे सरन जान सबु कोऊ॥
नाम गरीब अनेक नेवाजे। लोक बेद बर बिरिद बिराजे॥ १॥

Cau.: **rāma sukaṁṭha bibhīṣana doū, rākhe sarana jāna sabu koū.**
**nāma garība aneka nevāje, loka beda bara birida birāje.1.**

As is well-known to all, Śrī Rāma extended His protection to two devotees only, viz., Sugrīva and Vibhīṣaṇa; His Name, on the other hand, has showered Its grace on numerous humble souls. This superb glory of the Name shines forth in the world as well as in the Vedas. (1)

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1. Ibid., 260, 4.

2. Here there is a pun on the word 'Bhava', which has been used as a synonym of Lord Śiva in the first instance and again in the sense of rebirth. The comparison has been drawn between Śrī Rāma Himself, on the one hand, and the glory of His Name (not the Name Itself) on the other. The latter, it is pointed out, excels the former in that while Śrī Rāma broke a concrete object like the bow, the glory of His Name dispels an abstract thing like the fear of rebirth.

3. The forest of Daṇḍaka had been rendered unfit for life in any form whatsoever under a curse from the sage Śūkrācārya. The divine presence of Śrī Rāma, however, removed the curse and restored the forest to its original charm.

4. For the accounts of Śabarī and Jaṭāyū see Araṇyakāṇḍa 33. 3 to 36 and 28. 4 to 32 respectively.

राम भालु कपि कटकु बटोरा। सेतु हेतु श्रमु कीन्ह न थोरा॥
नामु लेत भवसिंधु सुखाहीं। करहु बिचारु सुजन मन माहीं॥ २॥

**rāma bhālu kapi kaṭaku baṭorā, setu hetu śramu kīnha na thorā.**
**nāmu leta bhavasiṁdhu sukhāhī̐, karahu bicāru sujana mana māhī̐.2.**

Śrī Rāma collected an army of bears and monkeys and took no little pains over the construction of a bridge (to connect the mainland with the island of Laṅkā). Through the repetition of His Name, however, the ocean of mundane existence itself gets dried up: let the wise bear this in mind. (2)

राम सकुल रन रावनु मारा। सीय सहित निज पुर पगु धारा॥
राजा रामु अवध रजधानी। गावत गुन सुर मुनि बर बानी॥ ३॥

**rāma sakula rana rāvanu mārā, sīya sahita nija pura pagu dhārā.**
**rājā rāmu avadha rajadhānī, gāvata guna sura muni bara bānī.3.**

Śrī Rāma killed in battle Rāvaṇa with all his family and returned to His own city, Ayodhyā, with Sītā. He was then crowned king in the capital of Ayodhyā, while gods and sages sang His glories in melodious tones. (3)

सेवक सुमिरत नामु सप्रीती। बिनु श्रम प्रबल मोह दलु जीती॥
फिरत सनेहँ मगन सुख अपनें। नाम प्रसाद सोच नहिं सपनें॥ ४॥

**sevaka sumirata nāmu saprītī, binu śrama prabala moha dalu jītī.**
**phirata sanehå magana sukha apanĕ, nāma prasāda soca nahiṁ sapanĕ.4.**

His votaries are, however, able to conquer the formidable army of delusion by fondly remembering His Name and, absorbed in devotion, move about in joy which is peculiarly their own; by the grace of the Name they know not sorrow even in dream. (4)

दो०—**ब्रह्म राम तें नामु बड़ बर दायक बर दानि।**
**रामचरित सत कोटि महँ लिय महेस जियँ जानि॥ २५॥**

Do.: **brahma rāma tĕ nāmu baRa bara dāyaka bara dāni,**
**rāmacarita sata koṭi mahå liya mahesa jiyå jāni.25.**

The Name is thus greater than Brahma and Śrī Rāma both and confers blessings even on the bestowers of boons. Knowing this in His heart, the great Lord Śiva chose this word 'Rāma' for Himself out of Śrī Rāma's 100 crore episodes.* (25)

[PAUSE I FOR A THIRTY-DAY RECITATION]

चौ०—नाम प्रसाद संभु अबिनासी। साजु अमंगल मंगल रासी॥
सुक सनकादि सिद्ध मुनि जोगी। नाम प्रसाद ब्रह्मसुख भोगी॥ १॥

Cau.: **nāma prasāda saṁbhu abināsī, sāju amaṁgala maṁgala rāsī.**
**suka sanakādi siddha muni jogī, nāma prasāda brahmasukha bhogī.1.**

By the grace of the Name alone Lord Śiva is immortal and, though endowed with inauspicious paraphernalia (such as a wreath of skulls), is yet a repository of all auspiciousness.

* The Rāmāyaṇa as originally composed by Brahmā himself and delivered to Lord Śiva through Nārada is believed to have contained as many as a 100 crore verses.

Again, it is by the grace of the Name alone that Siddhas (adepts), sages and Yogīs like Śuka, Sanaka and others enjoy divine raptures. (1)

नारद जानेउ नाम प्रतापू। जग प्रिय हरि हरि हर प्रिय आपू॥
नामु जपत प्रभु कीन्ह प्रसादू। भगत सिरोमनि भे प्रहलादू॥ २॥

**nārada jāneu nāma pratāpū, jaga priya hari hari hara priya āpū.**
**nāmu japata prabhu kīnha prasādū, bhagata siromani bhe prahalādū.2.**

Nārada realized the glory of the Name; that is why, while Śrī Hari is beloved of the world (and Hara is dear to Śrī Hari), he (Nārada) is dear to Hari and Hara (Viṣṇu and Śiva) both. It was because of his repeating the Name that the Lord showered His grace on Prahlāda, who thereby became the crest-jewel of devotees. (2)

ध्रुवँ सगलानि जपेउ हरि नाऊँ। पायउ अचल अनूपम ठाऊँ॥
सुमिरि पवनसुत पावन नामू। अपने बस करि राखे रामू॥ ३॥

**dhruvā̐ sagalāni japeu hari nāū̐, pāyau acala anūpama ṭhāū̐.**
**sumiri pavanasuta pāvana nāmū, apane basa kari rākhe rāmū.3.**

Dhruva repeated the name of Śrī Hari with a feeling of indignation (at the harsh treatment received from his step-mother) and thereby attained an exalted and incomparable position in the galaxy of stars. For his remembrance of the holy Name, Hanumān enjoys the bliss of his closeness with Śrī Rāma. (3)

अपतु अजामिलु गजु गनिकाऊ। भए मुकुत हरि नाम प्रभाऊ॥
कहौं कहाँ लगि नाम बड़ाई। रामु न सकहिं नाम गुन गाई॥ ४॥

**apatu ajāmilu gaju ganikāū, bhae mukuta hari nāma prabhāū.**
**kahau̐ kahā̐ lagi nāma baRāī, rāmu na sakahiṁ nāma guna gāī.4.**

The vile Ajāmila and even the celebrated elephant and the harlot of the legend were liberated by the power of Śrī Hari's name. I have no words to depict the glory of the Name: not even Rāma can adequately glorify It. (4)

दो०—**नामु राम को कलपतरु कलि कल्यान निवासु।**
**जो सुमिरत भयो भाँग तें तुलसी तुलसीदासु॥ २६॥**

Do.: **nāmu rāma ko kalapataru kali kalyāna nivāsu,**
**jo sumirata bhayo bhā̐ga tẽ tulasī tulasīdāsu.26.**

The name of Rāma is a wish-yielding tree, the very home of beatitude in this age of Kali, by remembering which Tulasīdāsa (the poet himself) was transformed from an intoxicating drug like the hemp-plant into the holy Tulsi (basil). (26)

चौ०—चहुँ जुग तीनि काल तिहुँ लोका। भए नाम जपि जीव बिसोका॥
बेद पुरान संत मत एहू। सकल सुकृत फल राम सनेहू॥ १॥

Cau.: **cahu̐ juga tīni kāla tihu̐ lokā, bhae nāma japi jīva bisokā.**
**beda purāna saṁta mata ehū, sakala sukṛta phala rāma sanehū.1.**

(Not only in this Kali age, but) in all the four ages*, at all times (past, present and future) and in all the three spheres (viz., heaven, earth and the subterranean region) creatures

* The span of life of the universe, which is known by the name of Kalpa and consists of 4,32,00,00,000 human years, has been divided into 1,000 epochs or Caturyugas. Each Caturyuga is made up of four Yugas

have been rid of their grief by repeating the Name. The verdict of the Vedas and the Purāṇas as well as of saints is just this: that love of Śrī Rāma (or the name 'Rāma') is the reward of all virtuous acts. (1)

ध्यानु प्रथम जुग मखबिधि दूजें। द्वापर परितोषत प्रभु पूजें॥
कलि केवल मल मूल मलीना। पाप पयोनिधि जन मन मीना॥ २॥

**dhyānu prathama juga makhabidhi dūjě, dvāpara paritoṣata prabhu pūjě.**
**kali kevala mala mūla malīnā, pāpa payonidhi jana mana mīnā.2.**

In the first age, contemplation; in the second age, sacrifice; in the Dvāpara age the Lord is propitiated through worship. This age of Kali, however, is simply corrupt and the root of all impurities, where the mind of man wallows like a fish in the ocean of sin. (2)

नाम कामतरु काल कराला। सुमिरत समन सकल जग जाला॥
राम नाम कलि अभिमत दाता। हित परलोक लोक पितु माता॥ ३॥

**nāma kāmataru kāla karālā, sumirata samana sakala jaga jālā.**
**rāma nāma kali abhimata dātā, hita paraloka loka pitu mātā.3.**

In this terrible age the Name alone is the wish-yielding tree, the very thought of which puts an end to all the illusions of the world. The Name 'Rāma' is the bestower of one's desired object in this age of Kali; It is beneficent in the other world and is like one's father and mother in this world. (3)

नहिं कलि करम न भगति बिबेकू। राम नाम अवलंबन एकू॥
कालनेमि कलि कपट निधानू। नाम सुमति समरथ हनुमानू॥ ४॥

**nahi̐ kali karama na bhagati bibekū, rāma nāma avalaṁbana ekū.**
**kālanemi kali kapaṭa nidhānū, nāma sumati samaratha hanumānū.4.**

In Kaliyuga neither Karma (action) nor Bhakti (devotion) nor again Jñāna (knowledge) avails; the name 'Rāma' is the only resort. The age of Kali is, as it were, the demon Kālanemi, the repository of all wiles; whereas the Name is the wise and mighty Hanumān*. (4)

दो०—**राम नाम नरकेसरी कनककसिपु कलिकाल।**
**जापक जन प्रहलाद जिमि पालिहि दलि सुरसाल॥ २७॥**

Do.: **rāma nāma narakesarī kanakakasipu kalikāla,**
**jāpaka jana prahalāda jimi pālihi dali surasāla.27.**

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or ages, viz., Satyayuga, Tretā, Dvāpara and Kaliyuga. Their duration is given below:

Satyayuga ...................... 17,28,000 years
Tretā ................................12,96,000 ”
Dvāpara............................ 8,64,000 ”
Kaliyuga ............................4,32,000 ”

Thus it will be seen that the duration of Dvāpara is twice that of Kaliyuga, that of Tretā thrice that of Kaliyuga and that of Satyayuga four times that of Kaliyuga. In this way the duration of a Caturyuga is ten times that of Kaliyuga.

* The story of Kālanemi and his death at the hands of Hanumān has been briefly told in the footnote under 7.3 in this very Kāṇḍa.

(To use another metaphor) the Name of Rāma is, as it were, the Lord manifested as a man-lion and the age of Kali, the demon Hiraṇyakaśipu. Crushing this enemy of gods, the Name will protect the devotees repeating It, even as the Man-lion protected Prahlāda. (27)

चौ०—भायँ कुभायँ अनख आलसहूँ। नाम जपत मंगल दिसि दसहूँ॥
सुमिरि सो नाम राम गुन गाथा। करउँ नाइ रघुनाथहि माथा॥ १॥

Cau.: **bhāyå̐ kubhāyå̐ anakha ālasahū̐, nāma japata maṁgala disi dasahū̐.**
**sumiri so nāma rāma guna gāthā, karaů nāi raghunāthahi māthā.1.**

The Name repeated either with good or evil intention, in an angry mood or even while yawning, bestows blessedness in all the ten directions. Remembering that Name and bowing my head to Śrī Raghunātha, I proceed to recount the virtues of Śrī Rāma. (1)

मोरि सुधारिहि सो सब भाँती। जासु कृपा नहिं कृपाँ अघाती॥
राम सुस्वामि कुसेवकु मोसो। निज दिसि देखि दयानिधि पोसो॥ २॥

**mori sudhārihi so saba bhå̐tī, jāsu kṛpā nahiṁ kṛpå̐ aghātī.**
**rāma susvāmi kusevaku moso, nija disi dekhi dayānidhi poso.2.**

He whose grace is never tired of showing its goodwill to others will mend my errors in everyway. Rāma a noble Lord, and myself a poor servant! Yet, true to His own disposition, that repository of compassion has fostered me. (2)

लोकहुँ बेद सुसाहिब रीती। बिनय सुनत पहिचानत प्रीती॥
गनी गरीब ग्राम नर नागर। पंडित मूढ़ मलीन उजागर॥ ३॥

**lokahů beda susāhiba rītī, binaya sunata pahicānata prītī.**
**ganī garība grāma nara nāgara, paṁḍita mūRha malīna ujāgara.3.**

In the world as well as in the Vedas we observe the following characteristic in a good master, viz., that he comes to recognize one's devotion to him as soon as he hears one's prayer. Rich or poor, rustic or urbane, learned or illiterate, of good repute or bad, (3)

सुकबि कुकबि निज मति अनुहारी। नृपहि सराहत सब नर नारी॥
साधु सुजान सुसील नृपाला। ईस अंस भव परम कृपाला॥ ४॥

**sukabi kukabi nija mati anuhārī, nṛpahi sarāhata saba nara nārī.**
**sādhu sujāna susīla nṛpālā, īsa aṁsa bhava parama kṛpālā.4.**

a good poet or a bad one, all men and women extol the king according to their own understanding. And the pious, sensible, amiable and supremely compassionate ruler, who takes his descent from a ray of God, (4)

सुनि सनमानहिं सबहि सुबानी। भनिति भगति नति गति पहिचानी॥
यह प्राकृत महिपाल सुभाऊ। जान सिरोमनि कोसलराऊ॥ ५॥

**suni sanamānahiṁ sabahi subānī, bhaniti bhagati nati gati pahicānī.**
**yaha prākṛta mahipāla subhāū, jāna siromani kosalarāū.5.**

greets all with sweet words hearing their compliments and appraising their composition, devotion, supplication and conduct. Such is the way of earthly monarchs, to say nothing of the Lord of Kosala, Śrī Rāma, who is the crest-jewel of wise men. (5)

रीझत राम सनेह निसोतें। को जग मंद मलिनमति मोतें॥ ६॥

**rījhata rāma saneha nisotě, ko jaga maṁda malinamati motě.6.**

Śrī Rāma gets pleased with pure love; but who is duller and more impure of mind in this world than I? (6)

दो०—सठ सेवक की प्रीति रुचि रखिहहिं राम कृपालु।
उपल किए जलजान जेहिं सचिव सुमति कपि भालु॥ २८ (क)॥

**Do.: saṭha sevaka kī prīti ruci rakhihahiṁ rāma kṛpālu,**
**upala kie jalajāna jehiṁ saciva sumati kapi bhālu.28(A).**

The benevolent Śrī Rāma will nonetheless endorse the devotion and pleasure of this wicked servant (i.e. myself), Śrī Rāma, who made barks out of rocks and wise counsellors out of monkeys and bears. (28-A)

हौंहु कहावत सबु कहत राम सहत उपहास।
साहिब सीतानाथ सो सेवक तुलसीदास॥ २८ (ख)॥

**hauṁhu kahāvata sabu kahata rāma sahata upahāsa,**
**sāhiba sītānātha so sevaka tulasīdāsa.28(B).**

Everybody calls me a servant of the Lord and I myself claim (without any hesitation or shame) to be one; and Śrī Rāma puts up with the scoffing remark that a master like Sītā's Lord has a servant like Tulasīdāsa. (28-B)

चौ०—अति बड़ि मोरि ढिठाई खोरी। सुनि अघ नरकहुँ नाक सकोरी॥
समुझि सहम मोहि अपडर अपनें। सो सुधि राम कीन्हि नहिं सपनें॥ १॥

**Cau.: ati baRi mori ḍhiṭhāī khorī, suni agha narakahuṁ nāka sakorī.**
**samujhi sahama mohi apaḍara apaneṁ, so sudhi rāma kīnhi nahiṁ sapaneṁ.1.**

My presumption and error are indeed very great and, hearing the tale of my sins, even hell has turned up its nose at me. I shudder to think of it due to my assumed fears; while Śrī Rāma took no notice of them even in a dream. (1)

सुनि अवलोकि सुचित चख चाही। भगति मोरि मति स्वामि सराही॥
कहत नसाइ होइ हियँ नीकी। रीझत राम जानि जन जी की॥ २॥

**suni avaloki sucita cakha cāhī, bhagati mori mati svāmi sarāhī.**
**kahata nasāi hoi hiyaṁ nīkī, rījhata rāma jāni jana jī kī.2.**

The Lord, on the other hand, applauded my devotion and spirit on hearing, perceiving and keenly observing it with His well-disposed mind. One mitigates one's virtue by talking about it. However, there ought to be good thoughts in one's mind. Śrī Rāma is enamoured of goodness of the devotee's mind. (2)

रहति न प्रभु चित चूक किए की। करत सुरति सय बार हिए की॥
जेहिं अघ बधेउ ब्याध जिमि बाली। फिरि सुकंठ सोइ कीन्हि कुचाली॥ ३॥

**rahati na prabhu cita cūka kie kī, karata surati saya bāra hie kī.**
**jehiṁ agha badheu byādha jimi bālī, phiri sukaṁṭha soi kīnhi kucālī.3.**

The Lord never keeps in His mind the lapse, if any, on the part of a devotee; while He remembers the latter's good sentiments a hundred times. For instance, the very misdeed

for which He killed Vāli (the monkey-king of Kiṣkindhā) even as a huntsman, the same misdemeanour was perpetrated by Sugrīva.* (3)

सोइ करतूति बिभीषन केरी। सपनेहुँ सो न राम हियँ हेरी॥
ते भरतहि भेंटत सनमाने। राजसभाँ रघुबीर बखाने॥ ४॥

**soi karatūti bibhīṣana kerī, sapanehu̐ so na rāma hiya̐ herī.**
**te bharatahi bhĕṭata sanamāne, rājasabha̐ raghubīra bakhāne.4.**

Vibhīṣaṇa, too, was guilty of the same offence; but Śrī Rāma took no cognizance of it even in a dream. Śrī Raghunātha, on the other hand, honoured them both at His meeting with Bharata (on His return from Laṅkā) and commended them in open court. (4)

दो०—**प्रभु तरु तर कपि डार पर ते किए आपु समान।**
**तुलसी कहूँ न राम से साहिब सीलनिधान॥ २९ (क)॥**

Do.: **prabhu taru tara kapi ḍāra para te kie āpu samāna,**
**tulasī kahū̐ na rāma se sāhiba sīlanidhāna.29(A).**

While the Lord sat at the foot of trees, the monkeys perched themselves high on the boughs; such (insolent) creatures He exalted to His own position! There is no lord so generous as Śrī Rāma, O Tulasīdāsa! (29-A)

**राम निकाईं रावरी है सबही को नीक।**
**जौं यह साँची है सदा तौ नीको तुलसीक॥ २९ (ख)॥**

**rāma nikāī̐ rāvarī hai sabahī ko nīka,**
**jau̐ yaha sa̐cī hai sadā tau nīko tulasīka.29(B).**

Your goodness, O Rāma, is beneficent to all; if this is a fact, Tulasīdāsa, too, will be blessed by the same. (29-B)

**एहि बिधि निज गुन दोष कहि सबहि बहुरि सिरु नाइ।**
**बरनउँ रघुबर बिसद जसु सुनि कलि कलुष नसाइ॥ २९ (ग)॥**

**ehi bidhi nija guna doṣa kahi sabahi bahuri siru nāi,**
**baranau̐ raghubara bisada jasu suni kali kaluṣa nasāi.29(C).**

Thus revealing my merits and demerits and bowing my head once more to all, I proceed to sing the immaculate glory of Śrī Raghunātha, hearing which the impurities of the Kali age are wiped away. (29-C)

चौ०—जागबलिक जो कथा सुहाई। भरद्वाज मुनिबरहि सुनाई॥
कहिहउँ सोइ संबाद बखानी। सुनहुँ सकल सज्जन सुखु मानी॥ १॥

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* Vāli was killed by Śrī Rāma on the plea that the former had usurped his younger brother's wife. Sugrīva and Vibhīṣaṇa too are stated to have taken Tārā (Vāli's wife) and Mandodarī (Rāvaṇa's wife) respectively as their consort after the death of their husbands. In this way even though Sugrīva and Vibhīṣaṇa too were practically guilty of the same offence which brought the Lord's wrath on Vāli, their guilt was extenuated by the fact that they took those ladies as wife after their brother's death and with the consent of the other party, and by the further fact that their conduct was in keeping with the practice in vogue among the monkey and demon chiefs. That is why, while the poet characterizes Vāli's conduct as a crime (Agha), he dismisses Sugrīva's act as a mere misdemeanour (कुचाली).

Cau.: **jāgabalika jo kathā suhāī, bharadvāja munibarahi sunāī.**
**kahihaũ soi saṁbāda bakhānī, sunahũ sakala sajjana sukhu mānī.1.**

The charming story which Yājñavalkya related to the exalted sage Bharadvāja, I shall narrate the same dialogue at length; let all good people hear it with a delightful heart. (1)

संभु कीन्ह यह चरित सुहावा। बहुरि कृपा करि उमहि सुनावा॥
सोइ सिव कागभुसुंडिहि दीन्हा। राम भगत अधिकारी चीन्हा॥ २॥

**saṁbhu kīnha yaha carita suhāvā, bahuri kṛpā kari umahi sunāvā.**
**soi siva kāgabhusuṁḍihi dīnhā, rāma bhagata adhikārī cīnhā.2.**

This ravishing tale was conceived by Lord Śiva, who graciously communicated it to His Consort, Pārvatī. Śiva imparted it once more to Kākabhuśuṇḍi (a sage in the form of a crow), knowing him to be a devotee of Śrī Rāma and the one qualified to hear it. (2)

तेहि सन जागबलिक पुनि पावा। तिन्ह पुनि भरद्वाज प्रति गावा॥
ते श्रोता बकता समसीला। सवँदरसी जानहिं हरिलीला॥ ३॥

**tehi sana jāgabalika puni pāvā, tinha puni bharadvāja prati gāvā.**
**te śrotā bakatā samasīlā, savãdarasī jānahiṁ harilīlā.3.**

And it was Yājñavalkya who received it from the latter (Kākabhuśuṇḍi) and narrated it to Bharadvāja. Both these, the listener (Bharadvāja) and the reciter (Yājñavalkya), are equally virtuous; they view all alike and are acquainted with the pastimes of Śrī Hari. (3)

जानहिं तीनि काल निज ग्याना। करतल गत आमलक समाना॥
औरउ जे हरिभगत सुजाना। कहहिं सुनहिं समुझहिं बिधि नाना॥ ४॥

**jānahiṁ tīni kāla nija gyānā, karatala gata āmalaka samānā.**
**aurau je haribhagata sujānā, kahahiṁ sunahiṁ samujhahiṁ bidhi nānā.4.**

Like a myrobalan fruit placed on one's palm, they hold the past, present and future within their grasp. Besides these, other enlightened devotees of Śrī Hari too recite, hear and understand this story in diverse ways. (4)

दो०—**मैं पुनि निज गुर सन सुनी कथा सो सूकरखेत।**
**समुझी नहिं तसि बालपन तब अति रहेउँ अचेत॥ ३० (क)॥**

Do.: **maiṁ puni nija gura sana sunī kathā so sūkarakheta,**
**samujhī nahiṁ tasi bālapana taba ati raheũ aceta.30(A).**

Then I heard the same story in the holy Śukarakṣetra* (the modern Soron in the Western Uttar Pradesh) from my preceptor; but as I had no understanding in those days of my childhood, I could not follow it full well. (30-A)

**श्रोता बकता ग्याननिधि कथा राम कै गूढ़।**
**किमि समुझौं मैं जीव जड़ कलि मल ग्रसित बिमूढ़॥ ३० (ख)॥**

* The name is associated with the descent of Śrī Hari as a Boar (Śūkara) who killed Hiraṇyākṣa, the elder brother of Hiraṇyakaśipu, and lifted up the earth from the depths of the ocean, to which it had been consigned by the said demon.

**śrotā bakatā gyānanidhi kathā rāma kai gūRha,**
**kimi samujhaů maĩ jīva jaRa kali mala grasita bimūRha.30(B).**

Both the listener and the reciter of the esoteric story of Śrī Rāma must be repositories of wisdom. How then could I, a dull and stupid creature steeped in the impurities of the Kali age, expect to follow it? (30-B)

चौ०—तदपि कही गुर बारहिं बारा। समुझि परी कछु मति अनुसारा॥
भाषाबद्ध करबि मैं सोई। मोरें मन प्रबोध जेहिं होई॥ १॥

Cau.: **tadapi kahī gura bārahĩ bārā, samujhi parī kachu mati anusārā.**
**bhāṣābaddha karabi maĩ soī, morě mana prabodha jehĩ hoī.1.**

Nevertheless, when the preceptor repeated the story time and again, I followed it to some extent according to my poor understanding. I shall versify the same in the common man's dialect ( जनभाषा ), so that my mind may derive satisfaction from it. (1)

जस कछु बुधि बिबेक बल मेरें। तस कहिहउँ हियँ हरि के प्रेरें॥
निज संदेह मोह भ्रम हरनी। करउँ कथा भव सरिता तरनी॥ २॥

**jasa kachu budhi bibeka bala merě, tasa kahihaů hiyă hari ke prerě.**
**nija saṁdeha moha bhrama haranī, karaů kathā bhava saritā taranī.2.**

Equipped with what little intellectual and critical awareness I possess, I shall write with a heart inspired by Śrī Hari. The story I am going to tell is such as will dispel my own doubts, errors and delusion and will serve as a boat for crossing the stream of mundane existence. (2)

बुध बिश्राम सकल जन रंजनि। रामकथा कलि कलुष बिभंजनि॥
रामकथा कलि पंनग भरनी। पुनि बिबेक पावक कहुँ अरनी॥ ३॥

**budha biśrāma sakala jana raṁjani, rāmakathā kali kaluṣa bibhaṁjani.**
**rāmakathā kali paṁnaga bharanī, puni bibeka pāvaka kahů aranī.3.**

The story of Śrī Rāma is a solace to the learned and a source of delight to all men and wipes out the impurities of the Kali age. Śrī Rāma's story is a pea-hen for the serpent in the form of the Kali age; again, it is a wooden stick* for kindling the sacred fire of wisdom. (3)

रामकथा कलि कामद गाई। सुजन सजीवनि मूरि सुहाई॥
सोइ बसुधातल सुधा तरंगिनि। भय भंजनि भ्रम भेक भुअंगिनि॥ ४॥

**rāmakathā kali kāmada gāī, sujana sajīvani mūri suhāī.**
**soi basudhātala sudhā taraṁgini, bhaya bhaṁjani bhrama bheka bhuaṁgini.4.**

The tale of Śrī Rāma is the cow of plenty in this age of Kali; it is a beautiful life-giving herb for the virtuous. It is a veritable river of nectar on the earth; it shatters the fear of birth and death and is a virtual snake for the frog of delusion. (4)

असुर सेन सम नरक निकंदिनि। साधु बिबुध कुल हित गिरिनंदिनि॥
संत समाज पयोधि रमा सी। बिस्व भार भर अचल छमा सी॥ ५॥

* The fire used in sacrifices in India is produced by rubbing a wooden stick against a wooden block.

**asura sena sama naraka nikaṁdini, sādhu bibudha kula hita girinaṁdini.**
**saṁta samāja payodhi ramā sī, bisva bhāra bhara acala chamā sī.5.**

It is beneficent to pious souls–even as Goddess Pārvatī is benevolent to gods; again, it puts an end to hell even as Pārvatī (Durgā) exterminated the army of demons. It flows from the assemblage of saints, even as Lakṣmī (the goddess of wealth) emerged from the ocean; and like the immovable earth it bears the burden of the entire creation. (5)

जम गन मुहँ मसि जग जमुना सी। जीवन मुकुति हेतु जनु कासी॥
रामहि प्रिय पावनि तुलसी सी। तुलसिदास हित हियँ हुलसी सी॥ ६॥

**jama gana muhå̐ masi jaga jamunā sī, jīvana mukuti hetu janu kāsī.**
**rāmahi priya pāvani tulasī sī, tulasidāsa hita hiyå̐ hulasī sī.6.**

Like the sacred river Yamunā in this world it scares away the messengers of Yama (the god of death). It is holy Kāśī, as it were, for the liberation of souls. It is dear to Śrī Rāma as the sacred basil plant Tulasī and is truly beneficent to Tulasīdāsa as his own mother, Hulasī. (6)

सिवप्रिय मेकल सैल सुता सी। सकल सिद्धि सुख संपति रासी॥
सदगुन सुरगन अंब अदिति सी। रघुबर भगति प्रेम परमिति सी॥ ७॥

**sivapriya mekala saila sutā sī, sakala siddhi sukha saṁpati rāsī.**
**sadaguna suragana aṁba aditi sī, raghubara bhagati prema paramiti sī.7.**

It is beloved of Lord Śiva as the river Narmadā (which has its source in Mount Mekala, a peak of the Amarakaṇṭaka hills); it is a mine of all attainments as well as of happiness and prosperity. It is as propitious to noble qualities as mother Aditi is to gods; it is the culmination, as it were, of devotion and love for Śrī Rāma. (7)

दो०—**रामकथा मंदाकिनी चित्रकूट चित चारु।**
**तुलसी सुभग सनेह बन सिय रघुबीर बिहारु॥ ३१॥**

Do.: **rāmakathā maṁdākinī citrakūṭa cita cāru,**
**tulasī subhaga saneha bana siya raghubīra bihāru.31.**

The story of Śrī Rāma is the river Mandākinī (which washes the foot of Citrakūṭa); a guileless heart is Mount Citrakūṭa (one of the happy resorts of Śrī Rāma during his wanderings in the forest); while pure love, says Tulasīdāsa, is the woodland in which Sītā and Śrī Rāma carry on Their divine pastimes. (31)

चौ०—रामचरित चिंतामनि चारू। संत सुमति तिय सुभग सिंगारू॥
जग मंगल गुनग्राम राम के। दानि मुकुति धन धरम धाम के॥ १॥

Cau.: **rāmacarita ciṁtāmani cārū, saṁta sumati tiya subhaga si̐gārū.**
**jaga maṁgala gunagrāma rāma ke, dāni mukuti dhana dharama dhāma ke.1.**

The narrative of Śrī Rāma is a lovely wish-yielding gem, and a graceful adornment for saintly wisdom. The hosts of virtues possessed by Śrī Rāma are a blessing to the world and are the bestowers of liberation, riches, religious merit and the divine abode. (1)

सदगुर ग्यान बिराग जोग के। बिबुध बैद भव भीम रोग के॥
जननि जनक सिय राम प्रेम के। बीज सकल ब्रत धरम नेम के॥ २॥

**sadagura gyāna birāga joga ke, bibudha baida bhava bhīma roga ke.**
**janani janaka siya rāma prema ke, bīja sakala brata dharama nema ke.2.**

They are true teachers of wisdom, dispassion and Yoga (contemplative union with God) and celestial physician (Aśvinīkumāra) for the fell disease of metempsychosis, parents for bringing forth devotion to Sītā and Śrī Rāma and the seed of all holy vows, practices and observances, (2)

समन पाप संताप सोक के। प्रिय पालक परलोक लोक के॥
सचिव सुभट भूपति बिचार के। कुंभज लोभ उदधि अपार के॥ ३॥

**samana pāpa saṁtāpa soka ke, priya pālaka paraloka loka ke.**
**saciva subhaṭa bhūpati bicāra ke, kuṁbhaja lobha udadhi apāra ke.3.**

antidotes for sins, agonies and griefs and beloved guardians in this as well as in the next world; valiant ministers to King Reason, and a veritable Agastya*, drinking up the unfathomable ocean of greed, (3)

काम कोह कलिमल करिगन के। केहरि सावक जन मन बन के॥
अतिथि पूज्य प्रियतम पुरारि के। कामद घन दारिद दवारि के॥ ४॥

**kāma koha kalimala karigana ke, kehari sāvaka jana mana bana ke.**
**atithi pūjya priyatama purāri ke, kāmada ghana dārida davāri ke.4.**

young lions residing in the forest of the devotee's mind to kill the herd of elephants in the shape of lust, anger and impurities of the Kali age; dear to Lord Śiva as a highly respectable and most beloved guest, and wish-yielding clouds quenching the wild fire of indigence. (4)

मंत्र महामनि बिषय ब्याल के। मेटत कठिन कुअंक भाल के॥
हरन मोह तम दिनकर कर से। सेवक सालि पाल जलधर से॥ ५॥

**maṁtra mahāmani biṣaya byāla ke, meṭata kaṭhina kuaṁka bhāla ke.**
**harana moha tama dinakara kara se, sevaka sāli pāla jaladhara se.5.**

They are spells and valuable gems, as it were, for counteracting the venom of serpents in the form of sensuous enjoyments, and efface the deep marks of evil destiny written on the forehead. They are sunbeams, as it were, dispelling the darkness of ignorance, and clouds nourishing the paddy crop in the form of devotees, (5)

अभिमत दानि देवतरु बर से। सेवत सुलभ सुखद हरि हर से॥
सुकबि सरद नभ मन उडगन से। रामभगत जन जीवन धन से॥ ६॥

**abhimata dāni devataru bara se, sevata sulabha sukhada hari hara se.**
**sukabi sarada nabha mana uḍagana se, rāmabhagata jana jīvana dhana se.6.**

trees of paradise, as it were, yielding the object of one's desire; easily available for service and gratifying like Viṣṇu and Śiva; stars, as it were, adorning the autumnal sky in the shape of the poet's mind, and the very life's treasure for the devotees of Śrī Rāma; (6)

सकल सुकृत फल भूरि भोग से। जग हित निरुपधि साधु लोग से॥
सेवक मन मानस मराल से। पावन गंग तरंग माल से॥ ७॥

* Sage Agastya is said to have quaffed the ocean in three draughts. He was born of a jar; this earned him the title of 'Kumbhaja'.

**sakala sukṛta phala bhūri bhoga se, jaga hita nirupadhi sādhu loga se.**
**sevaka mana mānasa marāla se, pāvana gaṁga taraṁga māla se.7.**

a rich harvest of enjoyments, as it were, yielded by the totality of one's meritorious deeds and sincerely devoted to the good of the world like holy men; sporting in the mind of the devotees as swans in the Mānasarovara lake and purifying as the waves of the holy Gaṅgā. (7)

दो०—**कुपथ कुतरक कुचालि कलि कपट दंभ पाषंड।**
**दहन राम गुन ग्राम जिमि इंधन अनल प्रचंड॥ ३२ (क)॥**

Do.: **kupatha kutaraka kucāli kali kapaṭa daṁbha pāṣaṁḍa,**
**dahana rāma guna grāma jimi iṁdhana anala pracaṁḍa.32(A).**

The hosts of virtues possessed by Śrī Rāma are like blazing fire to consume the dry wood of evil ways, fallacious reasoning, mischievous practices, deceit, hypocrisy and heresy prevailing in Kaliyuga. (32-A)

**रामचरित राकेस कर सरिस सुखद सब काहु।**
**सज्जन कुमुद चकोर चित हित बिसेषि बड़ लाहु॥ ३२ (ख)॥**

**rāmacarita rākesa kara sarisa sukhada saba kāhu,**
**sajjana kumuda cakora cita hita biseṣi baRa lāhu.32(B).**

The exploits of Śrī Rāma are delightful to one and all even as the rays of the full moon; they are particularly agreeable and highly beneficial to the mind of the virtuous, who can be compared to the white water-lily and the Cakora* bird. (32-B)

चौ०—**कीन्हि प्रस्न जेहि भाँति भवानी। जेहि बिधि संकर कहा बखानी॥**
**सो सब हेतु कहब मैं गाई। कथा प्रबंध बिचित्र बनाई॥ १॥**

Cau.: **kīnhi prasna jehi bhā̐ti bhavānī, jehi bidhi saṁkara kahā bakhānī.**
**so saba hetu kahaba maiṁ gāī, kathā prabaṁdha bicitra banāī.1.**

I shall now relate in some detail the sequence of the story—viz., how Goddess Pārvatī questioned Lord Śiva and how the latter answered Her questions weaving a wonderful narrative round this episode. (1)

**जेहिं यह कथा सुनी नहिं होई। जनि आचरजु करै सुनि सोई॥**
**कथा अलौकिक सुनहिं जे ग्यानी। नहिं आचरजु करहिं अस जानी॥ २॥**

**jehiṁ yaha kathā sunī nahiṁ hoī, jani ācaraju karai suni soī.**
**kathā alaukika sunahiṁ je gyānī, nahiṁ ācaraju karahiṁ asa jānī.2.**

Let no one, who should happen not to have heard this anecdote before, be surprised to hear it. Wise men who hear this wonderful legend marvel not; (2)

**रामकथा कै मिति जग नाहीं। असि प्रतीति तिन्ह के मन माहीं॥**
**नाना भाँति राम अवतारा। रामायन सत कोटि अपारा॥ ३॥**

**rāmakathā kai miti jaga nāhī̐, asi pratīti tinha ke mana māhī̐.**
**nānā bhā̐ti rāma avatārā, rāmāyana sata koṭi apārā.3.**

* The white water-lily is proverbially noted for its attachment to the moon and is supposed to open its petals in moonlight alone. Similarly the Cakora is said to feed on moonbeams and supposed to be particularly enamoured of the moon.

for they know there is no limit to the stories of Śrī Rāma in this world. They are convinced in their heart that Śrī Rāma has bodied Himself forth in diverse ways and that the Rāmāyaṇa, though consisting of thousand million verses, is yet infinite. (3)

**कलपभेद हरिचरित सुहाए। भाँति अनेक मुनीसन्ह गाए॥**
**करिअ न संसय अस उर आनी। सुनिअ कथा सादर रति मानी॥ ४॥**

**kalapabheda haricarita suhāe, bhām̐ti aneka munīsanha gāe.**
**karia na saṁsaya asa ura ānī, sunia kathā sādara rati mānī.4.**

Great sages have diversely sung the charming stories of Śrī Hari, relating as they do to different Kalpas or cycles. Bearing this in mind, the reader should not entertain any doubt and should hear this narrative reverently and with devotion. (4)

दो०—**राम अनंत अनंत गुन अमित कथा बिस्तार।**
**सुनि आचरजु न मानिहहिं जिन्ह कें बिमल बिचार॥ ३३॥**

Do.: **rāma anaṁta anaṁta guna amita kathā bistāra,**
**suni ācaraju na mānihahiṁ jinha kem̐ bimala bicāra.33.**

Rāma is infinite, infinite are His virtues and the magnitude of His stories is also immeasurable. Those whose thoughts are pure will, therefore, not be surprised when they hear it. (33)

चौ०—**एहि बिधि सब संसय करि दूरी। सिर धरि गुर पद पंकज धूरी॥**
**पुनि सबही बिनवउँ कर जोरी। करत कथा जेहिं लाग न खोरी॥ १॥**

Cau.: **ehi bidhi saba saṁsaya kari dūrī, sira dhari gura pada paṁkaja dhūrī.**
**puni sabahī binavaum̐ kara jorī, karata kathā jehiṁ lāga na khorī.1.**

Putting away all doubts in this way and placing on my head the dust from the lotus feet of my preceptor, I supplicate all with folded hands once more so that no blame may attach to the narration of the story. (1)

**सादर सिवहि नाइ अब माथा। बरनउँ बिसद राम गुन गाथा॥**
**संबत सोरह सै एकतीसा। करउँ कथा हरि पद धरि सीसा॥ २॥**

**sādara sivahi nāi aba māthā, baranaum̐ bisada rāma guna gāthā.**
**saṁbata soraha sai ekatīsā, karaum̐ kathā hari pada dhari sīsā.2.**

Reverently bowing my head to Lord Śiva, I now proceed to recount the fair virtues of Śrī Rāma. Placing my head at the feet of Śrī Hari, I commence this story in the Saṁvat year 1631 (1574 A.D.). (2)

**नौमी भौम बार मधुमासा। अवधपुरीं यह चरित प्रकासा॥**
**जेहि दिन राम जनम श्रुति गावहिं। तीरथ सकल तहाँ चलि आवहिं॥ ३॥**

**naumī bhauma bāra madhumāsā, avadhapurīm̐ yaha carita prakāsā.**
**jehi dina rāma janama śruti gāvahiṁ, tīratha sakala tahām̐ cali āvahiṁ.3.**

On Tuesday, the ninth of the lunar month of Caitra, this story shed its lustre at Ayodhyā. On this day of Śrī Rāma's birth the presiding spirits of all holy places assemble there—so declare the Vedas; (3)

असुर नाग खग नर मुनि देवा। आइ करहिं रघुनायक सेवा॥
जन्म महोत्सव रचहिं सुजाना। करहिं राम कल कीरति गाना॥ ४॥

**asura nāga khaga nara muni devā, āi karahiँ raghunāyaka sevā.**
**janma mahotsava racahiँ sujānā, karahiँ rāma kala kīrati gānā.4.**

and demons, Nāgas, birds, human beings, sages and gods come and pay their homage to Śrī Raghunātha. Wise men celebrate the great birthday festival and sing the sweet glory of Śrī Rāma. (4)

दो०—**मज्जहिं सज्जन बृंद बहु पावन सरजू नीर।**
**जपहिं राम धरि ध्यान उर सुंदर स्याम सरीर॥ ३४॥**

Do.: **majjahiँ sajjana bṛṁda bahu pāvana sarajū nīra,**
**japahiँ rāma dhari dhyāna ura suṁdara syāma sarīra.34.**

Numerous gatherings of pious people take dip in the holy water of the Sarayū river and, visualizing in their heart the beautiful swarthy form of Śrī Rāma, repeat His name. (34)

चौ०—दरस परस मज्जन अरु पाना। हरइ पाप कह बेद पुराना॥
नदी पुनीत अमित महिमा अति। कहि न सकइ सारदा बिमल मति॥ १॥

Cau.: **darasa parasa majjana aru pānā, harai pāpa kaha beda purānā.**
**nadī punīta amita mahimā ati, kahi na sakai sāradā bimala mati.1.**

The very sight and touch of the Sarayū, a dip into its waters or a draught from it, cleanses one's sins—so declare the Vedas and Purāṇas. Even Sarasvatī, the goddess of learning, with Her pure intellect cannot describe the infinite glory of this most sacred river. (1)

राम धामदा पुरी सुहावनि। लोक समस्त बिदित अति पावनि॥
चारि खानि जग जीव अपारा। अवध तजें तनु नहिं संसारा॥ २॥

**rāma dhāmadā purī suhāvani, loka samasta bidita ati pāvani.**
**cāri khāni jaga jīva apārā, avadha tajẽ tanu nahiँ saṁsārā.2.**

The beautiful town of Ayodhyā grants an abode in Śrī Rāma's own celestial region (Paramadhāma); it is celebrated through all the worlds and is the holiest of the holy. There are countless living beings in this world belonging to the four species (viz., viviparous, oviparous, sweat–born and those shooting from the earth); whoever of these shed their mortal coil in Ayodhyā are never born again. (2)

सब बिधि पुरी मनोहर जानी। सकल सिद्धिप्रद मंगल खानी॥
बिमल कथा कर कीन्ह अरंभा। सुनत नसाहिं काम मद दंभा॥ ३॥

**saba bidhi purī manohara jānī, sakala siddhiprada maṁgala khānī.**
**bimala kathā kara kīnha araṁbhā, sunata nasāhiँ kāma mada daṁbhā.3.**

Knowing the town to be charming in every way, a bestower of all forms of success and a storehouse of blessings, I commenced writing this sacred lore there. The impulses of lust, arrogance and hypocrisy positively disappear from the mind of those who hear it. (3)

रामचरितमानस एहि नामा। सुनत श्रवन पाइअ बिश्रामा॥
मन करि बिषय अनल बन जरई। होइ सुखी जौं एहिं सर परई॥ ४॥

**rāmacaritamānasa ehi nāmā, sunata śravana pāia biśrāmā.**
**mana kari biṣaya anala bana jaraī, hoi sukhī jaů ehı̐ sara parai.4.**

One derives solace by hearing its very name, **'Rāmacaritamānasa'** (the Mānasa lake of Śrī Rāma's exploits). The elephant of our mind, which is being scorched by the wild fire of sensuous enjoyments, is sure to get relief should it drop into this lake. (4)

रामचरितमानस मुनि भावन। बिरचेउ संभु सुहावन पावन॥
त्रिबिध दोष दुख दारिद दावन। कलि कुचालि कुलि कलुष नसावन॥ ५॥

**rāmacaritamānasa muni bhāvana, biraceu saṁbhu suhāvana pāvana.**
**tribidha doṣa dukha dārida dāvana, kali kucāli kuli kaluṣa nasāvana.5.**

The holy and beautiful **'Rāmacaritamānasa'** is the delight of sages; it was conceived by Lord Śiva. It puts down the three kinds of error, sorrow and indigence* and uproots all evil practices and impurities of the Kali age. (5)

रचि महेस निज मानस राखा। पाइ सुसमउ सिवा सन भाषा॥
तातें रामचरितमानस बर। धरेउ नाम हियँ हेरि हरषि हर॥ ६॥

**raci mahesa nija mānasa rākhā, pāi susamau sivā sana bhāṣā.**
**tātě rāmacaritamānasa bara, dhareu nāma hiyå heri haraṣi hara.6.**

Having conceived it, the great Lord Mahādeva treasured it in His mind till a favourable opportunity presented itself, and He communicated it to His consort, Pārvatī. Therefore, after due consideration Lord Śiva joyously gave it the excellent title of **'Rāmacaritamānasa'**.† (6)

कहउँ कथा सोइ सुखद सुहाई। सादर सुनहु सुजन मन लाई॥ ७॥

**kahaů kathā soi sukhada suhāī, sādara sunahu sujana mana lāī.7.**

I relate the same delightful and charming story; hear it reverently and attentively, O noble souls. (7)

दो०—**जस मानस जेहि बिधि भयउ जग प्रचार जेहि हेतु।**
**अब सोइ कहउँ प्रसंग सब सुमिरि उमा बृषकेतु॥ ३५॥**

Do.: **jasa mānasa jehi bidhi bhayau jaga pracāra jehi hetu,**
**aba soi kahaů prasaṁga saba sumiri umā bṛṣaketu.35.**

Invoking Umā and Lord Śiva, I now proceed to give a full account as to what this **'Rāmacaritamānasa'** is like, how it came to be and what led to its popularity in the world. (35)

चौ०—संभु प्रसाद सुमति हियँ हुलसी। रामचरितमानस कबि तुलसी॥
करइ मनोहर मति अनुहारी। सुजन सुचित सुनि लेहु सुधारी॥ १॥

Cau.: **saṁbhu prasāda sumati hiyå hulasī, rāmacaritamānasa kabi tulasī.**
**karai manohara mati anuhārī, sujana sucita suni lehu sudhārī.1.**

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* The three kinds of error are those relating to thought, word and deed; birth, death and old age constitute the three kinds of sorrow and the three kinds of indigence referred to here are: (1) poverty of body (2) poverty of mind and (3) poverty of means.

† The word 'Mānasa' also denotes the mind and Lord Śiva gave this story the title of **'Rāmacaritamānasa'**, firstly because it contains a life-account of Śrī Rāma and secondly because He treasured it in His mind before communicating it to Pārvatī.

By the grace of Lord Śiva blessed wisdom inspired the mind of Tulasīdāsa, which made him the poet of **Rāmacaritamānasa**. The author has embellished his composition to the best of his intellect; yet listen to it with a sympathetic mind, O noble souls, and mend it. (1)

सुमति भूमि थल हृदय अगाधू। बेद पुरान उदधि घन साधू॥
बरषहिं राम सुजस बर बारी। मधुर मनोहर मंगलकारी॥ २॥

**sumati bhūmi thala hṛdaya agādhū, beda purāna udadhi ghana sādhū.**
**baraṣahiँ rāma sujasa bara bārī, madhura manohara maṁgalakārī.2.**

A refined (Sāttvika) intellect is the catchment area, heart is the deep cavity, the Vedas and Purāṇas constitute the ocean; while holy men represent the clouds which rain down pure, sweet, agreeable and blessed water in the form of Śrī Rāma's excellent glory. (2)

लीला सगुन जो कहहिं बखानी। सोइ स्वच्छता करइ मल हानी॥
प्रेम भगति जो बरनि न जाई। सोइ मधुरता सुसीतलताई॥ ३॥

**līlā saguna jo kahahiँ bakhānī, soi svacchatā karai mala hānī.**
**prema bhagati jo barani na jāī, soi madhuratā susītalatāī.3.**

Pastimes of a personal God that such holy men narrate in extenso are the transparency of this water, which cleanses all impurity; while loving Devotion, which defies all description, represents its sweetness and coolness. (3)

सो जल सुकृत सालि हित होई। राम भगत जन जीवन सोई॥
मेधा महि गत सो जल पावन। सकिलि श्रवन मग चलेउ सुहावन॥ ४॥

**so jala sukṛta sāli hita hoī, rāma bhagata jana jīvana soī.**
**medhā mahi gata so jala pāvana, sakili śravana maga caleu suhāvana.4.**

भरेउ सुमानस सुथल थिराना। सुखद सीत रुचि चारु चिराना॥ ५॥

**bhareu sumānasa suthala thirānā, sukhada sīta ruci cāru cirānā.5.**

This water is beneficial for the paddy crop in the form of virtuous deeds; it is life itself to the devotees of Śrī Rāma. The same holy water, when it dropped on the soil of the intellect, flowed in a volume through the beautiful channel of the ears and, collecting in the lovely spot called the heart, became stationary. Having remained there for a long time, it became clear, agreeable, cool and refreshing. (4-5)

दो०—सुठि सुंदर संबाद बर बिरचे बुद्धि बिचारि।
तेइ एहि पावन सुभग सर घाट मनोहर चारि॥ ३६॥

Do.: **suṭhi suṁdara saṁbāda bara birace buddhi bicāri,**
**tei ehi pāvana subhaga sara ghāṭa manohara cāri.36.**

The four most beautiful and excellent dialogues (viz., those between (i) Bhuśuṇḍi and Garuḍa, (ii) Śiva and Pārvatī (iii) Yājñavalkya and Bharadvāja and, (iv) between Tulasīdāsa and other saints) that have been deftly woven into this narrative are the four lovely Ghāṭas of this holy and charming lake. (36)

चौ०—सप्त प्रबंध सुभग सोपाना। ग्यान नयन निरखत मन माना॥
रघुपति महिमा अगुन अबाधा। बरनब सोइ बर बारि अगाधा॥ १॥

Cau.: **sapta prabaṁdha subhaga sopānā, gyāna nayana nirakhata mana mānā.**
**raghupati mahimā aguna abādhā, baranaba soi bara bāri agādhā.1.**

The seven Sections are the seven beautiful flights of steps, which the soul delights to look upon with the eyes of wisdom; Nirguṇa (beyond all Guṇas) and unbounded greatness of Śrī Rāma, which will be presently narrated, represents the unfathomable depth of this holy water. (1)

राम सीय जस सलिल सुधासम। उपमा बीचि बिलास मनोरम॥
पुरइनि सघन चारु चौपाई। जुगुति मंजु मनि सीप सुहाई॥ २॥

**rāma sīya jasa salila sudhāsama, upamā bīci bilāsa manorama.**
**puraini saghana cāru caupāī, juguti maṁju mani sīpa suhāī.2.**

The glory of Śrī Rāma and Sītā constitutes the nectarean water; the similes represent the soul-ravishing sport of its wavelets. The beautiful Caupāīs represent the thick growth of lotus-plants; the various poetic devices constitute the lovely shells that yield beautiful pearls. (2)

छंद सोरठा सुंदर दोहा। सोइ बहुरंग कमल कुल सोहा॥
अरथ अनूप सुभाव सुभासा। सोइ पराग मकरंद सुबासा॥ ३॥

**chaṁda sorathā suṁdara dohā, soi bahuraṁga kamala kula sohā.**
**aratha anūpa subhāva subhāsā, soi parāga makaraṁda subāsā.3.**

The other metres, viz., Chandas, Sorathās and Dohās, are the cluster of charming many-coloured lotuses. The illustrious meanings, the beautiful ideas and the elegant expression represent the pollen, honey and fragrance of those flowers, respectively. (3)

सुकृत पुंज मंजुल अलि माला। ग्यान बिराग बिचार मराला॥
धुनि अवरेब कबित गुन जाती। मीन मनोहर ते बहुभाँती॥ ४॥

**sukṛta puṁja maṁjula ali mālā, gyāna birāga bicāra marālā.**
**dhuni avareba kabita guna jātī, mīna manohara te bahubhā̐tī.4.**

The virtuous acts mentioned therein are the charming swarms of bees; the references to spiritual enlightenment, dispassion and reason represent the swan. The implications and involutions and the various excellences and styles of poetry are the lovely fishes of various kinds. (4)

अरथ धरम कामादिक चारी। कहब ग्यान बिग्यान बिचारी॥
नव रस जप तप जोग बिरागा। ते सब जलचर चारु तड़ागा॥ ५॥

**aratha dharama kāmādika cārī, kahaba gyāna bigyāna bicārī.**
**nava rasa japa tapa joga birāgā, te saba jalacara cāru taRāgā.5.**

The four ends of human existence, viz., worldly riches, religious merit, enjoyment and liberation, the reasoned exposition of Jñāna (Knowledge of God in His Absolute formless aspect) and Vijñāna (Knowledge of Saguṇa Divinity both with and without form), the nine sentiments of poetry*, and the references to Japa (the muttering of mystic formulae), austerity,

* The nine sentiments of poetry are: (1) Śṛṁgāra (the erotic sentiment or the sentiment of love) (2) Hāsya (the humorous sentiment) (3) Karuṇā (the pathetic sentiment) (4) Vīra (the heroic sentiment) (5) Raudra (the sentiment of wrath or fury) (6) Bhayānaka (the sentiment of terror) (7) Bibhatsa (the sentiment of disgust) (8) Śānta (the sentiment of quietism) and (9) Adbhuta (the marvellous sentiment).

Yoga (contemplative union with God) and detachment from the world—all these represent the charming aquatic creatures of this lake. (5)

सुकृती साधु नाम गुन गाना। ते बिचित्र जलबिहग समाना॥
संतसभा चहुँ दिसि अवँराई। श्रद्धा रितु बसंत सम गाई॥ ६॥

**sukṛtī sādhu nāma guna gānā, te bicitra jalabihaga samānā.**
**saṁtasabhā cahu̐ disi avãrāī, śraddhā ritu basaṁta sama gāī.6.**

Eulogies on virtuous men, pious souls and the Name of God—these correspond to water-birds of various kinds. The assemblages of saints referred to herein are the mango groves hemming the lake on all sides and faith has been likened to the vernal season. (6)

भगति निरूपन बिबिध बिधाना। छमा दया दम लता बिताना॥
सम जम नियम फूल फल ग्याना। हरि पद रति रस बेद बखाना॥ ७॥

**bhagati nirūpana bibidha bidhānā, chamā dayā dama latā bitānā.**
**sama jama niyama phūla phala gyānā, hari pada rati rasa beda bakhānā.7.**

The exposition of the various types of Devotion and the references to forbearance, compassion and sense-control represent the canopies of creepers. Even so, mind-control, the five Yamas or forms of self-restraint (viz., non-violence, truthfulness, non-thieving, continence and non-acquisition of property), the five Niyamas or religious vows (viz., those of external and internal purity, contentment, austerity, study of sacred books or repetition of the Divine Name and self-surrender to God) are the blossoms of these creepers; spiritual enlightenment is their fruit and loving devotion to the feet of Śrī Hari constitutes the sap of this fruit of spiritual enlightenment: so declare the Vedas. (7)

औरउ कथा अनेक प्रसंगा। तेइ सुक पिक बहुबरन बिहंगा॥ ८॥

**aurau kathā aneka prasaṁgā, tei suka pika bahubarana bihaṁgā.8.**

The various other episodes forming part of this narrative are the birds of different colours such as the parrot and the cuckoo. (8)

दो०—**पुलक बाटिका बाग बन सुख सुबिहंग बिहारु।**
**माली सुमन सनेह जल सींचत लोचन चारु॥ ३७॥**

Do.: **pulaka bāṭikā bāga bana sukha subihaṁga bihāru,**
**mālī sumana saneha jala sĩcata locana cāru.37.**

The thrill of joy that one experiences while listening to this narrative represents the flower gardens, orchards and groves; and the delight one feels is the sporting of birds; while a pure mind is the gardener, who waters the garden etc., with the streaming drops of love through the charming jars of eyes. (37)

चौ०—जे गावहिं यह चरित सँभारे। तेइ एहि ताल चतुर रखवारे॥
सदा सुनहिं सादर नर नारी। तेइ सुरबर मानस अधिकारी॥ १॥

Cau.: **je gāvahĩ yaha carita sãbhāre, tei ehi tāla catura rakhavāre.**
**sadā sunahĩ sādara nara nārī, tei surabara mānasa adhikārī.1.**

Those who carefully recite this poem, they alone are the vigilant guardians of this lake. And those men and women who reverently hear it ever are the great gods exercising jurisdiction over this Mānasarovara lake. (1)

अति खल जे बिषई बग कागा। एहि सर निकट न जाहिं अभागा॥
संबुक भेक सेवार समाना। इहाँ न बिषय कथा रस नाना॥ २॥

**ati khala je biṣaī baga kāgā, ehi sara nikaṭa na jāhi̐ abhāgā.**
**saṁbuka bheka sevāra samānā, ihā̐ na biṣaya kathā rasa nānā.2.**

Sensual wretches are the accursed herons and crows, who never approach the lake, for here there are no varied talks of the pleasures of sense, corresponding to snails, frogs and moss. (2)

तेहि कारन आवत हियँ हारे। कामी काक बलाक बिचारे॥
आवत एहिं सर अति कठिनाई। राम कृपा बिनु आइ न जाई॥ ३॥

**tehi kārana āvata hiyå̐ hāre, kāmī kāka balāka bicāre.**
**āvata ehi̐ sara ati kaṭhināī, rāma kṛpā binu āi na jāī.3.**

That is why poor crows and herons in the form of lustful men lack the heart to visit this place. For there is much difficulty in getting to this place and it is not possible to reach it without the grace of Śrī Rāma. (3)

कठिन कुसंग कुपंथ कराला। तिन्ह के बचन बाघ हरि ब्याला॥
गृह कारज नाना जंजाला। ते अति दुर्गम सैल बिसाला॥ ४॥

**kaṭhina kusaṁga kupaṁtha karālā, tinha ke bacana bāgha hari byālā.**
**gṛha kāraja nānā jaṁjālā, te ati durgama saila bisālā.4.**

Bad company, which is so pernicious, constitutes a terribly rough road; and the words of such evil companions are so many tigers, lions and serpents. The various occupations and entanglements of domestic life are huge mountains, which are so difficult to cross over. (4)

बन बहु बिषम मोह मद माना। नदीं कुतर्क भयंकर नाना॥ ५॥

**bana bahu biṣama moha mada mānā, nadī̐ kutarka bhayaṁkara nānā.5.**

Infatuation, arrogance and pride are so many inaccessible woods; and sophisms of various kinds are frightful streams. (5)

दो०—**जे श्रद्धा संबल रहित नहिं संतन्ह कर साथ।**
**तिन्ह कहुँ मानस अगम अति जिन्हहि न प्रिय रघुनाथ॥ ३८॥**

Do.: **je śraddhā saṁbala rahita nahi̐ saṁtanha kara sātha,**
**tinha kahů̐ mānasa agama ati jinhahi na priya raghunātha.38.**

The **'Rāmacaritamānasa'** is most inaccessible to those who lack provisions for the journey in the shape of faith, who do not enjoy the company of saints and who have no love for Śrī Raghunātha. (38)

चौ०—जौं करि कष्ट जाइ पुनि कोई। जातहिं नीद जुड़ाई होई॥
जड़ता जाड़ बिषम उर लागा। गएहुँ न मज्जन पाव अभागा॥ १॥

Cau.: **jaů̐ kari kaṣṭa jāi puni koī, jātahi̐ nīda juRāī hoī.**
**jaRatā jāRa biṣama ura lāgā, gaehů̐ na majjana pāva abhāgā.1.**

Even if someone makes his way to it, undergoing so much hardship, he is forthwith attacked by ague in the shape of drowsiness. Benumbing cold in the shape of stupor overtakes his heart, so that the unfortunate fellow is deprived of a dip even after reaching there. (1)

करि न जाइ सर मज्जन पाना। फिरि आवइ समेत अभिमाना॥
जौं बहोरि कोउ पूछन आवा। सर निंदा करि ताहि बुझावा॥ २॥

**kari na jāi sara majjana pānā, phiri āvai sameta abhimānā.**
**jaů bahori kou pūchana āvā, sara niṁdā kari tāhi bujhāvā.2.**

Finding himself unable to take a plunge into the lake or to drink from it, he returns with a feeling of arrogance. And if someone comes to inquire about the lake, he tries to convince him by vilifying it. (2)

सकल बिघ्न ब्यापहिं नहिं तेही। राम सुकृपाँ बिलोकहिं जेही॥
सोइ सादर सर मज्जनु करई। महा घोर त्रयताप न जरई॥ ३॥

**sakala bighna byāpahiṁ nahi tehī, rāma sukṛpā̐ bilokahiṁ jehī.**
**soi sādara sara majjanu karaī, mahā ghora trayatāpa na jaraī.3.**

All these obstacles do not, however, deter him whom Śrī Rāma regards with overwhelming kindness. He alone reverently bathes in the lake and thus escapes the threefold agony* of the fiercest kind. (3)

ते नर यह सर तजहिं न काऊ। जिन्ह कें राम चरन भल भाऊ॥
जो नहाइ चह एहिं सर भाई। सो सतसंग करउ मन लाई॥ ४॥

**te nara yaha sara tajahiṁ na kāū, jinha kẽ rāma carana bhala bhāū.**
**jo nahāi caha ehiṁ sara bhāī, so satasaṁga karau mana lāī.4.**

Those men who cherish ideal devotion to the feet of Śrī Rāma never forsake this lake. Let him who would bathe in this lake, brother! diligently practise Satsaṅga (association with saints). (4)

अस मानस मानस चख चाही। भइ कबि बुद्धि बिमल अवगाही॥
भयउ हृदयँ आनंद उछाहू। उमगेउ प्रेम प्रमोद प्रबाहू॥ ५॥

**asa mānasa mānasa cakha cāhī, bhai kabi buddhi bimala avagāhī.**
**bhayau hṛdayā̐ ānaṁda uchāhū, umageu prema pramoda prabāhū.5.**

Having seen the said Mānasa lake with the mind's eye and taken a dip into it, the poet's intellect got purged of all its dross. The heart was flooded with joy and exhilaration and a torrent of love and rapture welled up from it. (5)

चली सुभग कबिता सरिता सो। राम बिमल जस जल भरिता सो॥
सरजू नाम सुमंगल मूला। लोक बेद मत मंजुल कूला॥ ६॥

**calī subhaga kabitā saritā so, rāma bimala jasa jala bharitā so.**
**sarajū nāma sumaṁgala mūlā, loka beda mata maṁjula kūlā.6.**

Thence flowed a stream of beautiful poetry, carrying the water of Śrī Rāma's blissful glory. Sarayū is the name of this river (in the form of this narrative), which is the very fountain of pure bliss. The prevalent view-point and the view-point of the Vedas—these represent its two charming banks. (6)

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* The three kinds of agony referred to above are:

(i) that inflicted by other living beings (ii) that proceeding from natural causes and (iii) that caused by bodily or mental agony.

The three types of listeners referred to here may be understood to mean (i) liberated souls (ii) seekers of liberation and (iii) sensually-minded men.

नदी पुनीत सुमानस नंदिनि। कलिमल तृन तरु मूल निकंदिनि॥ ७॥

**nadī punīta sumānasa naṁdini, kalimala tṛna taru mūla nikaṁdini.7.**

This holy stream, Sarayū, issuing as it does from the beautiful Mānasa lake, uproots in its course all the impurities of the Kali age, whether in the form of tiny blades of grass or of mighty trees. (7)

दो०—**श्रोता त्रिबिध समाज पुर ग्राम नगर दुहुँ कूल।**
**संतसभा अनुपम अवध सकल सुमंगल मूल॥ ३९॥**

Do.: **śrotā tribidha samāja pura grāma nagara duhů kūla,**
**saṁtasabhā anupama avadha sakala sumaṁgala mūla.39.**

The assemblage of three types of listeners are like the towns, villages and cities on both the banks of this river and the congregation of saints is the incomparable Ayodhyā, which is the fountain of all auspicious blessings. (39)

चौ०—रामभगति सुरसरितहि जाई। मिली सुकीरति सरजु सुहाई॥
सानुज राम समर जसु पावन। मिलेउ महानदु सोन सुहावन॥ १॥

Cau.: **rāmabhagati surasaritahi jāī, milī sukīrati saraju suhāī.**
**sānuja rāma samara jasu pāvana, mileu mahānadu sona suhāvana.1.**

The beautiful Sarayū in the form of Śrī Rāma's fair renown joined the heavenly Gaṅgā of devotion to Śrī Rāma. The latter was joined again by the charming stream of the mighty Sone in the form of the martial glory of Śrī Rāma with His younger brother Lakṣmaṇa. (1)

जुग बिच भगति देवधुनि धारा। सोहति सहित सुबिरति बिचारा॥
त्रिबिध ताप त्रासक तिमुहानी। राम सरूप सिंधु समुहानी॥ २॥

**juga bica bhagati devadhuni dhārā, sohati sahita subirati bicārā.**
**tribidha tāpa trāsaka timuhānī, rāma sarūpa siṁdhu samuhānī.2.**

Intervening the two streams of Sarayū and Sone shines the celestial stream of Devotion blended with knowledge and dispassion. This triple stream, which scares away the threefold agony referred to above, headed towards the ocean of Śrī Rāma's divine personality. (2)

मानस मूल मिली सुरसरिही। सुनत सुजन मन पावन करिही॥
बिच बिच कथा बिचित्र बिभागा। जनु सरि तीर तीर बन बागा॥ ३॥

**mānasa mūla milī surasarihī, sunata sujana mana pāvana karihī.**
**bica bica kathā bicitra bibhāgā, janu sari tīra tīra bana bāgā.3.**

With its source in the Mānasa lake and united with the celestial river Gaṅgā, the Sarayū of Śrī Rāma's fame will purify the mind of the pious souls who listen to it; while the charming episodes interspersed here and there are the groves and gardens, as it were, adjoining the river banks. (3)

उमा महेस बिबाह बराती। ते जलचर अगनित बहुभाँती॥
रघुबर जनम अनंद बधाई। भवँर तरंग मनोहरताई॥ ४॥

**umā mahesa bibāha barātī, te jalacara aganita bahubhẫtī.**
**raghubara janama anaṁda badhāī, bhavẳra taraṁga manoharatāī.4.**

The bridegroom's party in the wedding of Goddess Pārvatī and the great Lord Śiva are

the numberless aquatic creatures of various kinds. The rejoicings and felicitations that attended the advent of Śrī Raghunātha represent the charm of the eddies and waves. (4)

दो०—बालचरित चहु बंधु के बनज बिपुल बहुरंग।
नृप रानी परिजन सुकृत मधुकर बारि बिहंग॥ ४०॥

**Do.: bālacarita cahu baṁdhu ke banaja bipula bahuraṁga,**
**nṛpa rānī parijana sukṛta madhukara bāri bihaṁga.40.**

The childlike sports of the four divine brothers are the numerous lotus flowers of varied colours; while the stock of merits of king Daśaratha and his consorts and clan represent the bees ( भ्रमर ) and water-birds. (40)

चौ०—सीय स्वयंबर कथा सुहाई। सरित सुहावनि सो छबि छाई॥
नदी नाव पटु प्रस्न अनेका। केवट कुसल उतर सबिबेका॥ १॥

**Cau.: sīya svayaṁbara kathā suhāī, sarita suhāvani so chabi chāī.**
**nadī nāva paṭu prasna anekā, kevaṭa kusala utara sabibekā.1.**

The fascinating story of Sītā's self-choice of bridegroom (Swayaṁbara) is the delightful charm surrounding the river. The numerous pertinent questions are the boats on the river, while the judicious replies to the same are the skilled boatmen. (1)

सुनि अनुकथन परस्पर होई। पथिक समाज सोह सरि सोई॥
घोर धार भृगुनाथ रिसानी। घाट सुबद्ध राम बर बानी॥ २॥

**suni anukathana paraspara hoī, pathika samāja soha sari soī.**
**ghora dhāra bhṛgunātha risānī, ghāṭa subaddha rāma bara bānī.2.**

The conversation that follows the narration of the story is the multitude of travellers moving along the river banks. The wrath of Paraśurāma (the Lord of Bhṛgus) represents the furious current of this river; while Śrī Rāma's soft words are the strongly built Ghāṭas on the banks. (2)

सानुज राम बिबाह उछाहू। सो सुभ उमग सुखद सब काहू॥
कहत सुनत हरषहिं पुलकाहीं। ते सुकृती मन मुदित नहाहीं॥ ३॥

**sānuja rāma bibāha uchāhū, so subha umaga sukhada saba kāhū.**
**kahata sunata haraṣahiṁ pulakāhīṁ, te sukṛtī mana mudita nahāhīṁ.3.**

The festivities connected with the wedding of Śrī Rāma and His younger brothers represent the graceful swell in the river, which is a source of delight to all. Those who rejoice and experience a thrill of joy in narrating or hearing the story are the lucky souls who take an exhilarating dip in the river. (3)

राम तिलक हित मंगल साजा। परब जोग जनु जुरे समाजा॥
काई कुमति केकई केरी। परी जासु फल बिपति घनेरी॥ ४॥

**rāma tilaka hita maṁgala sājā, paraba joga janu jure samājā.**
**kāī kumati kekaī kerī, parī jāsu phala bipati ghanerī.4.**

The auspicious preparations that were gone through in connection with the installation of Śrī Rāma as the Yuvarāja (Prince-Regent) represent, as it were, the crowds of bathers assembled at the river bank on a sacred occasion. Kaikeyī's evil design represents the moss on the bank, which brought a serious calamity in its wake. (4)

दो०—समन अमित उतपात सब भरतचरित जपजाग।
कलि अघ खल अवगुन कथन ते जलमल बग काग॥ ४१॥

Do.: **samana amita utapāta saba bharatacarita japajāga,**
**kali agha khala avaguna kathana te jalamala baga kāga.41.**

The story of Bharata, which wards off all innumerable calamities, is a congregational muttering of sacred formulae carried on at the river bank; while the references to the corruptions (sins) of the Kali age and to the evil propensities of wicked people represent the scum on the water as well as the herons and crows living by the riverside. (41)

चौ०—कीरति सरित छहूँ रितु रूरी। समय सुहावनि पावनि भूरी॥
हिम हिमसैलसुता सिव ब्याहू। सिसिर सुखद प्रभु जनम उछाहू॥ १॥

Cau.: **kīrati sarita chahū̐ ritu rūrī, samaya suhāvani pāvani bhūrī.**
**hima himasailasutā siva byāhū, sisira sukhada prabhu janama uchāhū.1.**

The river of Śrī Rāma's glory is delightful during all the six seasons; it is exceedingly charming and holy at all times. The wedding of Goddess Pārvatī with Lord Śiva represents Hemanta or the cold season, while the festival connected with Śrī Rāma's advent represents the delightful Śiśira or chilly season. (1)

बरनब राम बिबाह समाजू। सो मुद मंगलमय रितुराजू॥
ग्रीषम दुसह राम बनगवनू। पंथकथा खर आतप पवनू॥ २॥

**baranaba rāma bibāha samājū, so muda maṁgalamaya riturājū.**
**grīṣama dusaha rāma banagavanū, paṁthakathā khara ātapa pavanū.2.**

The story of the preparations for Śrī Rāma's wedding constitutes the vernal season* (the king of all seasons), which abounds in joy and felicity; while Śrī Rāma's departure for the forest constitutes the oppressive hot weather and the tale of His wanderings represents the blazing sun and hot winds. (2)

बरषा घोर निसाचर रारी। सुरकुल सालि सुमंगलकारी॥
राम राज सुख बिनय बड़ाई। बिसद सुखद सोइ सरद सुहाई॥ ३॥

**barașā ghora nisācara rārī, surakula sāli sumaṁgalakārī.**
**rāma rāja sukha binaya baRāī, bisada sukhada soi sarada suhāī.3.**

The terrible conflict with the demons represents the rainy season, which constitutes a veritable blessing to the paddy crop in the form of gods; while the prosperity attending Śrī Rāma's reign, His politeness and glory represent the cloudless, delightful and charming autumn. (3)

सती सिरोमनि सिय गुनगाथा। सोइ गुन अमल अनूपम पाथा॥
भरत सुभाउ सुसीतलताई। सदा एकरस बरनि न जाई॥ ४॥

* The months of Mārgaśīrṣa and Pauṣa (corresponding roughly to November and December) constitute the cold season; Māgha and Phālguna (corresponding roughly to January and February) constitute the chilly season; the months of Caitra and Vaisākha (corresponding roughly to March and April) constitute the vernal season; Jyeṣṭha and Aṣāḍha (corresponding roughly to May and June) constitute the hot weather; Śrāvaṇa and Bhādrapada (corresponding roughly to July and August) constitute the rainy season and Āśvina and Kārtika (corresponding roughly to September and October) constitute the autumnal season.

**satī siromani siya gunagāthā, soi guna amala anūpama pāthā.**
**bharata subhāu susītalatāī, sadā ekarasa barani na jāī.4.**

The recital of the virtues of Sītā, the crest-jewel of faithful wives, constitutes the excellence of the transparent and incomparable water. And Bharata's amiability represents its delightful coolness, which is uniform at all times and beyond description. (4)

दो०—**अवलोकनि बोलनि मिलनि प्रीति परसपर हास।**
**भायप भलि चहु बंधु की जल माधुरी सुबास॥ ४२॥**

Do.: **avalokani bolani milani prīti parasapara hāsa,**
**bhāyapa bhali cahu baṁdhu kī jala mādhurī subāsa.42.**

The way the four brothers look at one another, talk to one another, meet and love one another, their mirth and their ideal brotherhood—these constitute the sweetness and fragrance of the water. (42)

चौ०—आरति बिनय दीनता मोरी। लघुता ललित सुबारि न थोरी॥
अदभुत सलिल सुनत गुनकारी। आस पिआस मनोमल हारी॥ १॥

Cau.: **ārati binaya dīnatā morī, laghutā lalita subāri na thorī.**
**adabhuta salila sunata gunakārī, āsa piāsa manomala hārī.1.**

My intense longing, supplication and humility represent the not inconsiderable lightness of this pure and holy water. This marvellous water heals by the mere hearing, quenches the thirst of desire and washes the scum of the mind. (1)

राम सुप्रेमहि पोषत पानी। हरत सकल कलि कलुष गलानी॥
भव श्रम सोषक तोषक तोषा। समन दुरित दुख दारिद दोषा॥ २॥

**rāma supremahi poṣata pānī, harata sakala kali kaluṣa galānī.**
**bhava śrama soṣaka toṣaka toṣā, samana durita dukha dārida doṣā.2.**

This water nourishes true love for Śrī Rāma and drives away all the sins of the Kali age as well as the feeling of self-deprecation resulting therefrom. It relieves the fatigue of transmigration, gratifies gratification itself and puts an end to sin, sorrow, indigence and error. (2)

काम कोह मद मोह नसावन। बिमल बिबेक बिराग बढ़ावन॥
सादर मज्जन पान किए तें। मिटहिं पाप परिताप हिए तें॥ ३॥

**kāma koha mada moha nasāvana, bimala bibeka birāga baRhāvana.**
**sādara majjana pāna kie tẽ, miṭahi̐ pāpa paritāpa hie tẽ.3.**

It wipes out lust, anger, pride and infatuation and enhances pure wisdom and dispassion. By reverently bathing in it and drinking from it, all traces of sin and remorse are wiped off from the heart. (3)

जिन्ह एहिं बारि न मानस धोए। ते कायर कलिकाल बिगोए॥
तृषित निरखि रबि कर भव बारी। फिरिहहिं मृग जिमि जीव दुखारी॥ ४॥

**jinha ehi̐ bāri na mānasa dhoe, te kāyara kalikāla bigoe.**
**tṛṣita nirakhi rabi kara bhava bārī, phirihahi̐ mṛga jimi jīva dukhārī.4.**

Those who have not washed their heart with this water are wretches that have been

duped by the age of Kali. These creatures, wandering in pursuit of sensuous pleasures, will come to grief even as a thirsty deer runs after a mirage mistaking it for real water and returns miserable. (4)

दो०—**मति अनुहारि सुबारि गुन गन गनि मन अन्हवाइ।**
**सुमिरि भवानी संकरहि कह कबि कथा सुहाइ॥ ४३ ( क )॥**

Do.: **mati anuhāri subāri guna gana gani mana anhavāi,**
**sumiri bhavānī saṁkarahi kaha kabi kathā suhāi.43(A).**

Having enumerated the virtues of this excellent water to the best of his intellectual ability and bathed his mind in it, and remembering Goddess Bhavānī and Lord Śaṅkara, the poet Tulasīdāsa narrates the beautiful narrative. (43-A)

**अब रघुपति पद पंकरुह हियँ धरि पाइ प्रसाद।**
**कहउँ जुगल मुनिबर्य कर मिलन सुभग संबाद॥ ४३ ( ख )॥**

**aba raghupati pada paṁkaruha hiyå̐ dhari pāi prasāda,**
**kahaů jugala munibarya kara milana subhaga saṁbāda.43(B).**

Installing in my heart the lotus feet of Śrī Raghunātha and thus securing His grace, I now proceed to relate the charming story of the meeting of the two great sages (Yājñavalkya and Bharadvāja). (43-B)

चौ०—भरद्वाज मुनि बसहिं प्रयागा। तिन्हहि राम पद अति अनुरागा॥
तापस सम दम दया निधाना। परमारथ पथ परम सुजाना॥ १॥

Cau.: **bharadvāja muni basahi̐ prayāgā, tinhahi rāma pada ati anurāgā.**
**tāpasa sama dama dayā nidhānā, paramāratha patha parama sujānā.1.**

The sage Bharadvāja lives in Prayāga; he is extremely devoted to the feet of Śrī Rāma. A great ascetic and an embodiment of self-restraint, composure of mind and compassion, he is highly advanced on the spiritual path. (1)

माघ मकरगत रबि जब होई। तीरथपतिहिं आव सब कोई॥
देव दनुज किंनर नर श्रेनीं। सादर मज्जहिं सकल त्रिबेनीं॥ २॥

**māgha makaragata rabi jaba hoī, tīrathapatihi̐ āva saba koī.**
**deva danuja kiṁnara nara śreni̐, sādara majjahi̐ sakala tribeni̐.2.**

In the month of Māgha, (approximately mid–January to mid–February), when the sun enters the sign of Capricorn, every one visits the chief of holy places, Prayāga. Troops of gods and demons, Kinnaras (demigods) and men, all devoutly bathe in the triple stream of the Gaṅgā, Yamunā and Sarasvatī. (2)

पूजहिं माधव पद जलजाता। परसि अखय बटु हरषहिं गाता॥
भरद्वाज आश्रम अति पावन। परम रम्य मुनिबर मन भावन॥ ३॥

**pūjahi̐ mādhava pada jalajātā, parasi akhaya baṭu haraṣahi̐ gātā.**
**bharadvāja āśrama ati pāvana, parama ramya munibara mana bhāvana.3.**

They worship the lotus feet of God Vindumādhava (the presiding deity of Prayāga); and the touch of the immortal banyan tree sends a thrill into their limbs. The hermitage of Bharadvāja is a most sacred spot, exceedingly charming and attractive even to great hermits; (3)

तहँ होइ मुनि रिषय समाजा। जाहिं जे मज्जन तीरथराजा॥
मज्जहिं प्रात समेत उछाहा। कहहिं परसपर हरि गुन गाहा॥ ४॥

**tahā̐ hoi muni riṣaya samājā, jāhi̐ je majjana tīratharājā.**
**majjahi̐ prāta sameta uchāhā, kahahi̐ parasapara hari guna gāhā.4.**

and is the haunt of sages and seers, who go to bathe at that holiest of holy places. At daybreak they all perform their ablutions with religious fervour and then converse together on the virtues of Śrī Hari. (4)

दो०—**ब्रह्म निरूपन धरम बिधि बरनहिं तत्त्व बिभाग।**
**कहहिं भगति भगवंत कै संजुत ग्यान बिराग॥ ४४॥**

Do.: **brahma nirūpana dharama bidhi baranahi̐ tattva bibhāga,**
**kahahi̐ bhagati bhagavaṁta kai saṁjuta gyāna birāga.44.**

They discuss the nature of Brahma (the Supreme Eternal), the precepts of religion and the classification of fundamental entities and expatiate on Devotion to the Lord coupled with topics on spiritual enlightenment and dispassion. (44)

चौ०—एहि प्रकार भरि माघ नहाहीं। पुनि सब निज निज आश्रम जाहीं॥
प्रति संबत अति होइ अनंदा। मकर मज्जि गवनहिं मुनिबृंदा॥ १॥

Cau.: **ehi prakāra bhari māgha nahāhī̐, puni saba nija nija āśrama jāhī̐.**
**prati saṁbata ati hoi anaṁdā, makara majji gavanahi̐ munibr̥ṁdā.1.**

In this way they bathe for the whole month of Māgha and then they return to their respective hermitages. There is great rejoicing every year and having performed their ablutions while the sun stays in Capricorn, the hosts of sages disperse. (1)

एक बार भरि मकर नहाए। सब मुनीस आश्रमन्ह सिधाए॥
जागबलिक मुनि परम बिबेकी। भरद्वाज राखे पद टेकी॥ २॥

**eka bāra bhari makara nahāe, saba munīsa āśramanha sidhāe.**
**jāgabalika muni parama bibekī, bharadvāja rākhe pada ṭekī.2.**

Having bathed on one occasion for the whole period of the sun's stay in Capricorn when all the great sages had left, each for his respective hermitage, Bharadvāja clasped the feet of the supremely enlightened saint Yājñavalkya to detain him. (2)

सादर चरन सरोज पखारे। अति पुनीत आसन बैठारे॥
करि पूजा मुनि सुजसु बखानी। बोले अति पुनीत मृदु बानी॥ ३॥

**sādara carana saroja pakhāre, ati punīta āsana baiṭhāre.**
**kari pūjā muni sujasu bakhānī, bole ati punīta mr̥du bānī.3.**

He reverently washed the latter's lotus feet and seated him on a most sacred Āsana (sitting-mat). And extolling his fair renown after duly adoring him, Bharadvāja spoke in a saintly and reverential tone. (3)

नाथ एक संसउ बड़ मोरें। करगत बेदतत्त्व सबु तोरें॥
कहत सो मोहि लागत भय लाजा। जौं न कहउँ बड़ होइ अकाजा॥ ४॥

**nātha eka saṁsau baRa morĕ, karagata bedatattva sabu torĕ.**
**kahata so mohi lāgata bhaya lājā, jaů na kahaů baRa hoi akājā.4.**

"A grave doubt haunts my mind, holy sir! and the whole mystery of the Vedas stands revealed to you. I am afraid and ashamed to utter the doubt; and I lose a great opportunity if I do not express it. (4)

दो०—**संत कहहिं असि नीति प्रभु श्रुति पुरान मुनि गाव।**
**होइ न बिमल बिबेक उर गुर सन किएँ दुराव॥ ४५॥**

Do.: **saṁta kahahi̐ asi nīti prabhu śruti purāna muni gāva,**
**hoi na bimala bibeka ura gura sana kiĕ durāva.45.**

"The saints lay down the rule, and the Vedas as well as the Purāṇas and sages too loudly proclaim, that pure wisdom cannot dawn in the heart should one keep anything concealed from one's spiritual preceptor. (45)

चौ०—**अस बिचारि प्रगटउँ निज मोहू। हरहु नाथ करि जन पर छोहू॥**
**राम नाम कर अमित प्रभावा। संत पुरान उपनिषद गावा॥ १॥**

Cau.: **asa bicāri pragaṭaů nija mohū, harahu nātha kari jana para chohū.**
**rāma nāma kara amita prabhāvā, saṁta purāna upaniṣada gāvā.1.**

"Remembering this I disclose my delusion; dispel it, taking pity on this servant, my lord! The saints as well as the Purāṇas and the Upaniṣads too declare that the potency of the name 'Rāma' is unlimited. (1)

**संतत जपत संभु अबिनासी। सिव भगवान ग्यान गुन रासी॥**
**आकर चारि जीव जग अहहीं। कासीं मरत परम पद लहहीं॥ २॥**

**saṁtata japata saṁbhu abināsī, siva bhagavāna gyāna guna rāsī.**
**ākara cāri jīva jaga ahahi̐, kāsi̐ marata parama pada lahahi̐.2.**

"The immortal Lord Śiva, who is the fountain of qualities (Guṇas) and a repository of wisdom, incessantly repeats It. There are four broad divisions of living beings in the world; such of them as die in the holy city of Kāśī (Vārāṇasī) attain the highest state. (2)

**सोपि राम महिमा मुनिराया। सिव उपदेसु करत करि दाया॥**
**रामु कवन प्रभु पूछउँ तोही। कहिअ बुझाइ कृपानिधि मोही॥ ३॥**

**sopi rāma mahimā munirāyā, siva upadesu karata kari dāyā.**
**rāmu kavana prabhu pūchaů tohī, kahia bujhāi kṛpānidhi mohī.3.**

"This too marks the glory of Śrī Rāma's Name, O chief of sages; for it is this very Name that Lord Śiva mercifully imparts to the dying Jīva in Kāśī. I beseech you, my lord, who that 'Rāma' is? Pray! explain it to me, O repository of compassion. (3)

**एक राम अवधेस कुमारा। तिन्ह कर चरित बिदित संसारा॥**
**नारि बिरहँ दुखु लहेउ अपारा। भयउ रोषु रन रावनु मारा॥ ४॥**

**eka rāma avadhesa kumārā, tinha kara carita bidita saṁsārā.**
**nāri birahă dukhu laheu apārā, bhayau roṣu rana rāvanu mārā.4.**

"One such Rāma is the prince of Ayodhyā whose exploits are known throughout the world. Infinite was his desolation due to the abduction of his wife; and flying into a rage he killed Rāvaṇa in battle". (4)

दो०—**प्रभु सोइ राम कि अपर कोउ जाहि जपत त्रिपुरारि।**
**सत्यधाम सर्बग्य तुम्ह कहहु बिबेकु बिचारि॥ ४६॥**

Do.: **prabhu soi rāma ki apara kou jāhi japata tripurāri,**
**satyadhāma sarbagya tumha kahahu bibeku bicāri.46.**

"Is it this very Rāma, my lord, or someone else whose name Śiva ever repeats? You are an embodiment of truth and omniscient; so ponder well and enlighten me with your exposition. (46)

चौ०—जैसें मिटै मोर भ्रम भारी। कहहु सो कथा नाथ बिस्तारी॥
जागबलिक बोले मुसुकाई। तुम्हहि बिदित रघुपति प्रभुताई॥ १॥

Cau.: **jaisẽ miṭai mora bhrama bhārī, kahahu so kathā nātha bistārī.**
**jāgabalika bole musukāī, tumhahi bidita raghupati prabhutāī.1.**

"Tell me in detail, my master, the narrative whereby my overwhelming perplexity may be overcome." Yājñavalkya smilingly said, "The glory of Śrī Raghunātha is already known to you. (1)

रामभगत तुम्ह मन क्रम बानी। चतुराई तुम्हारि मैं जानी॥
चाहहु सुनै राम गुन गूढ़ा। कीन्हिहु प्रस्न मनहुँ अति मूढ़ा॥ २॥

**rāmabhagata tumha mana krama bānī, caturāī tumhāri maĩ jānī.**
**cāhahu sunai rāma guna gūRhā, kīnhihu prasna manahů ati mūRhā.2.**

"You are a devotee of Śrī Rāma in thought, word and deed; I have come to know your ingenuity. You wish to hear an account of the subtle virtues of Śrī Rāma; that is why you have questioned me as if you were quite an ignoramus. (2)

तात सुनहु सादर मनु लाई। कहउँ राम कै कथा सुहाई॥
महामोहु महिषेसु बिसाला। रामकथा कालिका कराला॥ ३॥

**tāta sunahu sādara manu lāī, kahaů rāma kai kathā suhāī.**
**mahāmohu mahiṣesu bisālā, rāmakathā kālikā karālā.3.**

"Listen then with devout attention, my child, while I narrate the beautiful story of Śrī Rāma. Appalling ignorance is the gigantic demon Mahiṣāsura (so-called because he was endowed with the form of a buffalo); while the narrative of Śrī Rāma is the dreaded Kālikā* (who made short work of the demon). (3)

रामकथा ससि किरन समाना। संत चकोर करहिं जेहि पाना॥
ऐसेइ संसय कीन्ह भवानी। महादेव तब कहा बखानी॥ ४॥

**rāmakathā sasi kirana samānā, saṁta cakora karahĩ jehi pānā.**
**aisei saṁsaya kīnha bhavānī, mahādeva taba kahā bakhānī.4.**

* The story is told in Durgā-Saptasatī or the Caṇḍī, a work most popular with the Hindus, forming part of the Mārakaṇḍeya Purāṇa.

"The story of Śrī Rāma is like the moonbeams that are taken in (absorbed) by Cakora bird in the form of saints. A similar doubt was expressed by no less a personage than Goddess Pārvatī, and the great God Śiva then expounded the matter in detail. (4)

दो०—**कहउँ सो मति अनुहारि अब उमा संभु संबाद।**
**भयउ समय जेहि हेतु जेहि सुनु मुनि मिटिहि बिषाद॥ ४७॥**

Do.: **kahaů so mati anuhāri aba umā saṁbhu saṁbāda,**
**bhayau samaya jehi hetu jehi sunu muni miṭihi biṣāda.47.**

"I shall repeat now to the best of my comprehension the dialogue between Umā and Lord Śiva. Hear, O sage, the time and the occasion of this dialogue; your delusion will be resolved." (47)

चौ०—एक बार त्रेता जुग माहीं। संभु गए कुंभज रिषि पाहीं॥
संग सती जगजननि भवानी। पूजे रिषि अखिलेस्वर जानी॥ १॥

Cau.: **eka bāra tretā juga māhī̃, saṁbhu gae kuṁbhaja riṣi pāhī̃.**
**saṁga satī jagajanani bhavānī, pūje riṣi akhilesvara jānī.1.**

Once upon a time, in the age of Tretā, Lord Śiva called on sage Agastya. His consort, Goddess Satī, Mother of the universe, accompanied Him. The sage worshipped Him knowing Him to be the universal lord. (1)

रामकथा मुनिबर्ज बखानी। सुनी महेस परम सुखु मानी॥
रिषि पूछी हरिभगति सुहाई। कही संभु अधिकारी पाई॥ २॥

**rāmakathā munibarja bakhānī, sunī mahesa parama sukhu mānī.**
**riṣi pūchī haribhagati suhāī, kahī saṁbhu adhikārī pāī.2.**

The great sage narrated at length the story of Śrī Rāma and Lord Maheśa listened to it with extreme gratification. The sage then inquired about devotion to Śrī Hari, and Śiva discoursed on it finding in the sage a fit recipient. (2)

कहत सुनत रघुपति गुन गाथा। कछु दिन तहाँ रहे गिरिनाथा॥
मुनि सन बिदा मागि त्रिपुरारी। चले भवन सँग दच्छकुमारी॥ ३॥

**kahata sunata raghupati guna gāthā, kachu dina tahā̃ rahe girināthā.**
**muni sana bidā māgi tripurārī, cale bhavana sãga dacchakumārī.3.**

Thus narrating and hearing the tale of Śrī Rāma's virtues, Śiva spent some days there. Finally, taking leave of the sage, Śiva proceeded to His abode, Mount Kailāsa, alongwith Dakṣa's daughter, Satī. (3)

तेहि अवसर भंजन महिभारा। हरि रघुबंस लीन्ह अवतारा॥
पिता बचन तजि राजु उदासी। दंडक बन बिचरत अबिनासी॥ ४॥

**tehi avasara bhaṁjana mahibhārā, hari raghubaṁsa līnha avatārā.**
**pitā bacana taji rāju udāsī, daṁḍaka bana bicarata abināsī.4.**

During those very days, with a view to relieving the burden of the earth, Śrī Hari had descended in the lineage of King Raghu. Renouncing His right to the throne at the word of His father, Daśaratha, the Immortal Lord (Śrī Rāma) was wandering in the Daṇḍaka forest in the garb of an ascetic. (4)

दो०—हृदयँ बिचारत जात हर केहि बिधि दरसनु होइ।
गुप्त रूप अवतरेउ प्रभु गएँ जान सबु कोइ॥ ४८ (क)॥

Do.: **hṛdayå̐ bicārata jāta hara kehi bidhi darasanu hoi,**
**gupta rūpa avatareu prabhu gaė̐ jāna sabu koi.48(A).**

Śiva kept pondering as He went on: "How can I obtain a sight of Him? The Lord has bodied Himself forth secretly; and if I visit Him, everyone will know who He is." (48-A)

सो०—संकर उर अति छोभु सती न जानहिं मरमु सोइ।
तुलसी दरसन लोभु मन डरु लोचन लालची॥ ४८ (ख)॥

So.: **saṁkara ura ati chobhu satī na jānahi̐ maramu soi,**
**tulasī darasana lobhu mana ḍaru locana lālacī.48(B).**

In Śankara's heart there was a great tumult; Satī, however, had no inkling of his inner feelings. His mind, says Tulasīdāsa, apprehended lest the secret might be disclosed while the temptation of obtaining a sight of the Lord made His eyes wistful. (48-B)

चौ०—रावन मरन मनुज कर जाचा। प्रभु बिधि बचनु कीन्ह चह साचा॥
जौं नहिं जाउँ रहइ पछितावा। करत बिचारु न बनत बनावा॥ १॥

Cau.: **rāvana marana manuja kara jācā, prabhu bidhi bacanu kīnha caha sācā.**
**jaů nahi̐ jāů rahai pachitāvā, karata bicāru na banata banāvā.1.**

"Rāvaṇa (the demon king of Laṅkā) had sought from Brahmā the boon of his death at the hands of a human being; and the Lord would have the words of Brahmā come true. If I do not go to meet Him, I shall ever regret it." Śiva pondered thus, but found no solution to the puzzle. (1)

एहि बिधि भए सोचबस ईसा। तेही समय जाइ दससीसा॥
लीन्ह नीच मारीचहि संगा। भयउ तुरत सोइ कपट कुरंगा॥ २॥

**ehi bidhi bhae socabasa īsā, tehī samaya jāi dasasīsā.**
**līnha nīca mārīcahi saṁgā, bhayau turata soi kapaṭa kuraṁgā.2.**

The Lord was thus lost in a reverie. Meanwhile the vile Rāvaṇa took with him the demon Mārīca, who forthwith assumed the illusory form of a deer. (2)

करि छलु मूढ़ हरी बैदेही। प्रभु प्रभाउ तस बिदित न तेही॥
मृग बधि बंधु सहित हरि आए। आश्रमु देखि नयन जल छाए॥ ३॥

**kari chalu mūRha harī baidehī, prabhu prabhāu tasa bidita na tehī.**
**mṛga badhi baṁdhu sahita hari āe, āśramu dekhi nayana jala chāe.3.**

The fool Rāvaṇa carried off King Videha's daughter, Sītā, by fraud; the Lord's real might was not known to him. Having killed the antelope, Śrī Hari returned with His brother Lakṣmaṇa; His eyes were filled with tears when He saw the cottage empty. (3)

बिरह बिकल नर इव रघुराई। खोजत बिपिन फिरत दोउ भाई॥
कबहूँ जोग बियोग न जाकें। देखा प्रगट बिरह दुखु ताकें॥ ४॥

**biraha bikala nara iva raghurāī, khojata bipina phirata dou bhāī.**
**kabahũ joga biyoga na jākẽ, dekhā pragaṭa biraha dukhu tākẽ.4.**

Śrī Raghunātha felt desolate at the loss like a mortal man, and the two brothers roamed about in the woods in search of Sītā. He who knows neither union nor separation showed unmistakable signs of grief caused by separation. (4)

दो०—**अति बिचित्र रघुपति चरित जानहिं परम सुजान।**
**जे मतिमंद बिमोह बस हृदयँ धरहिं कछु आन॥ ४९॥**

Do.: **ati bicitra raghupati carita jānahiṁ parama sujāna,**
**je matimaṁda bimoha basa hṛdayaँ dharahiṁ kachu āna.49.**

Exceedingly mysterious are the ways of Śrī Raghunātha; the truly wise alone can comprehend them. The dull-witted in their height of folly imagine something quite different.(49)

चौ०—**संभु समय तेहि रामहि देखा। उपजा हियँ अति हरषु बिसेषा॥**
**भरि लोचन छबिसिंधु निहारी। कुसमय जानि न कीन्हि चिन्हारी॥ १॥**

Cau.: **saṁbhu samaya tehi rāmahi dekhā, upajā hiyaँ ati haraṣu biseṣā.**
**bhari locana chabisiṁdhu nihārī, kusamaya jāni na kīnhi cinhārī.1.**

On that very occasion Śiva saw Śrī Rāma and supreme joy of an extraordinary nature welled up in His heart. He feasted His eyes on that Ocean of Beauty, Śrī Rāma; but He did not disclose His identity as He knew it was not an opportune time for the same. (1)

**जय सच्चिदानंद जग पावन। अस कहि चलेउ मनोज नसावन॥**
**चले जात सिव सती समेता। पुनि पुनि पुलकत कृपानिकेता॥ २॥**

**jaya saccidānaṁda jaga pāvana, asa kahi caleu manoja nasāvana.**
**cale jāta siva satī sametā, puni puni pulakata kṛpāniketā.2.**

Śiva, passed on exclaiming "Glory to the Redeemer of the universe, who is all Truth, Consciousness and Bliss !" The all-merciful, Lord Śiva, was repeatedly thrilled with joy as He went on His way with Satī. (2)

**सतीं सो दसा संभु कै देखी। उर उपजा संदेहु बिसेषी॥**
**संकरु जगतबंद्य जगदीसा। सुर नर मुनि सब नावत सीसा॥ ३॥**

**satīँ so dasā saṁbhu kai dekhī, ura upajā saṁdehu biseṣī.**
**saṁkaru jagatabaṁdya jagadīsā, sura nara muni saba nāvata sīsā.3.**

When Satī beheld Śaṅkara in this state, a grave doubt arose in Her mind: 'Śaṅkara is Lord of the universe Himself, and is adored by the entire universe; gods, men and sages all bow their head to Him. (3)

**तिन्ह नृपसुतहि कीन्ह परनामा। कहि सच्चिदानंद परधामा॥**
**भए मगन छबि तासु बिलोकी। अजहुँ प्रीति उर रहति न रोकी॥ ४॥**

**tinha nṛpasutahi kīnha paranāmā, kahi saccidānaṁda paradhāmā.**
**bhae magana chabi tāsu bilokī, ajahũ prīti ura rahati na rokī.4.**

'Yet He made obeisance to this prince, referring to him as the Supreme Being, who is all Truth, Consciousness and Bliss. He was enraptured to behold his beauty and felt an upsurge of emotion in His heart, which He was unable to control even till this moment! (4)

दो०—**ब्रह्म जो ब्यापक बिरज अज अकल अनीह अभेद।**
**सो कि देह धरि होइ नर जाहि न जानत बेद॥५०॥**

Do.: **brahma jo byāpaka biraja aja akala anīha abheda,**
**so ki deha dhari hoi nara jāhi na jānata beda.50.**

'The Supreme Eternal, who is all-pervading, unbegotten, without parts, free from desire, beyond Māyā and beyond all distinction and which not even the Vedas can comprehend—can It embody as a man? (50)

चौ०—**बिष्नु जो सुर हित नरतनु धारी। सोउ सर्बग्य जथा त्रिपुरारी॥**
**खोजइ सो कि अग्य इव नारी। ग्यानधाम श्रीपति असुरारी॥१॥**

Cau.: **bisṇu jo sura hita naratanu dhārī, sou sarbagya jathā tripurārī.**
**khojai so ki agya iva nārī, gyānadhāma śrīpati asurārī.1.**

'Even Viṣṇu, Who takes a human form for the sake of gods, is omniscient like the Slayer of Tripura, Śiva. Can He wander in search of His Consort like an ignorant man—He who is a repository of knowledge, the lord of Śrī (the goddess of prosperity) and the slayer of demons? (1)

**संभुगिरा पुनि मृषा न होई। सिव सर्बग्य जान सबु कोई॥**
**अस संसय मन भयउ अपारा। होइ न हृदयँ प्रबोध प्रचारा॥२॥**

**saṁbhugirā puni mṛṣā na hoī, siva sarbagya jāna sabu koī.**
**asa saṁsaya mana bhayau apārā, hoi na hṛdayå prabodha pracārā.2.**

'The words of Śiva, too, cannot be untrue. Everyone knows that He is all-knowing.' Thus Her mind was filled with an interminable series of doubts; Her heart could not be pacified by any means. (2)

**जद्यपि प्रगट न कहेउ भवानी। हर अंतरजामी सब जानी॥**
**सुनहि सती तव नारि सुभाऊ। संसय अस न धरिअ उर काऊ॥३॥**

**jadyapi pragaṭa na kaheu bhavānī, hara aṁtarajāmī saba jānī.**
**sunahi satī tava nāri subhāū, saṁsaya asa na dharia ura kāū.3.**

Although Bhavānī did not say anything openly, Lord Hara, who is the inner dweller of all, came to know everything. "Look here, Satī, the womanly traits are foremost in you; you should never harbour such a doubt in your mind. (3)

**जासु कथा कुंभज रिषि गाई। भगति जासु मैं मुनिहि सुनाई॥**
**सोइ मम इष्टदेव रघुबीरा। सेवत जाहि सदा मुनि धीरा॥४॥**

**jāsu kathā kuṁbhaja riṣi gāī, bhagati jāsu maiṁ munihi sunāī.**
**soi mama iṣṭadeva raghubīrā, sevata jāhi sadā muni dhīrā.4.**

"He is no other than Śrī Raghuvīra, My beloved Deity (Iṣṭa), whose narrative was sung by sage Agastya, devotion in whom was the subject of the talk I gave to him and whom illumined sages ever wait upon. (4)

छं०—**मुनि धीर जोगी सिद्ध संतत बिमल मन जेहि ध्यावहीं।**
**कहि नेति निगम पुरान आगम जासु कीरति गावहीं॥**

सोइ रामु ब्यापक ब्रह्म भुवन निकाय पति माया धनी।
अवतरेउ अपने भगत हित निजतंत्र नित रघुकुलमनी॥

Chaṁ.: **muni dhīra jogī siddha saṁtata bimala mana jehi dhyāvahĩ,**
**kahi neti nigama purāna āgama jāsu kīrati gāvahĩ.**
**soi rāmu byāpaka brahma bhuvana nikāya pati māyā dhanī,**
**avatareu apane bhagata hita nijataṁtra nita raghukulamanī.**

"He who has bodied Himself forth as Lord Śrī Rāma for the sake of His devotees is no other than the Supreme Eternal, who is all-pervading and ever free, who is the Ruler of all the worlds and the Lord of Māyā, whom illumined sages, Yogīs (mystics) and Siddhas (adepts) constantly meditate upon with their sinless mind and whose glory is sung by the Vedas as well as the Purāṇas and other scriptures in terms as 'not this', 'not this'."

सो०—लाग न उर उपदेसु जदपि कहेउ सिवँ बार बहु।
बोले बिहसि महेसु हरिमाया बलु जानि जियँ॥ ५१॥

So.: **lāga na ura upadesu jadapi kaheu sivå̃ bāra bahu,**
**bole bihasi mahesu harimāyā balu jāni jiyå̃.51.**

Although Lord Śiva repeated this time and again, His exhortations made no impact on the mind of Satī. Then the great Lord Śiva smilingly said, realizing in His heart the potency of Śrī Hari's Māyā: (51)

चौ०—जौं तुम्हरें मन अति संदेहू। तौ किन जाइ परीछा लेहू॥
तब लगि बैठ अहउँ बटछाहीं। जब लगि तुम्ह ऐहहु मोहि पाहीं॥ १॥

Cau.: **jaů tumharẽ mana ati saṁdehū, tau kina jāi parīchā lehū.**
**taba lagi baiṭha ahaů baṭachāhĩ, jaba lagi tumha aihahu mohi pāhĩ.1.**

"If you have a grave doubt in your mind, why not go and verify the fact yourself? I shall wait in the shade of this banyan tree till you come back to Me. (1)

जैसें जाइ मोह भ्रम भारी। करेहु सो जतनु बिबेक बिचारी॥
चलीं सती सिव आयसु पाई। करहिं बिचारु करौं का भाई॥ २॥

**jaisẽ jāi moha bhrama bhārī, karehu so jatanu bibeka bicārī.**
**calĩ satī siva āyasu pāī, karahĩ bicāru karaů kā bhāī.2.**

"Using your dispassionate judgment you should resort to some device whereby the stupefying doubt born of your ignorance may be rectified." Thus obtaining leave of Śiva, Satī set forth; She racked Her brains to decide what device She should adopt in order to test the divinity of Śrī Rāma. (2)

इहाँ संभु अस मन अनुमाना। दच्छसुता कहुँ नहिं कल्याना॥
मोरेहु कहें न संसय जाहीं। बिधि बिपरीत भलाई नाहीं॥ ३॥

**ihå̃ saṁbhu asa mana anumānā, dacchasutā kahů nahĩ kalyānā.**
**morehu kahẽ na saṁsaya jāhĩ, bidhi biparīta bhalāī nāhĩ.3.**

On this side, Śiva did not perceive the welfare of Dakṣa's daughter, Satī. 'When her

doubt did not yield even to My exhortations,' He said to Himself, 'it seems the stars are unpropitious to her and the result will not be good. (3)

होइहि सोइ जो राम रचि राखा। को करि तर्क बढ़ावै साखा॥
अस कहि लगे जपन हरिनामा। गईं सती जहँ प्रभु सुखधामा॥ ४॥

**hoihi soi jo rāma raci rākhā, ko kari tarka baRhāvai sākhā.**
**asa kahi lage japana harināmā, gaī̐ satī jahā̐ prabhu sukhadhāmā.4.**

'After all, whatever Śrī Rāma has willed must come to pass; why should one add to the complication by indulging in further speculation?' So saying, Lord Śiva began to repeat the name of Śrī Hari; while Satī proceeded to the spot where the all-blissful Lord Śrī Rāma was. (4)

दो०—**पुनि पुनि हृदयँ बिचारु करि धरि सीता कर रूप।**
**आगें होइ चलि पंथ तेहिं जेहिं आवत नरभूप॥ ५२॥**

Do.: **puni puni hṛdayā̐ bicāru kari dhari sītā kara rūpa,**
**āgẽ hoi cali paṁtha tehi̐ jehi̐ āvata narabhūpa.52.**

After many an anxious thought Satī assumed the form of Sītā and moved ahead on the same route along which the Ruler of men, Śrī Rāma, was coming. (52)

चौ०—लछिमन दीख उमाकृत बेषा। चकित भए भ्रम हृदयँ बिसेषा॥
कहि न सकत कछु अति गंभीरा। प्रभु प्रभाउ जानत मतिधीरा॥ १॥

Cau.: **lachimana dīkha umākṛta beṣā, cakita bhae bhrama hṛdayā̐ biseṣā.**
**kahi na sakata kachu ati gaṁbhīrā, prabhu prabhāu jānata matidhīrā.1.**

When Lakṣmaṇa saw Satī in Her disguise, he was astonished and much puzzled. He was tongue-tied and looked very grave; the sagacious brother Lakṣmaṇa was aware of Lord Raghunātha's glory. (1)

सती कपटु जानेउ सुरस्वामी। सबदरसी सब अंतरजामी॥
सुमिरत जाहि मिटइ अग्याना। सोइ सरबग्य रामु भगवाना॥ २॥

**satī kapaṭu jāneu surasvāmī, sabadarasī saba aṁtarajāmī.**
**sumirata jāhi miṭai agyānā, soi sarabagya rāmu bhagavānā.2.**

All-perceiving and the inner controller of all, the Lord of gods, Śrī Rāma, took no time in detecting the false appearance of Satī. Śrī Rāma is the same omniscient Lord whose very thought wipes out ignorance. (2)

सती कीन्ह चह तहँहुँ दुराऊ। देखहु नारि सुभाव प्रभाऊ॥
निज माया बलु हृदयँ बखानी। बोले बिहसि रामु मृदु बानी॥ ३॥

**satī kīnha caha tahā̐hũ durāū, dekhahu nāri subhāva prabhāū.**
**nija māyā balu hṛdayā̐ bakhānī, bole bihasi rāmu mṛdu bānī.3.**

Satī sought to practise deception even on Him: see how low-down the nature of a woman is! Extolling in His heart the potency of His Māyā (delusive power), Śrī Rāma smilingly addressed Her in a mild tone. (3)

जोरि पानि प्रभु कीन्ह प्रनामू। पिता समेत लीन्ह निज नामू॥
कहेउ बहोरि कहाँ बृषकेतू। बिपिन अकेलि फिरहु केहि हेतू॥ ४॥

**jori pāni prabhu kīnha pranāmū, pitā sameta līnha nija nāmū.**
**kaheu bahori kahā̃ bṛṣaketū, bipina akeli phirahu kehi hetū.4.**

With folded hands He first made obeisance to Her, mentioning His name along with His father's. He then asked Her the whereabouts of Lord Śiva and wondered what made Her roam about all alone in the forest. (4)

दो०—**राम बचन मृदु गूढ़ सुनि उपजा अति संकोचु।**
**सती सभीत महेस पहिं चलीं हृदयँ बड़ सोचु॥५३॥**

Do.: **rāma bacana mṛdu gūRha suni upajā ati saṁkocu,**
**satī sabhīta mahesa pahi̐ calī̃ hṛdayā̃ baRa socu.53.**

Satī felt very much abashed when She heard these soft yet significant words of Śrī Rāma. She turned towards the great Lord Śiva with a feeling of awe and was very much dejected at heart. (53)

चौ०—**मैं संकर कर कहा न माना। निज अग्यानु राम पर आना॥**
**जाइ उतरु अब देहउँ काहा। उर उपजा अति दारुन दाहा॥१॥**

Cau.: **mai̐ saṁkara kara kahā na mānā, nija agyānu rāma para ānā.**
**jāi utaru aba dehaũ kāhā, ura upajā ati dāruna dāhā.1.**

"I heeded not the word of Śaṅkara and imposed My own ignorance on Śrī Rāma! What reply shall I give to my lord now?" the agony of Her heart was most terrible. (1)

**जाना राम सतीं दुखु पावा। निज प्रभाउ कछु प्रगटि जनावा॥**
**सतीं दीख कौतुकु मग जाता। आगें रामु सहित श्री भ्राता॥२॥**

**jānā rāma satī̃ dukhu pāvā, nija prabhāu kachu pragaṭi janāvā.**
**satī̃ dīkha kautuku maga jātā, āgẽ rāmu sahita śrī bhrātā.2.**

Śrī Rāma perceived that Satī had got unnerved; He, therefore, revealed to Her a part of His glory. As She went on Her way, Satī beheld a strange phenomenon. Śrī Rāma was going ahead of Her alongwith His Consort, Sītā, and His younger brother, Lakṣmaṇa. (2)

**फिरि चितवा पाछें प्रभु देखा। सहित बंधु सिय सुंदर बेषा॥**
**जहँ चितवहिं तहँ प्रभु आसीना। सेवहिं सिद्ध मुनीस प्रबीना॥३॥**

**phiri citavā pāchẽ prabhu dekhā, sahita baṁdhu siya suṁdara beṣā.**
**jahā̃ citavahi̐ tahā̃ prabhu āsīnā, sevahi̐ siddha munīsa prabīnā.3.**

She looked back and there too She saw the Lord with His brother and Sītā in an attractive garb. Whichever way She turned Her eyes, there was Lord Śrī Rāma enthroned and illumined Siddhas and sages ministering to Him. (3)

**देखे सिव बिधि बिष्नु अनेका। अमित प्रभाउ एक तें एका॥**
**बंदत चरन करत प्रभु सेवा। बिबिध बेष देखे सब देवा॥४॥**

**dekhe siva bidhi biṣnu anekā, amita prabhāu eka tẽ ekā.**
**baṁdata carana karata prabhu sevā, bibidha beṣa dekhe saba devā.4.**

Satī saw several sets of Śiva, Brahmā and Viṣṇu, each set possessing a glory infinitely greater than that of the others. She also beheld a whole host of gods bowing at Śrī Rāma's feet and waiting upon Him in their different garbs. (4)

दो०—सती बिधात्री इंदिरा देखीं अमित अनूप।
जेहिं जेहिं बेष अजादि सुर तेहि तेहि तन अनुरूप॥ ५४॥

Do.: **satī bidhātrī iṁdirā dekhī̐ amita anūpa,**
**jehi̐ jehi̐ beṣa ajādi sura tehi tehi tana anurūpa.54.**

She further perceived innumerable Satīs (consorts of Śiva), consorts of Brahmā and Lakṣmīs (consorts of Viṣṇu), all peerless in beauty. They conformed in their appearance to the garb in which Brahmā and the other gods appeared. (54)

चौ०—देखे जहँ तहँ रघुपति जेते। सक्तिन्ह सहित सकल सुर तेते॥
जीव चराचर जो संसारा। देखे सकल अनेक प्रकारा॥ १॥

Cau.: **dekhe jahā̐ tahā̐ raghupati jete, saktinha sahita sakala sura tete.**
**jīva carācara jo saṁsārā, dekhe sakala aneka prakārā.1.**

Each separate vision of Śrī Rāma was attended by a whole host of gods with their feminine counterparts, as well as by the whole animate and inanimate creation with its multitudinous species. (1)

पूजहिं प्रभुहि देव बहु बेषा। राम रूप दूसर नहिं देखा॥
अवलोके रघुपति बहुतेरे। सीता सहित न बेष घनेरे॥ २॥

**pūjahi̐ prabhuhi deva bahu beṣā, rāma rūpa dūsara nahi̐ dekhā.**
**avaloke raghupati bahutere, sītā sahita na beṣa ghanere.2.**

But, while the gods, who adored Lord Śrī Raghunātha, appeared in diverse garbs, the appearance of Śrī Rāma was the same in every case. Although Satī saw many Rāmas with as many Sītās, their garbs did not differ. (2)

सोइ रघुबर सोइ लछिमनु सीता। देखि सती अति भईं सभीता॥
हृदय कंप तन सुधि कछु नाहीं। नयन मूदि बैठीं मग माहीं॥ ३॥

**soi raghubara soi lachimanu sītā, dekhi satī ati bhaī̐ sabhītā.**
**hṛdaya kaṁpa tana sudhi kachu nāhī̐, nayana mūdi baiṭhī̐ maga māhī̐.3.**

Seeing the same Raghunātha, the same Lakṣmaṇa and the same Sītā, Satī was struck with great awe. Her heart quivered, and She lost all consciousness of Her body. Closing Her eyes She sat down on the wayside. (3)

बहुरि बिलोकेउ नयन उघारी। कछु न दीख तहँ दच्छकुमारी॥
पुनि पुनि नाइ राम पद सीसा। चलीं तहाँ जहँ रहे गिरीसा॥ ४॥

**bahuri bilokeu nayana ughārī, kachu na dīkha tahā̐ dacchakumārī.**
**puni puni nāi rāma pada sīsā, calī̐ tahā̐ jahā̐ rahe girīsā.4.**

When She opened Her eyes and gazed once more, the daughter of Dakṣa, Satī, saw nothing there. Repeatedly bowing Her head at the feet of Śrī Rāma, She proceeded to the spot where Lord Śiva was. (4)

दो०—गईं समीप महेस तब हँसि पूछी कुसलात।
लीन्हि परीछा कवन बिधि कहहु सत्य सब बात॥ ५५॥

Do.: **gaī̐ samīpa mahesa taba ha̐si pūchī kusalāta,**
**līnhi parīchā kavana bidhi kahahu satya saba bāta.55.**

When She came near, Lord Śiva smilingly inquired if all was well with Her and then said, "Tell me now the whole truth, how did you test Śrī Rāma?" (55)

[PAUSE 2 FOR A THIRTY-DAY RECITATION]

चौ०—सतीं समुझि रघुबीर प्रभाऊ। भय बस सिव सन कीन्ह दुराऊ॥
कछु न परीछा लीन्हि गोसाईं। कीन्ह प्रनामु तुम्हारिहि नाईं॥ १॥

Cau.: **satī̐ samujhi raghubīra prabhāū, bhaya basa siva sana kīnha durāū.**
**kachu na parīchā līnhi gosāī̐, kīnha pranāmu tumhārihi nāī̐.1.**

Having realized the greatness of Śrī Raghuvīra, Satī in Her awe concealed the truth from Śiva. "I made no test My Lord; I made obeisance just like You. (1)

जो तुम्ह कहा सो मृषा न होई। मोरें मन प्रतीति अति सोई॥
तब संकर देखेउ धरि ध्याना। सतीं जो कीन्ह चरित सबु जाना॥ २॥

**jo tumha kahā so mṛṣā na hoī, more̐ mana pratīti ati soī.**
**taba saṁkara dekheu dhari dhyānā, satī̐ jo kīnha carita sabu jānā.2.**

"What You said cannot be untrue; I am fully convinced in my heart." Lord Śiva then looked within by contemplation and came to know all that Satī had done. (2)

बहुरि राममायहि सिरु नावा। प्रेरि सतिहि जेहिं झूँठ कहावा॥
हरि इच्छा भावी बलवाना। हृदयँ बिचारत संभु सुजाना॥ ३॥

**bahuri rāmamāyahi siru nāvā, preri satihi jehiṁ jhū̐ṭha kahāvā.**
**hari icchā bhāvī balavānā, hṛdaya̐ bicārata saṁbhu sujānā.3.**

Again, He bowed His head to the delusive power of Śrī Rāma that had prompted Satī to tell a lie. What has been preordained by the will of Śrī Hari must have its way, the all-wise Śiva thought within Himself. (3)

सतीं कीन्ह सीता कर बेषा। सिव उर भयउ बिषाद बिसेषा॥
जौं अब करउँ सती सन प्रीती। मिटइ भगति पथु होइ अनीती॥ ४॥

**satī̐ kīnha sītā kara beṣā, siva ura bhayau biṣāda biseṣā.**
**jau̐ aba karau̐ satī sana prītī, miṭai bhagati pathu hoi anītī.4.**

Satī had assumed the disguise of Sītā; this made Śiva very much disconsolate at heart. 'If I continue to love Satī as my consort as heretofore, the cult of Devotion will be lost and it will be an act of impropriety on my part to do so. (4)

दो०—परम पुनीत न जाइ तजि किएँ प्रेम बड़ पापु।
प्रगटि न कहत महेसु कछु हृदयँ अधिक संतापु॥ ५६॥

Do.: **parama punīta na jāi taji kie̐ prema baRa pāpu,**
**pragaṭi na kahata mahesu kachu hṛdaya̐ adhika saṁtāpu.56.**

'Satī is too chaste to be abandoned, and it will be a great sin to love her any more as a spouse.' The great Lord Śiva uttered not a word aloud, although there was great agony in His heart. (56)

चौ०—तब संकर प्रभु पद सिरु नावा। सुमिरत रामु हृदयँ अस आवा॥
एहिं तन सतिहि भेट मोहि नाहीं। सिव संकल्पु कीन्ह मन माहीं॥ १॥

Cau.: **taba saṁkara prabhu pada siru nāvā, sumirata rāmu hṛdayå̐ asa āvā.**
**ehiṁ tana satihi bheṭa mohi nāhī̐, siva saṁkalpu kīnha mana māhī̐.1.**

Then Śiva bowed His head at the feet of Lord Śrī Rāma; and as soon as He invoked Śrī Rāma the idea came to His mind that He should have no relation with Satī as husband and wife so long as she was in that body. Śiva resolved accordingly, (1)

अस बिचारि संकरु मतिधीरा। चले भवन सुमिरत रघुबीरा॥
चलत गगन भै गिरा सुहाई। जय महेस भलि भगति दृढ़ाई॥ २॥

**asa bicāri saṁkaru matidhīrā, cale bhavana sumirata raghubīrā.**
**calata gagana bhai girā suhāī, jaya mahesa bhali bhagati dṛRhāī.2.**

and having so resolved the stable-minded Lord Śaṅkara proceeded towards His abode, Mount Kailāsa, with His mind fixed on Śrī Raghunātha. Even as He moved forward a charming celestial voice from heaven was heard. "Glory to the great Lord Śiva, who has so staunchly upheld the cause of Devotion. (2)

अस पन तुम्ह बिनु करइ को आना। रामभगत समरथ भगवाना॥
सुनि नभगिरा सती उर सोचा। पूछा सिवहि समेत सकोचा॥ ३॥

**asa pana tumha binu karai ko ānā, rāmabhagata samaratha bhagavānā.**
**suni nabhagirā satī ura socā, pūchā sivahi sameta sakocā.3.**

"Who else, other than You, could take such a vow? You are a devotee of Śrī Rāma as also the all-powerful Lord at the same time." Satī felt troubled at heart when She heard the heavenly voice. She addressed Śiva in a faltering voice: (3)

कीन्ह कवन पन कहहु कृपाला। सत्यधाम प्रभु दीनदयाला॥
जदपि सतीं पूछा बहु भाँती। तदपि न कहेउ त्रिपुर आराती॥ ४॥

**kīnha kavana pana kahahu kṛpālā, satyadhāma prabhu dīnadayālā.**
**jadapi satī̐ pūchā bahu bhå̐tī, tadapi na kaheu tripura ārātī.4.**

"Tell me, O merciful Lord! what vow have You taken? You are an embodiment of Truth and compassionate to the afflicted." Even though Satī enquired in ways more than one, the Slayer of the demon Tripura, Śiva, spoke not a word. (4)

दो०—**सतीं हृदयँ अनुमान किय सबु जानेउ सर्बग्य।**
**कीन्ह कपटु मैं संभु सन नारि सहज जड़ अग्य॥ ५७ ( क )॥**

Do.: **satī̐ hṛdayå̐ anumāna kiya sabu jāneu sarbagya,**
**kīnha kapaṭu maiṁ saṁbhu sana nāri sahaja jaRa agya.57(A).**

Satī concluded that the omniscient Lord had come to know everything; I had tried to deceive Śiva; woman is silly and senseless by nature, She realized. (57A)

सो०—**जलु पय सरिस बिकाइ देखहु प्रीति कि रीति भलि।**
**बिलग होइ रसु जाइ कपट खटाई परत पुनि॥ ५७ ( ख )॥**

So.: **jalu paya sarisa bikāi dekhahu prīti ki rīti bhali,**
**bilaga hoi rasu jāi kapaṭa khaṭāī parata puni.57(B).**

Even water when mixed with milk sells as milk; look at the unifying process of love. The water, however, is separated from the milk and the taste also disappears the moment lemon is added into it in the form of falsehood. (57B)

चौ०—हृदयँ सोचु समुझत निज करनी। चिंता अमित जाइ नहिं बरनी॥
कृपासिंधु सिव परम अगाधा। प्रगट न कहेउ मोर अपराधा॥ १॥

Cau.: **hṛdayā̐ socu samujhata nija karanī, ciṁtā amita jāi nahiṁ baranī.**
**kṛpāsiṁdhu siva parama agādhā, pragaṭa na kaheu mora aparādhā.1.**

Satī felt perturbed in Her heart at the thought of what She had done; the extent of Her anxiety could neither be gauged nor described. She realized that Lord Śiva is a supremely unfathomable ocean of mercy, hence He did not openly declare Her fault. (1)

संकर रुख अवलोकि भवानी। प्रभु मोहि तजेउ हृदयँ अकुलानी॥
निज अघ समुझि न कछु कहि जाई। तपइ अवाँ इव उर अधिकाई॥ २॥

**saṁkara rukha avaloki bhavānī, prabhu mohi tajeu hṛdayā̐ akulānī.**
**nija agha samujhi na kachu kahi jāī, tapai avā̐ iva ura adhikāī.2.**

From the attitude of Śiva, however, She judged that the Lord had abandoned Her, and felt great agony in Her heart. Conscious of Her guilt, She could not say anything; but all the while Her heart smouldered like a furnace. (2)

सतिहि ससोच जानि बृषकेतू। कहीं कथा सुंदर सुखहेतू॥
बरनत पंथ बिबिध इतिहासा। बिस्वनाथ पहुँचे कैलासा॥ ३॥

**satihi sasoca jāni bṛṣaketū, kahīṁ kathā suṁdara sukhahetū.**
**baranata paṁtha bibidha itihāsā, bisvanātha pahu̐ce kailāsā.3.**

Perceiving the sad look of Satī, Śiva narrated beautiful episodes in order to relieve Her mind. Relating various legends while on His way, the Lord of the universe, Śiva, reached Kailāsa. (3)

तहँ पुनि संभु समुझि पन आपन। बैठे बटतर करि कमलासन॥
संकर सहज सरूपु सम्हारा। लागि समाधि अखंड अपारा॥ ४॥

**tahā̐ puni saṁbhu samujhi pana āpana, baiṭhe baṭatara kari kamalāsana.**
**saṁkara sahaja sarūpu samhārā, lāgi samādhi akhaṁḍa apārā.4.**

Then, recalling His vow, Śiva sat down there under a banyan tree in the Yogic pose known as 'Padmāsana' (the lotus pose). Lord Śiva communed with His own Self and passed into an unbroken and indefinitely long Samādhi (trance). (4)

दो०—**सती बसहिं कैलास तब अधिक सोचु मन माहिं।**
**मरमु न कोऊ जान कछु जुग सम दिवस सिराहिं॥ ५८॥**

Do.: **satī basahiṁ kailāsa taba adhika socu mana māhiṁ,**
**maramu na koū jāna kachu juga sama divasa sirāhiṁ.58.**

Then Satī dwelt in Kailāsa, Her mind sorrowing grievously. Nobody knew anything about what was going on in Her mind; but the days hung heavy on Her like so many Yugas or ages. (58)

चौ०—नित नव सोचु सती उर भारा। कब जैहउँ दुख सागर पारा॥
मैं जो कीन्ह रघुपति अपमाना। पुनि पतिबचनु मृषा करि जाना॥ १॥

Cau.: **nita nava socu satī ura bhārā, kaba jaihaů dukha sāgara pārā.**
**maĭ jo kīnha raghupati apamānā, puni patibacanu mr̥ṣā kari jānā.1.**

The grief that preyed on Satī's mind was heavy and ever new; for She did not know when She would be able to tide over the ocean of sorrow. "I slighted Śrī Raghunātha and again took my husband's words to be untrue. (1)

सो फलु मोहि बिधाताँ दीन्हा। जो कछु उचित रहा सोइ कीन्हा॥
अब बिधि अस बूझिअ नहिं तोही। संकर बिमुख जिआवसि मोही॥ २॥

**so phalu mohi bidhātā̃ dīnhā, jo kachu ucita rahā soi kīnhā.**
**aba bidhi asa būjhia nahĭ tohī, saṁkara bimukha jiāvasi mohī.2.**

"Providence has repaid me for my follies and has done only that which I deserved. Now, O God, it does not behove you that you should make me survive even after alienating me from Śaṅkara." (2)

कहि न जाइ कछु हृदय गलानी। मन महुँ रामहि सुमिर सयानी॥
जौं प्रभु दीनदयालु कहावा। आरति हरन बेद जसु गावा॥ ३॥

**kahi na jāi kachu hr̥daya galānī, mana mahů rāmahi sumira sayānī.**
**jaů prabhu dīnadayālu kahāvā, ārati harana beda jasu gāvā.3.**

The anguish of Her heart was beyond words. The sane lady invoked the presence of Śrī Rāma in Her heart and addressed Him thus: "If they refer to You as compassionate to the afflicted and if the Vedas have glorified You as the dispeller of sorrow, (3)

तौ मैं बिनय करउँ कर जोरी। छूटउ बेगि देह यह मोरी॥
जौं मोरें सिव चरन सनेहू। मन क्रम बचन सत्य ब्रतु एहू॥ ४॥

**tau maĭ binaya karaů kara jorī, chūṭau begi deha yaha morī.**
**jaů morĕ siva carana sanehū, mana krama bacana satya bratu ehū.4.**

"I beseech you with folded hands, O Lord, that I may speedily get rid of this body of mine. If I have any devotion to the feet of Śiva and if I am true to my vow in thought, word and deed, (4)

दो०—तौ सबदरसी सुनिअ प्रभु करउ सो बेगि उपाइ।
होइ मरनु जेहिं बिनहिं श्रम दुसह बिपत्ति बिहाइ॥ ५९॥

Do.: **tau sabadarasī sunia prabhu karau so begi upāi,**
**hoi maranu jehĭ binahĭ śrama dusaha bipatti bihāi.59.**

"then, O all-perceiving Lord, listen to me and speedily devise some plan whereby I may die and get rid of this unbearable calamity without much strain." (59)

चौ०—एहि बिधि दुखित प्रजेसकुमारी। अकथनीय दारुन दुखु भारी॥
बीतें संबत सहस सतासी। तजी समाधि संभु अबिनासी॥ १॥

Cau.: **ehi bidhi dukhita prajesakumārī, akathanīya dāruna dukhu bhārī.**
**bītě̐ saṁbata sahasa satāsī, tajī samādhi saṁbhu abināsī.1.**

Satī, the daughter of Dakṣa, thus felt very miserable. Her deep agony was terrible beyond words. When eighty-seven thousand years elapsed, the immortal Śiva emerged from His trance. (1)

राम नाम सिव सुमिरन लागे। जानेउ सतीं जगतपति जागे॥
जाइ संभु पद बंदनु कीन्हा। सनमुख संकर आसनु दीन्हा॥ २॥

**rāma nāma siva sumirana lāge, jāneu satī̐ jagatapati jāge.**
**jāi saṁbhu pada baṁdanu kīnhā, sanamukha saṁkara āsanu dīnhā.2.**

Śiva started repeating the name of Śrī Rāma; then Satī came to know that the Lord of the universe had come to the waking state. She went and bowed at the feet of Śiva. Śaṅkara gave Her a seat in front of Himself. (2)

लगे कहन हरिकथा रसाला। दच्छ प्रजेस भए तेहि काला॥
देखा बिधि बिचारि सब लायक। दच्छहि कीन्ह प्रजापति नायक॥ ३॥

**lage kahana harikathā rasālā, daccha prajesa bhae tehi kālā.**
**dekhā bidhi bicāri saba lāyaka, dacchahi kīnha prajāpati nāyaka.3.**

He began to narrate the delightful stories of Śrī Hari. Meanwhile Dakṣa (Satī's father) had come to be anointed the lord of created beings. On careful consideration the Creator (Brahmā) found Dakṣa qualified in everyway and appointed him as the supreme lord of created beings. (3)

बड़ अधिकार दच्छ जब पावा। अति अभिमानु हृदयँ तब आवा॥
नहिं कोउ अस जनमा जग माहीं। प्रभुता पाइ जाहि मद नाहीं॥ ४॥

**baRa adhikāra daccha jaba pāvā, ati abhimānu hṛdayå̐ taba āvā.**
**nahiṁ kou asa janamā jaga māhī̐, prabhutā pāi jāhi mada nāhī̐.4.**

When Dakṣa attained this high position, the pride of his heart knew no bounds. Never was a creature born in this world whom power did not intoxicate. (4)

दो०—दच्छ लिए मुनि बोलि सब करन लगे बड़ जाग।
नेवते सादर सकल सुर जे पावत मख भाग॥ ६०॥

Do.: **daccha lie muni boli saba karana lage baRa jāga,**
**nevate sādara sakala sura je pāvata makha bhāga.60.**

Dakṣa got together all the sages and they began to perform a big sacrifice. All the gods who obtain a share of the oblations offered at a sacrifice were cordially invited to attend. (60)

चौ०—किंनर नाग सिद्ध गंधर्बा। बधुन्ह समेत चले सुर सर्बा॥
बिष्नु बिरंचि महेसु बिहाई। चले सकल सुर जान बनाई॥ १॥

Cau.: **kiṁnara nāga siddha gaṁdharbā, badhunha sameta cale sura sarbā.**
**biṣnu biraṁci mahesu bihāī, cale sakala sura jāna banāī.1.**

Kinnaras (a species of demigods), Nāgas, Siddhas (a class of celestial beings) and Gandharvas (celestial songsters) and the whole host of gods proceeded (to the sacrifice) alongwith their wives. All the gods with the exception of Viṣṇu, Brahmā (the Creator) and the great Lord Śiva, set out in their aerial cars. (1)

सतीं बिलोके ब्योम बिमाना। जात चले सुंदर बिधि नाना॥
सुर सुंदरी करहिं कल गाना। सुनत श्रवन छूटहिं मुनि ध्याना॥ २॥

**satī̐ biloke byoma bimānā, jāta cale suṁdara bidhi nānā.**
**sura suṁdarī karahi̐ kala gānā, sunata śravana chūṭahi̐ muni dhyānā.2.**

Satī beheld beautiful aerial cars of various patterns coursing across the sky. Celestial damsels were singing melodious strains, which intruded upon the ears of ascetics and broke their meditation. (2)

पूछेउ तब सिवँ कहेउ बखानी। पिता जग्य सुनि कछु हरषानी॥
जौं महेसु मोहि आयसु देहीं। कछु दिन जाइ रहौं मिस एहीं॥ ३॥

**pūcheu taba sivå̐ kaheu bakhānī, pitā jagya suni kachu haraṣānī.**
**jaů mahesu mohi āyasu dehī̐, kachu dina jāi rahaů misa ehī̐.3.**

When Satī inquired about the joyous commotion in the air, Śiva explained the whole thing. She was somewhat delighted to hear of the sacrifice commenced by Her father and thought of making it an excuse for staying a few days at Her father's house in case the great Lord Śiva granted Her leave. (3)

पति परित्याग हृदयँ दुखु भारी। कहइ न निज अपराध बिचारी॥
बोली सती मनोहर बानी। भय संकोच प्रेम रस सानी॥ ४॥

**pati parityāga hṛdayå̐ dukhu bhārī, kahai na nija aparādha bicārī.**
**bolī satī manohara bānī, bhaya saṁkoca prema rasa sānī.4.**

Repudiation by Her lord tormented Her heart not a little; but being conscious of Her own guilt She could not utter a word. At last Satī spoke in a charming voice tinged with awe, bashfulness and love, (4)

दो०—पिता भवन उत्सव परम जौं प्रभु आयसु होइ।
तौ मैं जाउँ कृपायतन सादर देखन सोइ॥ ६१॥

**Do.: pitā bhavana utsava parama jaů prabhu āyasu hoi,**
**tau mai̐ jāů kṛpāyatana sādara dekhana soi.61.**

"There is a great function at my father's house, O Lord. If You grant me leave, I would fain go and see it, O repository of compassion." (61)

चौ०—कहेहु नीक मोरेहुँ मन भावा। यह अनुचित नहिं नेवत पठावा॥
दच्छ सकल निज सुता बोलाईं। हमरें बयर तुम्हउ बिसराईं॥ १॥

**Cau.: kahehu nīka morehů mana bhāvā, yaha anucita nahi̐ nevata paṭhāvā.**
**daccha sakala nija sutā bolāī̐, hamarĕ bayara tumhau bisarāī̐.1.**

Lord Śiva replied, "Your suggestion is good and has commended itself to Me as well. But the anomaly is that no invitation has been sent to us. Dakṣa has invited all his other daughters; but because of the ill-will he bears towards me, you too have been ignored. (1)

ब्रह्मसभाँ हम सन दुखु माना। तेहि तें अजहुँ करहिं अपमाना॥
जौं बिनु बोलें जाहु भवानी। रहइ न सीलु सनेहु न कानी॥ २॥

**brahmasabhā̐ hama sana dukhu mānā, tehi tẽ ajahũ karahĩ apamānā.**
**jaũ binu bolẽ jāhu bhavānī, rahai na sīlu sanehu na kānī.2.**

"In the court of Brahmā he once took offence against me; that is why he insults Me even now. If you go there uninvited, Bhavānī, all propriety, affection and decorum will be cast to the winds. (2)

जदपि मित्र प्रभु पितु गुर गेहा। जाइअ बिनु बोलेहुँ न सँदेहा॥
तदपि बिरोध मान जहँ कोई। तहाँ गएँ कल्यानु न होई॥ ३॥

**jadapi mitra prabhu pitu gura gehā, jāia binu bolehũ na sãdehā.**
**tadapi birodha māna jahā̃ koī, tahā̃ gaẽ kalyānu na hoī.3.**

"It is no doubt true one may call on one's friend, master, father or teacher without waiting for a formal invitation; yet where someone nurses a grudge against you, you accomplish nothing by going there". (3)

भाँति अनेक संभु समुझावा। भावी बस न ग्यानु उर आवा॥
कह प्रभु जाहु जो बिनहिं बोलाएँ। नहिं भलि बात हमारे भाएँ॥ ४॥

**bhā̃ti aneka saṁbhu samujhāvā, bhāvī basa na gyānu ura āvā.**
**kaha prabhu jāhu jo binahĩ bolāẽ, nahĩ bhali bāta hamāre bhāẽ.4.**

Śiva expostulated with Satī in so many ways, but as fate had willed it, good sense did not dawn on Her. The Lord repeated once more that if She went to Her father's place uninvited, He visualized no good results from it. (4)

दो०—**कहि देखा हर जतन बहु रहइ न दच्छकुमारि।**
**दिए मुख्य गन संग तब बिदा कीन्ह त्रिपुरारि॥ ६२॥**

Do.: **kahi dekhā hara jatana bahu rahai na dacchakumāri,**
**die mukhya gana saṁga taba bidā kīnha tripurāri.62.**

Having reasoned with Her in several ways, when Śiva at long last realized that Satī would not stay, Mahādeva, the Slayer of Tripura, detailed a few of His principal attendants as Her escort and let Her go. (62)

चौ०—पिता भवन जब गईं भवानी। दच्छ त्रास काहुँ न सनमानी॥
सादर भलेहिं मिली एक माता। भगिनीं मिलीं बहुत मुसुकाता॥ १॥

Cau.: **pitā bhavana jaba gaī̃ bhavānī, daccha trāsa kāhũ na sanamānī.**
**sādara bhalehĩ milī eka mātā, bhaginī̃ milī̃ bahuta musukātā.1.**

When Bhavānī (the Consort of Bhava, an epithet of Śiva) reached Her father's house, no one greeted Her for fear of incurring Dakṣa's displeasure. Her mother was the solitary one who met Her kindly. Her sisters received Her with (disdainful) smiles. (1)

दच्छ न कछु पूछी कुसलाता। सतिहि बिलोकि जरे सब गाता॥
सतीं जाइ देखेउ तब जागा। कतहुँ न दीख संभु कर भागा॥ २॥

**daccha na kachu pūchī kusalātā, satihi biloki jare saba gātā.**
**satī̃ jāi dekheu taba jāgā, katahũ na dīkha saṁbhu kara bhāgā.2.**

Dakṣa would not even inquire about Her health; he burnt all over with rage at the very sight of Satī. Satī then went to have a look at the sacrifice; but nowhere did She find any share of oblations set apart for Śiva. (2)

तब चित चढ़ेउ जो संकर कहेऊ। प्रभु अपमानु समुझि उर दहेऊ॥
पाछिल दुखु न हृदयँ अस ब्यापा। जस यह भयउ महा परितापा॥ ३॥

**taba cita caRheu jo saṁkara kaheū, prabhu apamānu samujhi ura daheū.**
**pāchila dukhu na hṛdayå asa byāpā, jasa yaha bhayau mahā paritāpā.3.**

Then did She realize the aptness of Śaṅkara's warning; Her heart burnt within Her at the thought of the insult inflicted on Her lord. The former grief (that of repudiation by Her lord) did not torment Her heart so much as the great agony She now felt (as a result of the insult meted out to Her husband). (3)

जद्यपि जग दारुन दुख नाना। सब तें कठिन जाति अवमाना॥
समुझि सो सतिहि भयउ अति क्रोधा। बहु बिधि जननीं कीन्ह प्रबोधा॥ ४॥

**jadyapi jaga dāruna dukha nānā, saba tẽ kaṭhina jāti avamānā.**
**samujhi so satihi bhayau ati krodhā, bahu bidhi jananī̐ kīnha prabodhā.4.**

Although there are terrible agonies of various kinds in this world, the insult caused to one's own people is the most painful of them all. The thought of the same made Satī furious. Her mother tried to pacify Her in many ways. (4)

दो०—**सिव अपमानु न जाइ सहि हृदयँ न होइ प्रबोध।**
**सकल सभहि हठि हटकि तब बोलीं बचन सक्रोध॥ ६३॥**

Do.: **siva apamānu na jāi sahi hṛdayå na hoi prabodha,**
**sakala sabhahi haṭhi haṭaki taba bolī̐ bacana sakrodha.63.**

The insult to Śiva was something unbearable; Her heart could not, therefore, be pacified. Then, sharply reproaching the whole assembly, She spoke in furious accents: (63)

चौ०—सुनहु सभासद सकल मुनिंदा। कही सुनी जिन्ह संकर निंदा॥
सो फलु तुरत लहब सब काहूँ। भली भाँति पछिताब पिताहूँ॥ १॥

Cau.: **sunahu sabhāsada sakala muniṁdā, kahī sunī jinha saṁkara niṁdā.**
**so phalu turata lahaba saba kāhū̐, bhalī bhā̐ti pachitāba pitāhū̐.1.**

"Hear ye elders of the assembly and all great sages! All of you, who have reviled Śaṅkara or heard Him reviled, must forthwith bear the consequence and My father too shall fully repent. (1)

संत संभु श्रीपति अपबादा। सुनिअ जहाँ तहँ असि मरजादा॥
काटिअ तासु जीभ जो बसाई। श्रवन मूदि न त चलिअ पराई॥ २॥

**saṁta saṁbhu śrīpati apabādā, sunia jahā̐ tahå asi marajādā.**
**kāṭia tāsu jībha jo basāī, śravana mūdi na ta calia parāī.2.**

"Wherever you hear a saint, Śiva or Viṣṇu (the Lord of Lakṣmī) vilified, the rule is that if it lies within your power you should tear out the tongue of the reviler; otherwise you should run away closing your ears. (2)

जगदातमा महेसु पुरारी। जगत जनक सब के हितकारी॥
पिता मंदमति निंदत तेही। दच्छ सुक्र संभव यह देही॥ ३॥

**jagadātamā mahesu purārī, jagata janaka saba ke hitakārī.**
**pitā maṁdamati niṁdata tehī, daccha sukra saṁbhava yaha dehī.3.**

"The Slayer of Tripura, the great Lord Maheśwara, is the universal Spirit; He is the father of the universe and is beneficent to all. It is He that my stupid father vilifies; and this body of Mine has evolved from the loins of Dakṣa. (3)

तजिहउँ तुरत देह तेहि हेतू। उर धरि चंद्रमौलि बृषकेतू॥
अस कहि जोग अगिनि तनु जारा। भयउ सकल मख हाहाकारा॥ ४॥

**tajihaů turata deha tehi hetū, ura dhari caṁdramauli bṛṣaketū.**
**asa kahi joga agini tanu jārā, bhayau sakala makha hāhākārā.4.**

"Therefore, installing in My heart Lord Śiva, who bears the crescent moon on His forehead and a bull as His emblem, I shall immediately give up this body." As She spoke thus, She burnt Her body in the fire of Yoga.* There was great uproar and turmoil in the whole assembly. (4)

दो०—**सती मरनु सुनि संभु गन लगे करन मख खीस।**
**जग्य बिधंस बिलोकि भृगु रच्छा कीन्हि मुनीस॥ ६४॥**

Do.: **satī maranu suni saṁbhu gana lage karana makha khīsa,**
**jagya bidhaṁsa biloki bhṛgu racchā kīnhi munīsa.64.**

Hearing of Satī's death, the attendants of Śiva began to destroy the sacrifice (Yajña). Seeing the sacrifice (Yajña) being destroyed, the great sage Bhṛgu protected it. (64)

चौ०—समाचार सब संकर पाए। बीरभद्रु करि कोप पठाए॥
जग्य बिधंस जाइ तिन्ह कीन्हा। सकल सुरन्ह बिधिवत फलु दीन्हा॥ १॥

Cau.: **samācāra saba saṁkara pāe, bīrabhadru kari kopa paṭhāe.**
**jagya bidhaṁsa jāi tinha kīnhā, sakala suranha bidhivata phalu dīnhā.1.**

Śiva got all the news and in His wrath He sent Vīrabhadra. Going there the latter made havoc of the sacrifice and requited all the gods present according to their deserts. (1)

भै जगबिदित दच्छ गति सोई। जसि कछु संभु बिमुख कै होई॥
यह इतिहास सकल जग जानी। ताते मैं संछेप बखानी॥ २॥

**bhai jagabidita daccha gati soī, jasi kachu saṁbhu bimukha kai hoī.**
**yaha itihāsa sakala jaga jānī, tāte maiṁ saṁchepa bakhānī.2.**

As is well-known to the world, Dakṣa met the same fate which an opponent of Śiva generally meets. The story is known throughout the world; that is why I have told it in brief. (2)

सतीं मरत हरि सन बरु मागा। जनम जनम सिव पद अनुरागा॥
तेहि कारन हिमगिरि गृह जाई। जनमीं पारबती तनु पाई॥ ३॥

* Fire produced by Yogīs through the friction of the vital airs within the body.

**satī̃ marata hari sana baru māgā, janama janama siva pada anurāgā.**
**tehi kārana himagiri gr̥ha jāī, janamī̃ pārabatī tanu pāī.3.**

While dying, Satī asked a boon of Śrī Hari that She might remain devoted to the feet of Śiva in all Her successive births. That is why She was reborn as Pārvatī in the house of Himācala (the deity presiding over the Himālaya mountain). (3)

जब तें उमा सैल गृह जाईं। सकल सिद्धि संपति तहँ छाईं॥
जहँ तहँ मुनिन्ह सुआश्रम कीन्हे। उचित बास हिम भूधर दीन्हे॥ ४॥

**jaba tẽ umā saila gr̥ha jāī̃, sakala siddhi saṁpati tahã̆ chāī̃.**
**jahã̆ tahã̆ muninha suāśrama kīnhe, ucita bāsa hima bhūdhara dīnhe.4.**

Ever since Umā was born in the house of Himācala, the mountain became an abode of all blessings and prosperity. Sages built beautiful hermitages here and there and Himācala assigned them suitable abodes (in the form of caves etc.). (4)

दो०—**सदा सुमन फल सहित सब द्रुम नव नाना जाति।**
**प्रगटीं सुंदर सैल पर मनि आकर बहु भाँति॥ ६५॥**

Do.: **sadā sumana phala sahita saba druma nava nānā jāti,**
**pragaṭī̃ suṁdara saila para mani ākara bahu bhā̃ti.65.**

Young trees of different varieties were endowed with all-time blossoms and fruits, and mines of jewels of various kinds appeared on the beautiful mountain. (65)

चौ०—सरिता सब पुनीत जलु बहहीं। खग मृग मधुप सुखी सब रहहीं॥
सहज बयरु सब जीवन्ह त्यागा। गिरि पर सकल करहिं अनुरागा॥ १॥

Cau.: **saritā saba punīta jalu bahahī̃, khaga mr̥ga madhupa sukhī saba rahahī̃.**
**sahaja bayaru saba jīvanha tyāgā, giri para sakala karahiṁ anurāgā.1.**

All the rivers bore holy waters; birds, beasts and bees, all rejoiced. All animals gave up their natural antipathies and all those who dwelt on the mountain loved one another. (1)

सोह सैल गिरिजा गृह आएँ। जिमि जनु रामभगति के पाएँ॥
नित नूतन मंगल गृह तासू। ब्रह्मादिक गावहिं जसु जासू॥ २॥

**soha saila girijā gr̥ha āẽ, jimi janu rāmabhagati ke pāẽ.**
**nita nūtana maṁgala gr̥ha tāsū, brahmādika gāvahiṁ jasu jāsū.2.**

With the advent of Girijā (a synonym of Pārvatī) the mountain (Himālaya) wore a cheerful look even as devotion to Śrī Rāma lights up the face of a devotee. Everyday brought a new delight to the house of Himācala, whose glory was sung even by great gods like Brahmā (the Creator). (2)

नारद समाचार सब पाए। कौतुकहीं गिरि गेह सिधाए॥
सैलराज बड़ आदर कीन्हा। पद पखारि बर आसनु दीन्हा॥ ३॥

**nārada samācāra saba pāe, kautukahī̃ giri geha sidhāe.**
**sailarāja baRa ādara kīnhā, pada pakhāri bara āsanu dīnhā.3.**

Receiving all the news Nārada eagerly went to the house of Himācala. The king of mountains, Himavān, received him with great honour; washing the sage's feet, he led him to an exalted seat. (3)

नारि सहित मुनि पद सिरु नावा। चरन सलिल सबु भवनु सिंचावा॥
निज सौभाग्य बहुत गिरि बरना। सुता बोलि मेली मुनि चरना॥ ४॥

**nāri sahita muni pada siru nāvā, carana salila sabu bhavanu sĩcāvā.**
**nija saubhāgya bahuta giri baranā, sutā boli melī muni caranā.4.**

He bowed his head at the sage's feet alongwith his wife and had his whole mansion sprinkled with the water hallowed by his feet. Himācala extolled his own good luck and, summoning his daughter, put her at the sage's feet. (4)

दो०—त्रिकालग्य सर्बग्य तुम्ह गति सर्बत्र तुम्हारि।
कहहु सुता के दोष गुन मुनिबर हृदयँ बिचारि॥ ६६॥

Do.: **trikālagya sarbagya tumha gati sarbatra tumhāri,**
**kahahu sutā ke doṣa guna munibara hṛdayã bicāri.66.**

"You know everything, including the past, present and future, and have access everywhere. Therefore, O noble sage, tell me what is propitious and what is otherwise about my daughter after a thoughtful consideration." (66)

चौ०—कह मुनि बिहसि गूढ़ मृदु बानी। सुता तुम्हारि सकल गुन खानी॥
सुंदर सहज सुसील सयानी। नाम उमा अंबिका भवानी॥ १॥

Cau.: **kaha muni bihasi gūRha mṛdu bānī, sutā tumhāri sakala guna khānī.**
**suṁdara sahaja susīla sayānī, nāma umā aṁbikā bhavānī.1.**

The sage smilingly replied in soft yet significant words: "Your daughter is a mine of all virtues–pretty, amiable and intelligent by nature. She will be called Umā, Ambikā (lit., mother) and Bhavānī. (1)

सब लच्छन संपन्न कुमारी। होइहि संतत पियहि पिआरी॥
सदा अचल एहि कर अहिवाता। एहि तें जसु पैहहिं पितु माता॥ २॥

**saba lacchana saṁpanna kumārī, hoihi saṁtata piyahi piārī.**
**sadā acala ehi kara ahivātā, ehi tẽ jasu paihahĩ pitu mātā.2.**

"Adorned with all good traits, the girl shall win the unfailing love of her husband. She shall remain ever united with her lord and bring glory to her parents. (2)

होइहि पूज्य सकल जग माहीं। एहि सेवत कछु दुर्लभ नाहीं॥
एहि कर नामु सुमिरि संसारा। त्रिय चढ़िहहिं पतिब्रत असिधारा॥ ३॥

**hoihi pūjya sakala jaga māhī̃, ehi sevata kachu durlabha nāhī̃.**
**ehi kara nāmu sumiri saṁsārā, triya caRhihahĩ patibrata asidhārā.3.**

"She shall command the respect of the whole universe; he who waits upon her shall lack nothing. By the mere rememberance of her Name, women in this world shall be enabled to tread the path of fidelity to their lord, which is sharp as the edge of a sword. (3)

सैल सुलच्छन सुता तुम्हारी। सुनहु जे अब अवगुन दुइ चारी॥
अगुन अमान मातु पितु हीना। उदासीन सब संसय छीना॥ ४॥

**saila sulacchana sutā tumhārī, sunahu je aba avaguna dui cārī.**
**aguna amāna mātu pitu hīnā, udāsīna saba saṁsaya chīnā.4.**

"Your daughter, O king of Himālaya, is endowed with auspicious marks. Hear now a

few of Her drawbacks. Lacking in qualities as well as self-esteem, without father or mother, unconcerned and free from care, (4)

दो०—**जोगी जटिल अकाम मन नगन अमंगल बेष।**
**अस स्वामी एहि कहँ मिलिहि परी हस्त असि रेख॥ ६७॥**

Do.: **jogī jaṭila akāma mana nagana amaṁgala beṣa,**
**asa svāmī ehi kahå milihi parī hasta asi rekha.67.**

"an ascetic with matted hair and a heart devoid of longing, naked and with unseemly accoutrements–such a one shall be her lord, as I can read from the lines on her palm." (67)

चौ०—सुनि मुनि गिरा सत्य जियँ जानी। दुख दंपतिहि उमा हरषानी॥
नारदहूँ यह भेदु न जाना। दसा एक समुझब बिलगाना॥ १॥

Cau.: **suni muni girā satya jiyå jānī, dukha daṁpatihi umā haraṣānī.**
**nāradahū̊ yaha bhedu na jānā, dasā eka samujhaba bilagānā.1.**

Hearing the words of the sage and believing them to be true, Himavāna and his wife became disconsolate, while Umā felt delighted. Even Nārada could not perceive this difference. Even though their outer expression was the same, their feelings were different. (1)

सकल सखीं गिरिजा गिरि मैना। पुलक सरीर भरे जल नैना॥
होइ न मृषा देवरिषि भाषा। उमा सो बचनु हृदयँ धरि राखा॥ २॥

**sakala sakhī̊ girijā giri mainā, pulaka sarīra bhare jala nainā.**
**hoi na mṛṣā devariṣi bhāṣā, umā so bacanu hṛdayå dhari rākhā.2.**

Girijā and all her playmates, Himavāna and his wife, Menā, all had their hair standing on end and their eyes were full of tears. The words of the celestial sage Nārada would not be untrue: Umā cherished them in her heart. (2)

उपजेउ सिव पद कमल सनेहू। मिलन कठिन मन भा संदेहू॥
जानि कुअवसरु प्रीति दुराई। सखी उछँग बैठी पुनि जाई॥ ३॥

**upajeu siva pada kamala sanehū, milana kaṭhina mana bhā saṁdehū.**
**jāni kuavasaru prīti durāī, sakhī uchåga baiṭhī puni jāī.3.**

Love for the lotus feet of Śiva sprouted in her heart. She, however, felt diffident in her mind: union with Śiva appeared so difficult to her. Finding the time inopportune for its disclosure, she concealed her emotions and then sat down in the lap of one of her playmates. (3)

झूठि न होइ देवरिषि बानी। सोचहिं दंपति सखीं सयानी॥
उर धरि धीर कहइ गिरिराऊ। कहहु नाथ का करिअ उपाऊ॥ ४॥

**jhūṭhi na hoi devariṣi bānī, socahiṁ daṁpati sakhī̊ sayānī.**
**ura dhari dhīra kahai girirāū, kahahu nātha kā karia upāū.4.**

The prediction of the sage would not be untrue: the thought made Himavān and his wife as well as the astute playmates anxious. Collecting himself, the lord of mountains Himavān said, "Tell me, holy sir, what remedial course should now be adopted?" (4)

दो०—**कह मुनीस हिमवंत सुनु जो बिधि लिखा लिलार।**
**देव दनुज नर नाग मुनि कोउ न मेटनिहार॥ ६८॥**

Do.: **kaha munīsa himavaṁta sunu jo bidhi likhā lilāra,**
**deva danuja nara nāga muni kou na meṭanihāra.68.**

The chief of sages, Nārada, replied: "Hear, O Himavān, whatever has been decreed by Fate, no one can undo—not even gods, demons, human beings, Nāgas or sages. (68)

चौ०—तदपि एक मैं कहउँ उपाई। होइ करै जौं दैउ सहाई॥
जस बरु मैं बरनेउँ तुम्ह पाहीं। मिलिहि उमहि तस संसय नाहीं॥ १॥

Cau.: **tadapi eka maiṁ kahaũ upāī, hoi karai jaũ daiu sahāī.**
**jasa baru maiṁ baraneũ tumha pāhī̃, milihi umahi tasa saṁsaya nāhī̃.1.**

"Nevertheless I tell you one solution: this may avail if Providence helps you. Umā will undoubtedly get such a husband as I have described to you. (1)

जे जे बर के दोष बखाने। ते सब सिव पहिं मैं अनुमाने॥
जौं बिबाहु संकर सन होई। दोषउ गुन सम कह सबु कोई॥ २॥

**je je bara ke doṣa bakhāne, te saba siva pahiṁ maiṁ anumāne.**
**jaũ bibāhu saṁkara sana hoī, doṣau guna sama kaha sabu koī.2.**

"But whatever demerits I have stated in her bridegroom, exist in Śiva, so far as I can see. If her marriage takes place with Śaṅkara, everyone will call the demerits as good as virtues. (2)

जौं अहि सेज सयन हरि करहीं। बुध कछु तिन्ह कर दोषु न धरहीं॥
भानु कृसानु सर्ब रस खाहीं। तिन्ह कहँ मंद कहत कोउ नाहीं॥ ३॥

**jaũ ahi seja sayana hari karahī̃, budha kachu tinha kara doṣu na dharahī̃.**
**bhānu kṛsānu sarba rasa khāhī̃, tinha kahå̃ maṁda kahata kou nāhī̃.3.**

"Even though Śrī Hari uses the serpent-god Śeṣa as His couch and reposes thereon, the wise do not find fault with Him for the same. Even so, the sun and fire absorb moisture in all forms and all kinds of things, respectively, but no one blames them. (3)

सुभ अरु असुभ सलिल सब बहई। सुरसरि कोउ अपुनीत न कहई॥
समरथ कहुँ नहिं दोषु गोसाईं। रबि पावक सुरसरि की नाईं॥ ४॥

**subha aru asubha salila saba bahaī, surasari kou apunīta na kahaī.**
**samaratha kahũ nahiṁ doṣu gosāī̃, rabi pāvaka surasari kī nāī̃.4.**

"Again, water of every description, pure as well as impure, flows into the Gaṅgā; yet no one calls the heavenly stream impure. Even so, like the sun, fire and the Gaṅgā, the mighty incur no blame. (4)

दो०—**जौं अस हिसिषा करहिं नर जड़ बिबेक अभिमान।**
**परहिं कलप भरि नरक महुँ जीव कि ईस समान॥ ६९॥**

Do.: **jaũ asa hisiṣā karahiṁ nara jaRa bibeka abhimāna,**
**parahiṁ kalapa bhari naraka mahũ jīva ki īsa samāna.69.**

"If in their pride of wisdom foolish men emulate the great, they are cast into hell for a whole Kalpa or life-time of the universe. Can an embodied soul vie with God? (69)

चौ०—सुरसरि जल कृत बारुनि जाना। कबहुँ न संत करहिं तेहि पाना॥
सुरसरि मिलें सो पावन जैसें। ईस अनीसहि अंतरु तैसें॥ १॥

Cau.: **surasari jala kṛta bāruni jānā, kabahů na saṁta karahi̊ tehi pānā.**
**surasari milě so pāvana jaisě, īsa anīsahi aṁtaru taisě.1.**

"Holy men would never drink wine even if they come to know that it had been made of water from the Gaṅgā; but the same wine becomes pure when it is poured into the Gaṅgā. The difference between an individual soul (Jīva) and God should be similarly explained. (1)

संभु सहज समरथ भगवाना। एहि बिबाहँ सब बिधि कल्याना॥
दुराराध्य पै अहहिं महेसू। आसुतोष पुनि किएँ कलेसू॥ २॥

**saṁbhu sahaja samaratha bhagavānā, ehi bibāhå saba bidhi kalyānā.**
**durārādhya pai ahahi̊ mahesū, āsutoṣa puni kiě kalesū.2.**

"Śiva is all-powerful by nature; for He is no other than God Himself. Hence matrimony with Him will prove auspicious in everyway. The great Lord Śiva is certainly difficult to propitiate; but He is quickly pleased when penance is undergone. (2)

जौं तपु करै कुमारि तुम्हारी। भाविउ मेटि सकहिं त्रिपुरारी॥
जद्यपि बर अनेक जग माहीं। एहि कहँ सिव तजि दूसर नाहीं॥ ३॥

**jaů tapu karai kumāri tumhārī, bhāviu meṭi sakahi̊ tripurārī.**
**jadyapi bara aneka jaga māhī̊, ehi kahå siva taji dūsara nāhī̊.3.**

"If your daughter practises austerity, Śiva, the slayer of the demon Tripura, can even erase the lines of Fate. Even though there may be many a suitor in the world, there is no match for her except Śiva. (3)

बर दायक प्रनतारति भंजन। कृपासिंधु सेवक मन रंजन॥
इच्छित फल बिनु सिव अवराधें। लहिअ न कोटि जोग जप साधें॥ ४॥

**bara dāyaka pranatārati bhaṁjana, kṛpāsiṁdhu sevaka mana raṁjana.**
**icchita phala binu siva avarādhě, lahia na koṭi joga japa sādhě.4.**

"He is the bestower of boons, the dispeller of the agony of the suppliant, an ocean of benevolence and the delight of His devotees. Without propitiating Śiva the object of one's desire cannot be attained through millions of Yogic practices and Japa (repetitions of a mystic formula)." (4)

दो०—**असं कहि नारद सुमिरि हरि गिरिजहि दीन्हि असीस।**
**होइहि यह कल्यान अब संसय तजहु गिरीस॥ ७०॥**

Do.: **asa kahi nārada sumiri hari girijahi dīnhi asīsa,**
**hoihi yaha kalyāna aba saṁsaya tajahu girīsa.70.**

So saying and with his thoughts fixed on Śrī Hari, Nārada gave his blessings to Pārvatī and said, "Shed all doubt, O lord of mountains; now all will turn out well." (70)

चौ०—कहि अस ब्रह्मभवन मुनि गयऊ। आगिल चरित सुनहु जस भयऊ॥
पतिहि एकांत पाइ कह मैना। नाथ न मैं समुझे मुनि बैना॥ १॥

Cau.: **kahi asa brahmabhavana muni gayaū, āgila carita sunahu jasa bhayaū.**
**patihi ekāṁta pāi kaha mainā, nātha na maiँ samujhe muni bainā.1.**

Having spoken thus, the sage left for the abode of Brahmā (the Creator). Now hear what happened thereafter: Finding her husband alone, Menā (Himavāna's wife) said to him, "My lord, I could not follow the words of the sage. (1)

जौं घरु बरु कुलु होइ अनूपा। करिअ बिबाहु सुता अनुरूपा॥
न त कन्या बरु रहउ कुआरी। कंत उमा मम प्रानपिआरी॥ २॥

**jaů gharu baru kulu hoi anūpā, karia bibāhu sutā anurūpā.**
**na ta kanyā baru rahau kuārī, kaṁta umā mama prānapiārī.2.**

"If the match, his house and his pedigree are unparalleled and worthy of our daughter, the marriage may be concluded. If not, the girl had better remain unmarried; for, my lord, Umā is dear to me as my own life. (2)

जौं न मिलिहि बरु गिरिजहि जोगू। गिरि जड़ सहज कहिहि सबु लोगू॥
सोइ बिचारि पति करेहु बिबाहू। जेहिं न बहोरि होइ उर दाहू॥ ३॥

**jaů na milihi baru girijahi jogū, giri jaRa sahaja kahihi sabu logū.**
**soi bicari pati karehu bibāhū, jehiँ na bahori hoi ura dāhū.3.**

"If we fail to secure a match worthy of Girijā, everyone will say Himālaya is dull by nature. Keep this in mind, my lord, while concluding an alliance so that there may be no cause for repentance." (3)

अस कहि परी चरन धरि सीसा। बोले सहित सनेह गिरीसा॥
बरु पावक प्रगटै ससि माहीं। नारद बचनु अन्यथा नाहीं॥ ४॥

**asa kahi parī carana dhari sīsā, bole sahita saneha girīsā.**
**baru pāvaka pragaṭai sasi māhīँ, nārada bacanu anyathā nāhīँ.4.**

Having spoken these words Menā laid herself prostrate with her head at the feet of her lord. The lord of mountains, Himavāna, replied in endearing terms, "Even the moon may emit flames of fire, but the prophecy of Nārada would not prove to be untrue. (4)

दो०—**प्रिया सोचु परिहरहु सबु सुमिरहु श्रीभगवान।**
**पारबतिहि निरमयउ जेहिं सोइ करिहि कल्यान॥ ७१॥**

Do.: **priyā socu pariharahu sabu sumirahu śrībhagavāna,**
**pārabatihi niramayau jehiँ soi karihi kalyāna.71.**

"Put away all anxiety, my dear, and fix your thoughts on the Lord. He alone who has created Pārvatī will bring her happiness. (71)

चौ०—अब जौं तुम्हहि सुता पर नेहू। तौ अस जाइ सिखावनु देहू॥
करै सो तपु जेहिं मिलहिं महेसू। आन उपायँ न मिटिहि कलेसू॥ १॥

Cau.: **aba jaů tumhahi sutā para nehū, tau asa jāi sikhāvanu dehū.**
**karai so tapu jehiँ milahiँ mahesū, āna upāyå na miṭihi kalesū.1.**

"Now if you cherish love for your daughter, then go and admonish her that she should practise penance (तप) which may bring about her union with Śiva: there is no other way of overcoming sorrow. (1)

नारद बचन सगर्भ सहेतू। सुंदर सब गुन निधि बृषकेतू॥
अस बिचारि तुम्ह तजहु असंका। सबहि भाँति संकरु अकलंका॥ २॥

**nārada bacana sagarbha sahetū, suṁdara saba guna nidhi bṛṣaketū.**
**asa bicāri tumha tajahu asaṁkā, sabahi bhā̐ti saṁkaru akalaṁkā.2.**

"The words of Nārada are pregnant and full of reason. Śiva is handsome and a mine of all virtues: recognizing this truth, do not entertain any misgiving. Śiva is irreproachable in everyway." (2)

सुनि पति बचन हरषि मन माहीं। गई तुरत उठि गिरिजा पाहीं॥
उमहि बिलोकि नयन भरे बारी। सहित सनेह गोद बैठारी॥ ३॥

**suni pati bacana haraṣi mana māhī̐, gaī turata uṭhi girijā pāhī̐.**
**umahi biloki nayana bhare bārī, sahita saneha goda baiṭhārī.3.**

Hearing the above words of her husband Menā felt delighted at heart; she at once rose and went where Pārvatī was. At the sight of Umā tears rushed to her eyes and she affectionately took her on her lap. (3)

बारहिं बार लेति उर लाई। गदगद कंठ न कछु कहि जाई॥
जगत मातु सर्बग्य भवानी। मातु सुखद बोलीं मृदु बानी॥ ४॥

**bārahiṁ bāra leti ura lāī, gadagada kaṁṭha na kachu kahi jāī.**
**jagata mātu sarbagya bhavānī, mātu sukhada bolī̐ mṛdu bānī.4.**

Again and again she hugged the child; her voice was choked with emotion and she found herself tongue-tied. The Mother of the universe, the all-knowing Bhavānī, then spoke the following soft words, which brought delight to her mother:– (4)

दो०—**सुनहि मातु मैं दीख अस सपन सुनावउँ तोहि।**
**सुंदर गौर सुबिप्रबर अस उपदेसेउ मोहि॥ ७२॥**

Do.: **sunahi mātu maiṁ dīkha asa sapana sunāvaũ tohi,**
**suṁdara gaura subiprabara asa upadeseu mohi.72.**

"Listen, mother: I relate to you a vision which I saw. A handsome and fair-complexioned noble Brāhmaṇa gave me the following exhortation. (72)

चौ०—करहि जाइ तपु सैलकुमारी। नारद कहा सो सत्य बिचारी॥
मातु पितहि पुनि यह मत भावा। तपु सुखप्रद दुख दोष नसावा॥ १॥

Cau.: **karahi jāi tapu sailakumārī, nārada kahā so satya bicārī.**
**mātu pitahi puni yaha mata bhāvā, tapu sukhaprada dukha doṣa nasāvā.1.**

"Recognizing the truth of Nārada's words, go and practise austerity (तप), O Pārvatī; the idea has commended itself to your father and mother as well. Austerity (तप) is conducive to joy and puts an end to sorrow and evils. (1)

तपबल रचइ प्रपंचु बिधाता। तपबल बिष्नु सकल जग त्राता॥
तपबल संभु करहिं संघारा। तपबल सेषु धरइ महिभारा॥ २॥

**tapabala racai prapaṁcu bidhātā, tapabala biṣnu sakala jaga trātā.**
**tapabala saṁbhu karahiṁ saṁghārā, tapabala seṣu dharai mahibhārā.2.**

"By virtue of penance Brahmā, the Creator, creates the universe. By virtue of penance Viṣṇu protects the whole world. By virtue of penance Śambhu brings about dissolution. By virtue of penance, again, Śeṣa (the serpent-god) bears the burden of the earth on his head. (2)

**तप अधार सब सृष्टि भवानी। करहि जाइ तपु अस जियँ जानी॥**
**सुनत बचन बिसमित महतारी। सपन सुनायउ गिरिहि हँकारी॥ ३॥**

**tapa adhāra saba sṛṣṭi bhavānī, karahi jāi tapu asa jiyå̐ jānī.**
**sunata bacana bisamita mahatārī, sapana sunāyau girihi hå̐kārī.3.**

"In fact, the entire creation rests on penance, Bhavānī. Bearing this in mind, go and practise penance (तप)." Hearing these words the mother was filled with wonder. She sent for Himavāna and communicated the vision to him. (3)

**मातु पितहि बहुबिधि समुझाई। चलीं उमा तप हित हरषाई॥**
**प्रिय परिवार पिता अरु माता। भए बिकल मुख आव न बाता॥ ४॥**

**mātu pitahi bahubidhi samujhāī, calī̐ umā tapa hita haraṣāī.**
**priya parivāra pitā aru mātā, bhae bikala mukha āva na bātā.4.**

Consoling her parents in many ways Umā set out for penance in a joyous mood. Her loving household and parents felt miserable and none could speak a word. (4)

दो०—**बेदसिरा मुनि आइ तब सबहि कहा समुझाइ।**
**पारबती महिमा सुनत रहे प्रबोधहि पाइ॥ ७३॥**

Do.: **bedasirā muni āi taba sabahi kahā samujhāi,**
**pārabatī mahimā sunata rahe prabodhahi pāi.73.**

The sage Vedaśirā then came and consoled them all. They were comforted when they heard of the glory of Pārvatī. (73)

चौ०—**उर धरि उमा प्रानपति चरना। जाइ बिपिन लागीं तपु करना॥**
**अति सुकुमार न तनु तप जोगू। पति पद सुमिरि तजेउ सबु भोगू॥ १॥**

Cau.: **ura dhari umā prānapati caranā, jāi bipina lāgī̐ tapu karanā.**
**ati sukumāra na tanu tapa jogū, pati pada sumiri tajeu sabu bhogū.1.**

Cherishing in her heart the feet of her dear lord, Umā went to the forest and began her penance. Her too delicate body was scarcely fit for austerities; yet she renounced all comforts, fixing her mind on the feet of her lord. (1)

**नित नव चरन उपज अनुरागा। बिसरी देह तपहिं मनु लागा॥**
**संबत सहस मूल फल खाए। सागु खाइ सत बरष गवाँए॥ २॥**

**nita nava carana upaja anurāgā, bisarī deha tapahi̐ manu lāgā.**
**saṁbata sahasa mūla phala khāe, sāgu khāi sata baraṣa gavå̐e.2.**

Her devotion to the feet of her lord presented a new phase everyday; and she got so absorbed in penance that she lost all consciousness of her body. For a thousand years she lived on roots and fruits alone; while for another hundred years she subsisted on vegetables. (2)

कछु दिन भोजनु बारि बतासा। किए कठिन कछु दिन उपबासा॥
बेल पाती महि परइ सुखाई। तीनि सहस संबत सोइ खाई॥ ३॥

**kachu dina bhojanu bāri batāsā, kie kaṭhina kachu dina upabāsā.**
**bela pātī mahi parai sukhāī, tīni sahasa saṁbata soi khāī.3.**

For some days her only sustenance was water and air; while for a few days she observed a rigorous fast. For three thousand years she maintained herself on dry leaves of the Bela* tree that dropped on the ground. (3)

पुनि परिहरे सुखानेउ परना। उमहि नामु तब भयउ अपरना॥
देखि उमहि तप खीन सरीरा। ब्रह्मगिरा भै गगन गभीरा॥ ४॥

**puni parihare sukhāneu paranā, umahi nāmu taba bhayau aparanā.**
**dekhi umahi tapa khīna sarīrā, brahmagirā bhai gagana gabhīrā.4.**

Finally, she gave up even dry leaves; Umā then came to be known by the name of Aparṇā (living without leaves). Seeing her body emaciated through self-mortification, the deep celestial voice of Brahmā (the Creator) resounded through the heavens: (4)

दो०—**भयउ मनोरथ सुफल तव सुनु गिरिराजकुमारि।**
**परिहरु दुसह कलेस सब अब मिलिहहिं त्रिपुरारि॥ ७४॥**

Do.: **bhayau manoratha suphala tava sunu girirājakumāri,**
**pariharu dusaha kalesa saba aba milihahiṁ tripurāri.74.**

"Listen, O daughter of the mountain-king, your desire is accomplished. Cease all your rigorous penance; Śiva, the slayer of Tripura, will soon be yours. (74)

चौ०—अस तपु काहुँ न कीन्ह भवानी। भए अनेक धीर मुनि ग्यानी॥
अब उर धरहु ब्रह्म बर बानी। सत्य सदा संतत सुचि जानी॥ १॥

Cau.: **asa tapu kāhu̐ na kīnha bhavānī, bhae aneka dhīra muni gyānī.**
**aba ura dharahu brahma bara bānī, satya sadā saṁtata suci jānī.1.**

"There have been many self-possessed (Dhīra) and illumined sages; but not one of them, O Bhavānī, performed such penance as this. Now cherish in your heart this supreme utterance from heaven, knowing it to be invariably true and ever sacred. (1)

आवै पिता बोलावन जबहीं। हठ परिहरि घर जाएहु तबहीं॥
मिलहिं तुम्हहि जब सप्त रिषीसा। जानेहु तब प्रमान बागीसा॥ २॥

**āvai pitā bolāvana jabahī̐, haṭha parihari ghara jāehu tabahī̐.**
**milahiṁ tumhahi jaba sapta riṣīsā, jānehu taba pramāna bāgīsā.2.**

"When your father comes to call you, give up all resistance and return home at once. Again, when the Seven Sages meet you, be assured of the veracity of this oracle." (2)

सुनत गिरा बिधि गगन बखानी। पुलक गात गिरिजा हरषानी॥
उमा चरित सुंदर मैं गावा। सुनहु संभु कर चरित सुहावा॥ ३॥

* The Bela tree (Asgls Marmelos) is specially sacred to Śiva.

**sunata girā bidhi gagana bakhānī, pulaka gāta girijā harasānī.**
**umā carita suṁdara maĩ gāvā, sunahu saṁbhu kara carita suhāvā.3.**

Pārvatī rejoiced to hear this celestial voice of Brahmā echoed by heaven and a thrill ran through her limbs. [Yājñavalkya says to Bharadvāja] I have thus sung the beautiful story of Umā; now hear the charming account of Śiva. (3)

जब तें सतीं जाइ तनु त्यागा। तब तें सिव मन भयउ बिरागा॥
जपहिं सदा रघुनायक नामा। जहँ तहँ सुनहिं राम गुन ग्रामा॥ ४॥

**jaba tẽ satī̃ jāi tanu tyāgā, taba tẽ siva mana bhayau birāgā.**
**japahĩ sadā raghunāyaka nāmā, jahã tahã sunahĩ rāma guna grāmā.4.**

Ever since Satī went and gave up her body, Śiva's mind recoiled from everything. He ever repeated the name of Śrī Raghunāyaka and heard the recitation of Śrī Rāma's glories here and there. (4)

दो०—**चिदानंद सुखधाम सिव बिगत मोह मद काम।**
**बिचरहिं महि धरि हृदयँ हरि सकल लोक अभिराम॥ ७५॥**

Do.: **cidānaṁda sukhadhāma siva bigata moha mada kāma,**
**bicarahĩ mahi dhari hṛdayã hari sakala loka abhirāma.75.**

The embodiment of intelligence and bliss, the abode of happiness, Śiva, who is ever free from error, arrogance and desire, roamed about on earth with His heart fixed on Śri Hari (Śrī Rāma), the delight of the whole world. (75)

चौ०—कतहुँ मुनिन्ह उपदेसहिं ग्याना। कतहुँ राम गुन करहिं बखाना॥
जदपि अकाम तदपि भगवाना। भगत बिरह दुख दुखित सुजाना॥ १॥

Cau.: **katahũ muninha upadesahĩ gyānā, katahũ rāma guna karahĩ bakhānā.**
**jadapi akāma tadapi bhagavānā, bhagata biraha dukha dukhita sujānā.1.**

Here He instructed the sages in wisdom and there He extolled the virtues of Śrī Rāma. Though passionless and all-wise, the Lord was smitten with the pangs of separation from His devotee (Satī). (1)

एहि बिधि गयउ कालु बहु बीती। नित नै होइ राम पद प्रीती॥
नेमु प्रेमु संकर कर देखा। अबिचल हृदयँ भगति कै रेखा॥ २॥

**ehi bidhi gayau kālu bahu bītī, nita nai hoi rāma pada prītī.**
**nemu premu saṁkara kara dekhā, abicala hṛdayã bhagati kai rekhā.2.**

In this way a considerable time elapsed. Devotion to the feet of Śrī Rāma was ever blooming in His heart. When Śrī Rāma saw the (severe) self-discipline and (intense) affection of Śaṅkara and the indelible stamp of devotion on His heart, (2)

प्रगटे रामु कृतग्य कृपाला। रूप सील निधि तेज बिसाला॥
बहु प्रकार संकरहि सराहा। तुम्ह बिनु अस ब्रतु को निरबाहा॥ ३॥

**pragaṭe rāmu kṛtagya kṛpālā, rūpa sīla nidhi teja bisālā.**
**bahu prakāra saṁkarahi sarāhā, tumha binu asa bratu ko nirabāhā.3.**

the merciful Lord, who "fully recognizes services rendered to Him, and is a mine of beauty and amiability and an embodiment of great splendour, appeared before Śaṅkara and

extolled Him in ways more than one. "Who else than You can accomplish such a vow?" He said. (3)

बहुबिधि राम सिवहि समुझावा। पारबती कर जन्मु सुनावा॥
अति पुनीत गिरिजा कै करनी। बिस्तर सहित कृपानिधि बरनी॥ ४॥

**bahubidhi rāma sivahi samujhāvā, pārabatī kara janmu sunāvā.**
**ati punīta girijā kai karanī, bistara sahita kṛpānidhi baranī.4.**

Śrī Rāma admonished Him in many ways and told Him of the birth of Pārvatī. The Lord in His infinite compassion narrated at full length the most pious doings of Pārvatī. (4)

दो०—**अब बिनती मम सुनहु सिव जौं मो पर निज नेहु।**
**जाइ बिबाहहु सैलजहि यह मोहि मागें देहु॥ ७६॥**

Do.: **aba binatī mama sunahu siva jau̐ mo para nija nehu,**
**jāi bibāhahu sailajahi yaha mohi māge̐ dehu.76.**

"Now, Śiva, if You have affection for Me, listen to My appeal. Go and marry Pārvatī: grant this supplication of mine." (76)

चौ०—कह सिव जदपि उचित अस नाहीं। नाथ बचन पुनि मेटि न जाहीं॥
सिर धरि आयसु करिअ तुम्हारा। परम धरमु यह नाथ हमारा॥ १॥

Cau.: **kaha siva jadapi ucita asa nāhī̐, nātha bacana puni meṭi na jāhī̐.**
**sira dhari āyasu karia tumhārā, parama dharamu yaha nātha hamārā.1.**

Śiva replied, "Although this is hardly justifiable, the words of a master cannot be set aside at the same time. My lord, your command must be respectfully carried out: this is my paramount duty. (1)

मातु पिता गुर प्रभु कै बानी। बिनहिं बिचार करिअ सुभ जानी॥
तुम्ह सब भाँति परम हितकारी। अग्या सिर पर नाथ तुम्हारी॥ २॥

**mātu pitā gura prabhu kai bānī, binahi̐ bicāra karia subha jānī.**
**tumha saba bhā̐ti parama hitakārī, agyā sira para nātha tumhārī.2.**

"The words of one's parents, teacher and master must be unquestionably obeyed as conducive to bliss. You are my supreme benefactor in everyway; therefore, my lord, I bow to Your command." (2)

प्रभु तोषेउ सुनि संकर बचना। भक्ति बिबेक धर्म जुत रचना॥
कह प्रभु हर तुम्हार पन रहेऊ। अब उर राखेहु जो हम कहेऊ॥ ३॥

**prabhu toṣeu suni saṁkara bacanā, bhakti bibeka dharma juta racanā.**
**kaha prabhu hara tumhāra pana raheū, aba ura rākhehu jo hama kaheū.3.**

The Lord was pleased to hear the well-chosen words of Śaṅkara, which were replete with devotion, wisdom and piety. The Lord said, "Your vow has been kept; now bear in mind what I have told You." (3)

अंतरधान भए अस भाषी। संकर सोइ मूरति उर राखी॥
तबहिं सप्तरिषि सिव पहिं आए। बोले प्रभु अति बचन सुहाए॥ ४॥

**aṁtaradhāna bhae asa bhāṣī, saṁkara soi mūrati ura rākhī.**
**tabahi̐ saptariṣi siva pahi̐ āe, bole prabhu ati bacana suhāe.4.**

Saying so, He vanished out of sight. Śaṅkara cherished the vision in His heart. That very moment the Seven Seers called on Śiva. The Lord spoke to them in most charming accents: (4)

दो०—पारबती पहिं जाइ तुम्ह प्रेम परिच्छा लेहु।
गिरिहि प्रेरि पठएहु भवन दूरि करेहु संदेहु॥ ७७॥

**Do.: pārabatī pahi̐ jāi tumha prema paricchā lehu,**
**girihi preri paṭhaehu bhavana dūri karehu saṁdehu.77.**

"Going to Pārvatī, you put her love to the test. Then directing her father Himācala to her, send her back to her home and dispel her doubts." (77)

चौ०—रिषिन्ह गौरि देखी तहँ कैसी। मूरतिमंत तपस्या जैसी॥
बोले मुनि सुनु सैलकुमारी। करहु कवन कारन तपु भारी॥ १॥

**Cau.: riṣinha gauri dekhī taha̐ kaisī, mūratimaṁta tapasyā jaisī.**
**bole muni sunu sailakumārī, karahu kavana kārana tapu bhārī.1.**

There the Seers saw Gaurī (a name of Pārvatī; lit., fair-complexioned) as if she were austerity itself personified. The Seers said, "Hear, O daughter of Himācala, what for are you practising such rigorous penance? (1)

केहि अवराधहु का तुम्ह चहहू। हम सन सत्य मरमु किन कहहू॥
कहत बचन मनु अति सकुचाई। हँसिहहु सुनि हमारि जड़ताई॥ २॥

**kehi avarādhahu kā tumha cahahū, hama sana satya maramu kina kahahū.**
**kahata bacana manu ati sakucāī, ha̐sihahu suni hamāri jaRatāī.2.**

"Whom do you worship and what do you seek? Why not confide to us the real secret?" "I feel very shy in making my submission. You will be amused to hear of my absurdity. (2)

मनु हठ परा न सुनइ सिखावा। चहत बारि पर भीति उठावा॥
नारद कहा सत्य सोइ जाना। बिनु पंखन्ह हम चहहिं उड़ाना॥ ३॥

**manu haṭha parā na sunai sikhāvā, cahata bāri para bhīti uṭhāvā.**
**nārada kahā satya soi jānā, binu paṁkhanha hama cahahi̐ uRānā.3.**

"Yet my mind has taken a rigid attitude and heeds no advice as if it would raise a wall on water. Relying on the truth of Nārada's prophecy, I long to fly even without wings. (3)

देखहु मुनि अबिबेकु हमारा। चाहिअ सदा सिवहि भरतारा॥ ४॥

**dekhahu muni abibeku hamārā, cāhia sadā sivahi bharatārā.4.**

"Look at my madness: I always covet Śiva as my husband." (4)

दो०—सुनत बचन बिहसे रिषय गिरिसंभव तव देह।
नारद कर उपदेसु सुनि कहहु बसेउ किसु गेह॥ ७८॥

**Do.: sunata bacana bihase riṣaya girisaṁbhava tava deha,**
**nārada kara upadesu suni kahahu baseu kisu geha.78.**

Hearing the above reply the Sages laughed and said, "After all your body owes its birth to a mountain (Himālaya); tell us who ever listened to Nārada's advice and led a homely life? (78)

चौ०—दच्छसुतन्ह उपदेसेन्हि जाई। तिन्ह फिरि भवनु न देखा आई॥
चित्रकेतु कर घरु उन घाला। कनककसिपु कर पुनि अस हाला॥ १॥

Cau.: **dacchasutanha upadesenhi jāī, tinha phiri bhavanu na dekhā āī.**
**citraketu kara gharu una ghālā, kanakakasipu kara puni asa hālā.1.**

"He called on and admonished the sons of Dakṣa and they never saw their home again. It was he who ruined the home of Citraketu; and again Hiraṇyakaśipu (the father of Prahlāda) met a similar fate. (1)

नारद सिख जे सुनहिं नर नारी। अवसि होहिं तजि भवनु भिखारी॥
मन कपटी तन सज्जन चीन्हा। आपु सरिस सबही चह कीन्हा॥ २॥

**nārada sikha je sunahi̐ nara nārī, avasi hohi̐ taji bhavanu bhikhārī.**
**mana kapaṭī tana sajjana cīnhā, āpu sarisa sabahī caha kīnhā.2.**

"Men and women who listen to Nārada's advice are sure to leave their home and become mendicants. Guileful at heart, he bears on his person the marks of a pious man; he would make everyone just like himself. (2)

तेहि कें बचन मानि बिस्वासा। तुम्ह चाहहु पति सहज उदासा॥
निर्गुन निलज कुबेष कपाली। अकुल अगेह दिगंबर ब्याली॥ ३॥

**tehi kẽ bacana māni bisvāsā, tumha cāhahu pati sahaja udāsā.**
**nirguna nilaja kubeṣa kapālī, akula ageha digaṁbara byālī.3.**

"Relying on his words you crave for a husband who is apathetic by nature, devoid of attributes, shameless, homeless and naked, who has an inauspicious look about him, wears a string of skulls round his neck, is without a family and has serpents for his ornaments.(3)

कहहु कवन सुखु अस बरु पाएँ। भल भूलिहु ठग के बौराएँ॥
पंच कहें सिवँ सती बिबाही। पुनि अवडेरि मराएन्हि ताही॥ ४॥

**kahahu kavana sukhu asa baru pāẽ, bhala bhūlihu ṭhaga ke baurāẽ.**
**paṁca kahẽ sivȁ satī bibāhī, puni avaḍeri marāenhi tāhī.4.**

"Tell us, what happiness do you expect by obtaining such a husband? You have fallen an easy prey to the machinations of that impostor, Nārada! Śiva married Satī at the intercession of some friends; but later on he abandoned her and left her to die. (4)

दो०—अब सुख सोवत सोचु नहिं भीख मागि भव खाहिं।
सहज एकाकिन्ह के भवन कबहुँ कि नारि खटाहिं॥ ७९॥

Do.: **aba sukha sovata socu nahi̐ bhīkha māgi bhava khāhi̐,**
**sahaja ekākinha ke bhavana kabahȕ ki nāri khaṭāhi̐.79.**

"Śiva is care-free now; he lives on alms and enjoys sound sleep. Can women ever stay in the house of temperamentally solitary-living persons? (79)

चौ०—अजहूँ मानहु कहा हमारा। हम तुम्ह कहुँ बरु नीक बिचारा॥
अति सुंदर सुचि सुखद सुसीला। गावहिं बेद जासु जस लीला॥ १॥

Cau.: **ajahȕ mānahu kahā hamārā, hama tumha kahȕ baru nīka bicārā.**
**ati suṁdara suci sukhada susīlā, gāvahi̐ beda jāsu jasa līlā.1.**

"Even now accept our advice; we have thought of an excellent match for you—

exceptionally good-looking, pious, agreeable and amiable, whose glory and exploits are sung by the Vedas. (1)

दूषन रहित सकल गुन रासी। श्रीपति पुर बैकुंठ निवासी॥
अस बरु तुम्हहि मिलाउब आनी। सुनत बिहसि कह बचन भवानी॥ २॥

**dūṣana rahita sakala guna rāsī, śrīpati pura baikuṁṭha nivāsī.**
**asa baru tumhahi milāuba ānī, sunata bihasi kaha bacana bhavānī.2.**

"He is free from blemish, is a mine of all virtues and the lord of Lakṣmī (the goddess of prosperity) and has His abode in Vaikuṇṭha. Such a suitor we shall unite with you." Hearing this, Bhavānī laughed and said, (2)

सत्य कहेहु गिरिभव तनु एहा। हठ न छूट छूटै बरु देहा॥
कनकउ पुनि पषान तें होई। जारेहुँ सहजु न परिहर सोई॥ ३॥

**satya kahehu giribhava tanu ehā, haṭha na chūṭa chūṭai baru dehā.**
**kanakau puni paṣāna tẽ hoī, jārehũ sahaju na parihara soī.3.**

"You have rightly observed that this body of mine is begotten of a rock: I would rather die than give up my tenacity. Gold is another product of rock which does not abandon its character (lustre) even on being consigned to fire. (3)

नारद बचन न मैं परिहरऊँ। बसउ भवनु उजरउ नहिं डरऊँ॥
गुर कें बचन प्रतीति न जेही। सपनेहुँ सुगम न सुख सिधि तेही॥ ४॥

**nārada bacana na maĩ pariharaũ, basau bhavanu ujarau nahĩ ḍaraũ.**
**gura kẽ bacana pratīti na jehī, sapanehũ sugama na sukha sidhi tehī.4.**

"I would not give up Nārada's advice; whether my house thrives or becomes desolate, I am not afraid. He who has no faith in the words of his preceptor cannot easily attain either happiness or success even in a dream. (4)

दो०—**महादेव अवगुन भवन बिष्नु सकल गुन धाम।**
**जेहि कर मनु रम जाहि सन तेहि तेही सन काम॥ ८०॥**

Do.: **mahādeva avaguna bhavana biṣnu sakala guna dhāma,**
**jehi kara manu rama jāhi sana tehi tehī sana kāma.80.**

"The great God Śiva may be full of faults and Viṣṇu may be a repository of all virtues. One is, however, concerned with him alone whom one loves with one's heart. (80)

चौ०—जौं तुम्ह मिलतेहु प्रथम मुनीसा। सुनतिउँ सिख तुम्हारि धरि सीसा॥
अब मैं जन्मु संभु हित हारा। को गुन दूषन करै बिचारा॥ १॥

Cau.: **jaũ tumha milatehu prathama munīsā, sunatiũ sikha tumhāri dhari sīsā.**
**aba maĩ janmu saṁbhu hita hārā, ko guna dūṣana karai bicārā.1.**

"Had you met me earlier, O great sages! I would have listened to your advice with reverence. But now that I have staked my life for Śiva, who will consider His merits and demerits? (1)

जौं तुम्हरे हठ हृदयँ बिसेषी। रहि न जाइ बिनु किएँ बरेषी॥
तौ कौतुकिअन्ह आलसु नाहीं। बर कन्या अनेक जग माहीं॥ २॥

**jaů tumhare haṭha hṛdayă biseṣī, rahi na jāi binu kiě bareṣī.**
**tau kautukianha ālasu nāhī̆, bara kanyā aneka jaga māhī̆.2.**

"If you are specially bent upon uniting a pair and cannot help negotiating a match, there is no dearth of suitors and maidens; and those who take delight in such games know no weariness. (2)

जन्म कोटि लगि रगर हमारी। बरउँ संभु न त रहउँ कुआरी॥
तजउँ न नारद कर उपदेसू। आपु कहहिं सत बार महेसू॥ ३॥

**janma koṭi lagi ragara hamārī, baraů saṁbhu na ta rahaů kuārī.**
**tajaů na nārada kara upadesū, āpu kahahiṁ sata bāra mahesū.3.**

"As for myself, I must wed Śiva or remain a virgin, no matter if I have to continue the struggle for ten million lives. I will not disregard Nārada's admonition even if Śiva Himself tells me a hundred times to do so. (3)

मैं पा परउँ कहइ जगदंबा। तुम्ह गृह गवनहु भयउ बिलंबा॥
देखि प्रेमु बोले मुनि ग्यानी। जय जय जगदंबिके भवानी॥ ४॥

**maiṁ pā paraů kahai jagadaṁbā, tumha gṛha gavanahu bhayau bilaṁbā.**
**dekhi premu bole muni gyānī, jaya jaya jagadaṁbike bhavānī.4.**

"I fall at your feet," continued Pārvatī, the Mother of the universe, "Please return to your home. It is already late." Seeing Pārvatī's devotion the enlightened sages exclaimed, "Glory, all glory to You, O Bhavānī, Mother of the universe! (4)

दो०—**तुम्ह माया भगवान सिव सकल जगत पितु मातु।**
**नाइ चरन सिर मुनि चले पुनि पुनि हरषत गातु॥ ८१॥**

Do.: **tumha māyā bhagavāna siva sakala jagata pitu mātu,**
**nāi carana sira muni cale puni puni haraṣata gātu.81.**

"You are Māyā, while Śiva is God Himself; You both are the parents of the whole universe." Bowing their head at the feet of Pārvatī, the sages departed. A thrill ran through their bodies again and again. (81)

चौ०—जाइ मुनिन्ह हिमवंतु पठाए। करि बिनती गिरजहिं गृह ल्याए॥
बहुरि सप्तरिषि सिव पहिं जाई। कथा उमा कै सकल सुनाई॥ १॥

Cau.: **jāi muninha himavaṁtu paṭhāe, kari binatī girajahiṁ gṛha lyāe.**
**bahuri saptariṣi siva pahiṁ jāī, kathā umā kai sakala sunāī.1.**

The sages went and sent Himavān to Girijā and he with many entreaties brought her home. The Seven Seers then called on Śiva and told Him the whole conversation with Pārvatī. (1)

भए मगन सिव सुनत सनेहा। हरषि सप्तरिषि गवने गेहा॥
मनु थिर करि तब संभु सुजाना। लगे करन रघुनायक ध्याना॥ २॥

**bhae magana siva sunata sanehā, haraṣi saptariṣi gavane gehā.**
**manu thira kari taba saṁbhu sujānā, lage karana raghunāyaka dhyānā.2.**

Śiva was enraptured to hear of Pārvatī's love; and the Seven Sages gladly went home. The all-wise Śiva then concentrated His mind and began to meditate on Śrī Raghunātha. (2)

तारकु असुर भयउ तेहि काला। भुज प्रताप बल तेज बिसाला॥
तेहिं सब लोक लोकपति जीते। भए देव सुख संपति रीते॥ ३॥

**tāraku asura bhayau tehi kālā, bhuja pratāpa bala teja bisālā.**
**tehiṁ saba loka lokapati jīte, bhae deva sukha saṁpati rīte.3.**

A demon, Tāraka by name, flourished in those days; his strength of arm, glory and majesty were great indeed. He conquered all the spheres as well as the guardians of those spheres; all the gods were robbed of their happiness and prosperity. (3)

अजर अमर सो जीति न जाई। हारे सुर करि बिबिध लराई॥
तब बिरंचि सन जाइ पुकारे। देखे बिधि सब देव दुखारे॥ ४॥

**ajara amara so jīti na jāī, hāre sura kari bibidha larāī.**
**taba biraṁci sana jāi pukāre, dekhe bidhi saba deva dukhāre.4.**

He defied age and death and was invincible. The gods fought many a battle with him but lost. They then went to Brahmā and related to him their lamentations. The Creator found all the gods miserable. (4)

दो०—**सब सन कहा बुझाइ बिधि दनुज निधन तब होइ।**
**संभु सुक्र संभूत सुत एहि जीतइ रन सोइ॥ ८२॥**

Do.: **saba sana kahā bujhāi bidhi danuja nidhana taba hoi,**
**saṁbhu sukra saṁbhūta suta ehi jītai rana soi.82.**

Brahma reassured them all saying, "The demon shall die only when there is a son begotten from the loins of Śiva; for he alone can subdue the demon in battle. (82)

चौ०—मोर कहा सुनि करहु उपाई। होइहि ईस्वर करिहि सहाई॥
सतीं जो तजी दच्छ मख देहा। जनमी जाइ हिमाचल गेहा॥ १॥

Cau.: **mora kahā suni karahu upāī, hoihi īsvara karihi sahāī.**
**satīँ jo tajī daccha makha dehā, janamī jāi himācala gehā.1.**

"Hearing what I say, act accordingly; God will help you and the plan will succeed. Satī, who gave up her body at the sacrifice performed by Dakṣa, has been born again as the daughter of Himācala. (1)

तेहिं तपु कीन्ह संभु पति लागी। सिव समाधि बैठे सबु त्यागी॥
जदपि अहइ असमंजस भारी। तदपि बात एक सुनहु हमारी॥ २॥

**tehiṁ tapu kīnha saṁbhu pati lāgī, siva samādhi baiṭhe sabu tyāgī.**
**jadapi ahai asamaṁjasa bhārī, tadapi bāta eka sunahu hamārī.2.**

"She has undergone penance for winning the hand of Śiva, while Śiva has renounced everything and sits absorbed in meditation (समाधि). Although it is most improbable, yet listen to one proposal of mine. (2)

पठवहु कामु जाइ सिव पाहीं। करै छोभु संकर मन माहीं॥
तब हम जाइ सिवहि सिर नाई। करवाउब बिबाहु बरिआई॥ ३॥

**paṭhavahu kāmu jāi siva pāhīँ, karai chobhu saṁkara mana māhīँ.**
**taba hama jāi sivahi sira nāī, karavāuba bibāhu bariāī.3.**

"Approaching Cupid (the god of love), send him to Śiva; and let him disturb the trance of Śiva. Then we shall go and bow our head at Śiva's feet and prevail on Him to marry even if He is unwilling. (3)

एहि बिधि भलेहिं देवहित होई। मत अति नीक कहइ सबु कोई॥
अस्तुति सुरन्ह कीन्हि अति हेतू। प्रगटेउ बिषमबान झषकेतू॥ ४॥

**ehi bidhi bhalehi̐ devahita hoī, mata ati nīka kahai sabu koī.**
**astuti suranha kīnhi ati hetū, pragaṭeu biṣamabāna jhaṣaketū.4.**

"In this way alone the interests of the gods may be served." "The idea is excellent," everyone said. The gods then prayed with great devotion and the god of love, Kāmadeva, armed with five* arrows and having a fish emblazoned on his standard, appeared on the scene. (4)

दो०—सुरन्ह कही निज बिपति सब सुनि मन कीन्ह बिचार।
संभु बिरोध न कुसल मोहि बिहसि कहेउ अस मार॥ ८३॥

Do.: **suranha kahī nija bipati saba suni mana kīnha bicāra,**
**saṁbhu birodha na kusala mohi bihasi kaheu asa māra.83.**

The gods told him all their distress; hearing their tale, the god of love pondered and spoke thus with a smile, "I expect no good results for myself from antagonism to Śiva. (83)

चौ०—तदपि करब मैं काजु तुम्हारा। श्रुति कह परम धरम उपकारा॥
पर हित लागि तजइ जो देही। संतत संत प्रसंसहिं तेही॥ १॥

Cau.: **tadapi karaba mai̐ kāju tumhārā, śruti kaha parama dharama upakārā.**
**para hita lāgi tajai jo dehī, saṁtata saṁta prasaṁsahi̐ tehī.1.**

"However, I shall do your work, for the Vedas say benevolence is the highest virtue. The saints ever praise him who lays down his life in the service of others." (1)

अस कहि चलेउ सबहि सिरु नाई। सुमन धनुष कर सहित सहाई॥
चलत मार अस हृदयँ बिचारा। सिव बिरोध ध्रुव मरनु हमारा॥ २॥

**asa kahi caleu sabahi siru nāī, sumana dhanuṣa kara sahita sahāī.**
**calata māra asa hṛdaya̐ bicārā, siva birodha dhruva maranu hamārā.2.**

So saying, Kāmadeva, the god of love, bowed his head to all and departed with his associates, the bow of flowers in hand. While leaving, Love (Kāmadeva) thought within himself that opposition to Śiva would mean sure death to him. (2)

तब आपन प्रभाउ बिस्तारा। निज बस कीन्ह सकल संसारा॥
कोपेउ जबहिं बारिचरकेतू। छन महुँ मिटे सकल श्रुति सेतू॥ ३॥

**taba āpana prabhāu bistārā, nija basa kīnha sakala saṁsārā.**
**kopeu jabahi̐ bāricaraketū, chana mahu̐ miṭe sakala śruti setū.3.**

He then exhibited his power and brought the whole world under his sway. When Kāmadeva, the god of love, gave vent to his anger, all the barriers imposed by the Vedas were swept away in a moment. (3)

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* The white lotus, the Aśoka flower, the mango blossom, the jasmine and the blue lotus—these are the five kinds of arrows with which the god of love is believed to be armed.

ब्रह्मचर्ज ब्रत संजम नाना। धीरज धरम ग्यान बिग्याना॥
सदाचार जप जोग बिरागा। सभय बिबेक कटकु सबु भागा॥ ४॥

**brahmacarja brata saṁjama nānā, dhīraja dharama gyāna bigyānā.**
**sadācāra japa joga birāgā, sabhaya bibeka kaṭaku sabu bhāgā.4.**

The whole army of Viveka (discriminating knowledge)—continence, religious vows, self-restraint of many kinds, fortitude, piety, spiritual wisdom and the knowledge of Saguṇa divinity both with form and without form, morality, muttering of prayers, Yoga (contemplative union with God) dispassion and so on, fled in panic. (4)

छं०— **भागेउ बिबेकु सहाय सहित सो सुभट संजुग महि मुरे।**
**सदग्रंथ पर्बत कंदरन्हि महुँ जाइ तेहि अवसर दुरे॥**
**होनिहार का करतार को रखवार जग खरभरु परा।**
**दुइ माथ केहि रतिनाथ जेहि कहुँ कोपि कर धनु सरु धरा॥**

Chaṁ.: **bhāgeu bibeku sahāya sahita so subhaṭa saṁjuga mahi mure,**
**sadagraṁtha parbata kaṁdaranhi mahů jāi tehi avasara dure.**
**honihāra kā karatāra ko rakhavāra jaga kharabharu parā,**
**dui mātha kehi ratinātha jehi kahů kopi kara dhanu saru dharā.**

Viveka took to flight with his associates; his great warriors turned their back on the field of battle. They all went and hid themselves in mountain-caves in the form of sacred books at that time. There was commotion in the world and everybody said, “My goodness, what is going to happen? What power will save us? Who is that superhuman being with two heads, to conquer whom the lord of Rati*, Love, has lifted his bow and arrows in rage?”

दो०—**जे सजीव जग अचर चर नारि पुरुष अस नाम।**
**ते निज निज मरजाद तजि भए सकल बस काम॥ ८४॥**

Do.: **je sajīva jaga acara cara nāri puruṣa asa nāma,**
**te nija nija marajāda taji bhae sakala basa kāma.84.**

Whatever creatures existed in the world, whether animate or inanimate and bearing masculine or feminine appellations, transgressed their natural bounds and were completely possessed by lust. (84)

चौ०—सब के हृदयँ मदन अभिलाषा। लता निहारि नवहिं तरु साखा॥
नदीं उमगि अंबुधि कहुँ धाईं। संगम करहिं तलाव तलाईं॥ १॥

Cau.: **saba ke hṛdayå madana abhilāṣā, latā nihāri navahi̇ taru sākhā.**
**nadi̇̄ umagi aṁbudhi kahů dhāi̇̄, saṁgama karahi̇ talāva talāi̇̄.1.**

The minds of all were seized with lust; the boughs of trees bent low at the sight of

* The name of Love’s wife.

creepers. Rivers in spate rushed to meet the ocean; lakes and ponds united in love with one another. (1)

जहँ असि दसा जड़न्ह कै बरनी। को कहि सकइ सचेतन करनी॥
पसु पच्छी नभ जल थल चारी। भए कामबस समय बिसारी॥ २॥

**jahå̐ asi dasā jaRanha kai baranī, ko kahi sakai sacetana karanī.**
**pasu pacchī nabha jala thala cārī, bhae kāmabasa samaya bisārī.2.**

When such was the case with the inanimate creation, who can relate the doings of sentient beings? Beasts that walk on land and birds traversing in the sky and water lost all sense of time and became victims of lust. (2)

मदन अंध ब्याकुल सब लोका। निसि दिनु नहिं अवलोकहिं कोका॥
देव दनुज नर किंनर ब्याला। प्रेत पिसाच भूत बेताला॥ ३॥

**madana aṁdha byākula saba lokā, nisi dinu nahiṁ avalokahiṁ kokā.**
**deva danuja nara kiṁnara byālā, preta pisāca bhūta betālā.3.**

The whole world was blinded with passion and was agitated. The Cakravāka birds, (ruddy geese)* cared for neither day nor night. Gods, demons, human beings, Kinnaras (a class of demi-gods), serpents, evil spirits, fiends, ghosts and vampires— (3)

इन्ह कै दसा न कहेउँ बखानी। सदा काम के चेरे जानी॥
सिद्ध बिरक्त महामुनि जोगी। तेपि कामबस भए बियोगी॥ ४॥

**inha kai dasā na kaheů bakhānī, sadā kāma ke cere jānī.**
**siddha birakta mahāmuni jogī, tepi kāmabasa bhae biyogī.4.**

I have refrained from dwelling on the condition of these, knowing them to be eternal slaves of passion. Even Siddhas (spiritual adepts), great sages, who had no attraction for the world and Yogīs (mystics), gave up their Yoga (contemplative union with God) under the influence of lust. (4)

छं०—भए कामबस जोगीस तापस पावँरन्हि की को कहै।
देखहिं चराचर नारिमय जे ब्रह्ममय देखत रहे॥
अबला बिलोकहिं पुरुषमय जगु पुरुष सब अबलामयं।
दुइ दंड भरि ब्रह्मांड भीतर कामकृत कौतुक अयं॥

Chaṁ.:**bhae kāmabasa jogīsa tāpasa pāvå̐ranhi kī ko kahai,**
**dekhahiṁ carācara nārimaya je brahmamaya dekhata rahe.**
**abalā bilokahiṁ puruṣamaya jagu puruṣa saba abalāmayaṁ,**
**dui daṁḍa bhari brahmāṁḍa bhītara kāmakṛta kautuka ayaṁ.**

Even great Yogīs and ascetics were completely possessed by lust, to say nothing of low-minded people? Those who till lately looked upon the animate and inanimate creation

* The red gander and goose are said to unite only during the daytime. They cannot meet at night even if there is no physical barrier between them. During the brief span of time referred to above they ignored this natural bar and met even during the night.

as full of Brahma (God) now saw it as full of the fair sex. Women perceived the whole world as full of men, while the latter beheld it as full of women. For nearly an hour this strange game of Love lasted in the universe.

सो०—**धरी न काहूँ धीर सब के मन मनसिज हरे।**
**जे राखे रघुबीर ते उबरे तेहि काल महुँ॥ ८५॥**

So.: **dharī na kāhū̐ dhīra saba ke mana manasija hare,**
**je rākhe raghubīra te ubare tehi kāla mahů.85.**

Nobody could maintain self-control; the hearts of all were stolen by the god of love. They alone could hold on their own on whom Śrī Raghunātha bestowed His protection. (85)

चौ०—**उभय घरी अस कौतुक भयऊ। जौ लगि कामु संभु पहिं गयऊ॥**
**सिवहि बिलोकि ससंकेउ मारू। भयउ जथाथिति सबु संसारू॥ १॥**

Cau.: **ubhaya gharī asa kautuka bhayaū, jau lagi kāmu sambhu pahi̐ gayaū.**
**sivahi biloki sasaṁkeu mārū, bhayau jathāthiti sabu saṁsārū.1.**

The unusual spectacle, lasted for an hour or so till Kāmadeva, the god of love, reached Śiva. Cupid trembled at the sight of Śiva; the whole world regained its normal state. (1)

**भए तुरत सब जीव सुखारे। जिमि मद उतरि गएँ मतवारे॥**
**रुद्रहि देखि मदन भय माना। दुराधरष दुर्गम भगवाना॥ २॥**

**bhae turata saba jīva sukhāre, jimi mada utari gae̐ matavāre.**
**rudrahi dekhi madana bhaya mānā, durādharaṣa durgama bhagavānā.2.**

All living beings regained their peace of mind at once, even as the intoxicated feel relieved when their spell of drunkenness is over. The god of love was struck with terror at the sight of Bhagavān Rudra (Śiva), who is so difficult to conquer and so hard to comprehend. (2)

**फिरत लाज कछु करि नहिं जाई। मरनु ठानि मन रचेसि उपाई॥**
**प्रगटेसि तुरत रुचिर रितुराजा। कुसुमित नव तरु राजि बिराजा॥ ३॥**

**phirata lāja kachu kari nahi̐ jāī, maranu ṭhāni mana racesi upāī.**
**pragaṭesi turata rucira riturājā, kusumita nava taru rāji birājā.3.**

He felt shy in retreating but was incapable of doing anything; ultimately he resolved upon death and devised a plan. He forthwith manifested the lovely spring, the king of all seasons; rows of young trees laden with flowers appeared so charming. (3)

**बन उपबन बापिका तड़ागा। परम सुभग सब दिसा बिभागा॥**
**जहँ तहँ जनु उमगत अनुरागा। देखि मुएहुँ मन मनसिज जागा॥ ४॥**

**bana upabana bāpikā taRāgā, parama subhaga saba disā bibhāgā.**
**jahǎ tahǎ janu umagata anurāgā, dekhi muehů mana manasija jāgā.4.**

Woods and groves, wells and ponds and all the quarters of heaven assumed a most delightful aspect. Everywhere nature overflowed with love, as it were; the sight aroused passion even in deaden souls. (4)

छं०—जागइ मनोभव मुएहुँ मन बन सुभगता न परै कही।
सीतल सुगंध सुमंद मारुत मदन अनल सखा सही॥
बिकसे सरन्हि बहु कंज गुंजत पुंज मंजुल मधुकरा।
कलहंस पिक सुक सरस रव करि गान नाचहिं अपछरा॥

Chaṁ.: **jāgai manobhava muehu̐ mana bana subhagatā na parai kahī,**
**sītala sugaṁdha sumaṁda māruta madana anala sakhā sahī.**
**bikase saranhi bahu kaṁja guṁjata puṁja maṁjula madhukarā,**
**kalahaṁsa pika suka sarasa rava kari gāna nācahi̐ apacharā.**

Passion was aroused even in deaden souls and the beauty of the forest beggared description. A cool, gentle and fragrant breeze fanned the fire of passion as a faithful companion. Rows of lotuses blossomed in lakes and swarms of charming bees hummed on them. Swans, cuckoos and parrots uttered their sweet notes; while celestial damsels sang and danced.

दो०—सकल कला करि कोटि बिधि हारेउ सेन समेत।
चली न अचल समाधि सिव कोपेउ हृदयनिकेत॥ ८६॥

Do.: **sakala kalā kari koṭi bidhi hāreu sena sameta,**
**calī na acala samādhi siva kopeu hṛdayaniketa.86.**

The god of love with his army of followers exhausted all his numberless stratagems; Śiva's deep and uninterrupted trance, however, could not be disturbed. This made Cupid angry. (86)

चौ०—देखि रसाल बिटप बर साखा। तेहि पर चढ़ेउ मदनु मन माखा॥
सुमन चाप निज सर संधाने। अति रिस ताकि श्रवन लगि ताने॥ १॥

Cau.: **dekhi rasāla biṭapa bara sākhā, tehi para caRheu madanu mana mākhā.**
**sumana cāpa nija sara saṁdhāne, ati risa tāki śravana lagi tāne.1.**

Seeing a beautiful bough of a mango tree, the god of love climbed on it in a mood of frustration. He set his five arrows to his bow of flowers, and casting an angry look drew the string home to his very ears. (1)

छाड़े बिषम बिसिख उर लागे। छूटि समाधि संभु तब जागे॥
भयउ ईस मन छोभु बिसेषी। नयन उघारि सकल दिसि देखी॥ २॥

**chāRe biṣama bisikha ura lāge, chūṭi samādhi saṁbhu taba jāge.**
**bhayau īsa mana chobhu biseṣī, nayana ughāri sakala disi dekhī.2.**

He discharged the five sharp arrows, which smote the breast of Śiva. The trance was now broken and Śambhu awoke. The Lord's mind was much agitated. Opening His eyes He looked all around. (2)

सौरभ पल्लव मदनु बिलोका। भयउ कोपु कंपेउ त्रैलोका॥
तब सिवँ तीसर नयन उघारा। चितवत कामु भयउ जरि छारा॥ ३॥

**saurabha pallava madanu bilokā, bhayau kopu kaṁpeu trailokā.**
**taba sivå̐ tīsara nayana ughārā, citavata kāmu bhayau jari chārā.3.**

When He saw Cupid hiding behind mango leaves, He flew into a rage, which made all the three spheres tremble. Śiva then opened His third eye; the moment He cast His glance at the god of love, the latter was burnt to ashes. (3)

हाहाकार भयउ जग भारी। डरपे सुर भए असुर सुखारी॥
समुझि कामसुखु सोचहिं भोगी। भए अकंटक साधक जोगी॥ ४॥

**hāhākāra bhayau jaga bhārī, ḍarape sura bhae asura sukhārī.**
**samujhi kāmasukhu socahiṁ bhogī, bhae akaṁṭaka sādhaka jogī.4.**

A loud wail went up through the universe. The gods were alarmed, while the demons were gratified. The thought of (loss of) sense-delights made the voluptuary sad; while the striving Yogīs were relieved and felt secure. (4)

छं०—**जोगी अकंटक भए पति गति सुनत रति मुरुछित भई।**
**रोदति बदति बहु भाँति करुना करति संकर पहिं गई॥**
**अति प्रेम करि बिनती बिबिध बिधि जोरि कर सन्मुख रही।**
**प्रभु आसुतोष कृपाल सिव अबला निरखि बोले सही॥**

Chaṁ.: **jogī akaṁṭaka bhae pati gati sunata rati muruchita bhaī,**
**rodati badati bahu bhå̐ti karunā karati saṁkara pahiṁ gaī.**
**ati prema kari binatī bibidha bidhi jori kara sanmukha rahī,**
**prabhu āsutoṣa kr̥pāla siva abalā nirakhi bole sahī.**

The Yogīs were freed from torment; while Rati (wife of the god of love) fainted as soon as she heard of the fate of her lord. Weeping and wailing and mourning in various ways she approached Śiva, and making loving entreaties in divergent forms she stood before the Lord with folded hands. Seeing the helpless woman, the benevolent Lord Śiva, who is so easy to placate, consoling her spoke as follows:

दो०—**अब तें रति तव नाथ कर होइहि नामु अनंगु।**
**बिनु बपु ब्यापिहि सबहि पुनि सुनु निज मिलन प्रसंगु॥ ८७॥**

Do.: **aba tē̐ rati tava nātha kara hoihi nāmu anaṁgu,**
**binu bapu byāpihi sabahi puni sunu nija milana prasaṁgu.87.**

"Henceforth, O Rati, your husband shall be called by the name of Anaṅga (bodiless); he shall prevail upon all even without a body. Now hear how you will meet him again.(87)

चौ०—जब जदुबंस कृष्न अवतारा। होइहि हरन महा महिभारा॥
कृष्न तनय होइहि पति तोरा। बचनु अन्यथा होइ न मोरा॥ १॥

Cau.: **jaba jadubaṁsa kr̥ṣna avatārā, hoihi harana mahā mahibhārā.**
**kr̥ṣna tanaya hoihi pati torā, bacanu anyathā hoi na morā.1.**

"When Śrī Kr̥ṣṇa will descend in the line of Yadu to relieve the earth of its oppressive burden, your lord will be born again as His son (Pradyumna); this prediction of Mine shall not be untrue." (1)

रति गवनी सुनि संकर बानी। कथा अपर अब कहउँ बखानी॥
देवन्ह समाचार सब पाए। ब्रह्मादिक बैकुंठ सिधाए॥ २॥

**rati gavanī suni saṁkara bānī, kathā apara aba kahaů bakhānī.**
**devanha samācāra saba pāe, brahmādika baikuṁṭha sidhāe.2.**

Hearing the words of Śiva, Rati went away. I now proceed to relate the subsequent part of the story. When Brahmā (the Creator) and the other gods received all the tidings, they repaired to Vaikuṇṭha (the abode of God Viṣṇu). (2)

सब सुर बिष्नु बिरंचि समेता। गए जहाँ सिव कृपानिकेता॥
पृथक पृथक तिन्ह कीन्हि प्रसंसा। भए प्रसन्न चंद्र अवतंसा॥ ३॥

**saba sura biṣnu biraṁci sametā, gae jahå̃ siva kṛpāniketā.**
**pṛthaka pṛthaka tinha kīnhi prasaṁsā, bhae prasanna caṁdra avataṁsā.3.**

Thence all the gods, including Viṣṇu and Brahmā, went where the all-merciful Śiva was. They severally extolled and won the pleasure of the Lord whose crest is adorned by the crescent. (3)

बोले कृपासिंधु बृषकेतू। कहहु अमर आए केहि हेतू॥
कह बिधि तुम्ह प्रभु अंतरजामी। तदपि भगति बस बिनवउँ स्वामी॥ ४॥

**bole kṛpāsiṁdhu bṛṣaketū, kahahu amara āe kehi hetū.**
**kaha bidhi tumha prabhu aṁtarajāmī, tadapi bhagati basa binavaů svāmī.4.**

Śiva, who is an ocean of compassion, said, "Tell me, immortals, What for have you come here?" To this Brahmā replied, "Lord, You are the inner dweller of all; even then, my master, my devotion to You urges me to make the following submission:— (4)

दो०—**सकल सुरन्ह के हृदयँ अस संकर परम उछाहु।**
**निज नयनन्हि देखा चहहिं नाथ तुम्हार बिबाहु॥ ८८॥**

Do.: **sakala suranha ke hṛdayå̃ asa saṁkara parama uchāhu,**
**nija nayananhi dekhā cahahi̊ nātha tumhāra bibāhu.88.**

"The heart of all the immortals is seized with a dominating impulse. They long to witness Your wedding ceremony with their own eyes, my lord. (88)

चौ०—यह उत्सव देखिअ भरि लोचन। सोइ कछु करहु मदन मद मोचन॥
कामु जारि रति कहुँ बरु दीन्हा। कृपासिंधु यह अति भल कीन्हा॥ १॥

Cau.: **yaha utsava dekhia bhari locana, soi kachu karahu madana mada mocana.**
**kāmu jāri rati kahů baru dīnhā, kṛpāsiṁdhu yaha ati bhala kīnhā.1.**

"O humbler of the pride of Love (Kāmadeva)! Devise some means whereby we may be enabled to feast our eyes on this glad event. Having burnt the god of love You have done well in granting a boon to Rati, O Ocean of compassion! (1)

सासति करि पुनि करहिं पसाऊ। नाथ प्रभुन्ह कर सहज सुभाऊ॥
पारबतीं तपु कीन्ह अपारा। करहु तासु अब अंगीकारा॥ २॥

**sāsati kari puni karahi̊ pasāū, nātha prabhunha kara sahaja subhāū.**
**pārabatī̊ tapu kīnha apārā, karahu tāsu aba aṁgīkārā.2.**

"Having meted out punishment, good masters shower their grace as a matter of course: such is their natural trait. Pārvatī has practised penance the magnitude of which cannot be estimated; kindly accept her now." (2)

सुनि बिधि बिनय समुझि प्रभु बानी। ऐसेइ होउ कहा सुखु मानी॥
तब देवन्ह दुंदुभीं बजाईं। बरषि सुमन जय जय सुर साईं॥ ३॥

**suni bidhi binaya samujhi prabhu bānī, aisei hou kahā sukhu mānī.**
**taba devanha duṁdubhī̐ bajāī̐, baraṣi sumana jaya jaya sura sāī̐.3.**

Hearing the entreaty of Brahmā and remembering the words of the Lord (Śrī Rāma), Śiva gladly said, "Amen!" The gods thereupon sounded their kettledrums; and raining down flowers they exclaimed, "Victory, victory to the Lord of celestials!" (3)

अवसरु जानि सप्तरिषि आए। तुरतहिं बिधि गिरिभवन पठाए॥
प्रथम गए जहँ रहीं भवानी। बोले मधुर बचन छल सानी॥ ४॥

**avasaru jāni saptariṣi āe, turatahi̐ bidhi giribhavana paṭhāe.**
**prathama gae jahā̐ rahī̐ bhavānī, bole madhura bacana chala sānī.4.**

Considering it to be an opportune moment, the Seven Seers arrived on the scene. Brahmā immediately sent them to the abode of Himavān. They approached Bhavānī in the first instance and addressed the following sweet yet (amusingly) deceptive words to her:— (4)

दो०—**कहा हमार न सुनेहु तब नारद कें उपदेस।**
**अब भा झूठ तुम्हार पन जारेउ कामु महेस॥ ८९॥**

Do.: **kahā hamāra na sunehu taba nārada kē̐ upadesa,**
**aba bhā jhūṭha tumhāra pana jāreu kāmu mahesa.89.**

"Relying on the advice of Nārada you did not listen to us then. Your vow has been belied now, for the great Lord Śiva has burnt the god of love, Kāmadeva, himself!" (89)

[PAUSE 3 FOR A THIRTY-DAY RECITATION]

चौ०—सुनि बोलीं मुसुकाइ भवानी। उचित कहेहु मुनिबर बिग्यानी॥
तुम्हरें जान कामु अब जारा। अब लगि संभु रहे सबिकारा॥ १॥

Cau.: **suni bolī̐ musukāi bhavānī, ucita kahehu munibara bigyānī.**
**tumhare̐ jāna kāmu aba jārā, aba lagi saṁbhu rahe sabikārā.1.**

Hearing this, Bhavānī smiled and said, "O great and illumined sages, you have spoken aright. According to your belief it is only now that Śiva has burnt the god of love and that till now He was smitten with lust. (1)

हमरें जान सदा सिव जोगी। अज अनवद्य अकाम अभोगी॥
जौं मैं सिव सेये अस जानी। प्रीति समेत कर्म मन बानी॥ २॥

**hamare̐ jāna sadā siva jogī, aja anavadya akāma abhogī.**
**jau̐ mai̐ siva seye asa jānī, prīti sameta karma mana bānī.2.**

"To my mind, however, Śiva is eternally in rapport with the Infinite, unborn, irreproachable, passionless and beyond sensual enjoyment. Knowing Him as such, if I have served Him lovingly in thought, word and deed, (2)

तौ हमार पन सुनहु मुनीसा। करिहहिं सत्य कृपानिधि ईसा॥
तुम्ह जो कहा हर जारेउ मारा। सोइ अति बड़ अबिबेकु तुम्हारा॥ ३॥

**tau hamāra pana sunahu munīsā, karihahi̐ satya kṛpānidhi īsā.**
**tumha jo kahā hara jāreu mārā, soi ati baRa abibeku tumhārā.3.**

"then hear, O great sages: the gracious Lord will accomplish my vow. Your statement that Hara has burnt the god of love betrays woeful lack of good sense in you. (3)

तात अनल कर सहज सुभाऊ। हिम तेहि निकट जाइ नहिं काऊ॥
गएँ समीप सो अवसि नसाई। असि मन्मथ महेस की नाई॥ ४॥

**tāta anala kara sahaja subhāū, hima tehi nikaṭa jāi nahi̐ kāū.**
**gaě samīpa so avasi nasāī, asi manmatha mahesa kī nāī.4.**

"Fire, my Revered, possesses this inherent property that frost can never approach it: in case it does, it must inevitably perish. Similar is the case with the god of love and the great Lord Śiva." (4)

दो०—हियँ हरषे मुनि बचन सुनि देखि प्रीति बिस्वास।
चले भवानिहि नाइ सिर गए हिमाचल पास॥ ९०॥

**Do.: hiyǎ haraṣe muni bacana suni dekhi prīti bisvāsa,**
**cale bhavānihi nāi sira gae himācala pāsa.90.**

Hearing the words of Pārvatī and perceiving her devotion and faith, the sages were gladdened at heart. Bowing their head to Her, they went to Himācala. (90)

चौ०—सबु प्रसंगु गिरिपतिहि सुनावा। मदन दहन सुनि अति दुखु पावा॥
बहुरि कहेउ रति कर बरदाना। सुनि हिमवंत बहुत सुखु माना॥ १॥

**Cau.: sabu prasaṁgu giripatihi sunāvā, madana dahana suni ati dukhu pāvā.**
**bahuri kaheu rati kara baradānā, suni himavaṁta bahuta sukhu mānā.1.**

They related the whole episode to the king of mountains, Himācala, and he was much grieved to hear that Śiva had burnt Kāmadeva. The sages then told him of the boon granted to Rati and Himavān was much relieved to hear this. (1)

हृदयँ बिचारि संभु प्रभुताई। सादर मुनिबर लिए बोलाई॥
सुदिनु सुनखतु सुघरी सोचाई। बेगि बेदबिधि लगन धराई॥ २॥

**hṛdayǎ bicāri saṁbhu prabhutāī, sādara munibara lie bolāī.**
**sudinu sunakhatu sugharī socāī, begi bedabidhi lagana dharāī.2.**

Recalling to his mind the glory of Śiva, Himācala respectfully summoned the great sages. He had an auspicious date, asterism and hour ascertained and speedily got the exact time of wedding fixed and noted down according to the Vedic precepts. (2)

पत्री सप्तरिषिन्ह सोइ दीन्ही। गहि पद बिनय हिमाचल कीन्ही॥
जाइ बिधिहि तिन्ह दीन्हि सो पाती। बाचत प्रीति न हृदयँ समाती॥ ३॥

**patrī saptariṣinha soi dīnhī, gahi pada binaya hīmācala kīnhī.**
**jāi bidhihi tinha dīnhi so pātī, bācata prīti na hṛdayǎ samātī.3.**

Himācala handed over the note recording the exact time of wedding to the Seven Seers,

and clasping their feet made entreaties to them. Calling on Brahmā they delivered the note to him; and as Brahmā went through it his heart overflowed with joy. (3)

लगन बाचि अज सबहि सुनाई। हरषे मुनि सब सुर समुदाई॥
सुमन बृष्टि नभ बाजन बाजे। मंगल कलस दसहुँ दिसि साजे॥ ४॥

**lagana bāci aja sabahi sunāī, harașe muni saba sura samudāī.**
**sumana bṛṣṭi nabha bājana bāje, maṁgala kalasa dasahu̐ disi sāje.4.**

Brahmā read the note aloud to all; the sages as well as the whole concourse of gods was delighted to hear it. Flowers were showered from the air, music flowed from various instruments and auspicious jars were placed in all the ten directions. (4)

दो०—**लगे सँवारन सकल सुर बाहन बिबिध बिमान।**
**होहिं सगुन मंगल सुभद करहिं अपछरा गान॥ ९१॥**

Do.: **lage sa̐vārana sakala sura bāhana bibidha bimāna,**
**hohi̐ saguna maṁgala subhada karahi̐ apacharā gāna.91.**

All the gods began to adorn their vehicles and aerial cars of various kinds; happy and auspicious omens were visible and celestial damsels sang joyously. (91)

चौ०—सिवहि संभु गन करहिं सिंगारा। जटा मुकुट अहि मौरु सँवारा॥
कुंडल कंकन पहिरे ब्याला। तन बिभूति पट केहरि छाला॥ १॥

Cau.: **sivahi saṁbhu gana karahi̐ si̐gārā, jaṭā mukuṭa ahi mauru sa̐vārā.**
**kuṁḍala kaṁkana pahire byālā, tana bibhūti paṭa kehari chālā.1.**

The attendants of Śiva began to adorn their lord. His matted locks were formed into a crown and decked with a crest of serpents. He had serpents for His ear-rings and bracelets, smeared His person with ashes and wrapped a lion's skin round His waist. (1)

ससि ललाट सुंदर सिर गंगा। नयन तीनि उपबीत भुजंगा॥
गरल कंठ उर नर सिर माला। असिव बेष सिवधाम कृपाला॥ २॥

**sasi lalāṭa suṁdara sira gaṁgā, nayana tīni upabīta bhujaṁgā.**
**garala kaṁṭha ura nara sira mālā, asiva beṣa sivadhāma kṛpālā.2.**

He bore the crescent on His charming brow and the river Gaṅgā on the crown of His head and had three eyes and a serpent for the sacred thread. His throat was blue with the poison swallowed by him at the beginning of creation and had a wreath of human skulls on His chest. Thus clad in a ghastly attire, He was nonetheless an embodiment of blessings and merciful to the core. (2)

कर त्रिसूल अरु डमरु बिराजा। चले बसहँ चढ़ि बाजहिं बाजा॥
देखि सिवहि सुरत्रिय मुसुकाहीं। बर लायक दुलहिनि जग नाहीं॥ ३॥

**kara trisūla aru ḍamaru birājā, cale basaha̐ caRhi bājahi̐ bājā.**
**dekhi sivahi suratriya musukāhī̐, bara lāyaka dulahini jaga nāhī̐.3.**

A trident and a Ḍamarū (a small drum shaped like an hour-glass) adorned His hands. Śiva rode on a bull while bands were being played. Female divinities smiled to see Him. "The world has no bride worthy of the bridegroom," they said to one another. (3)

बिष्नु बिरंचि आदि सुरब्राता। चढ़ि चढ़ि बाहन चले बराता॥
सुर समाज सब भाँति अनूपा। नहिं बरात दूलह अनुरूपा॥ ४॥

**bisnu biraṁci ādi surabrātā, caRhi caRhi bāhana cale barātā.**
**sura samāja saba bhā̃ti anūpā, nahĩ barāta dūlaha anurūpā.4.**

Viṣṇu, Brahmā and hosts of other gods joined the bridegroom's procession and rode on their respective vehicles. The gathering of the immortals was incomparable in every respect; the marriage procession, however, was hardly worthy of the bridegroom. (4)

दो०—**बिष्नु कहा अस बिहसि तब बोलि सकल दिसिराज।**
**बिलग बिलग होइ चलहु सब निज निज सहित समाज॥ ९२॥**

Do.: **bisnu kahā asa bihasi taba boli sakala disirāja,**
**bilaga bilaga hoi calahu saba nija nija sahita samāja.92.**

God Viṣṇu then called all the guardians of the different quarters and humorously said, "Everyone of you should march separately, each with his own retinue. (92)

चौ०—बर अनुहारि बरात न भाई। हँसी करैहहु पर पुर जाई॥
बिष्नु बचन सुनि सुर मुसुकाने। निज निज सेन सहित बिलगाने॥ १॥

Cau.: **bara anuhāri barāta na bhāī, hãsī karaihahu para pura jāī.**
**bisnu bacana suni sura musukāne, nija nija sena sahita bilagāne.1.**

"The marriage procession, brothers, is in no way worthy of the bridegroom; you will make yourself a butt of ridicule in another's city!" Hearing the words of Viṣṇu, the gods smiled and parted, each with his own group. (1)

मनहीं मन महेसु मुसुकाहीं। हरि के बिंग्य बचन नहिं जाहीं॥
अति प्रिय बचन सुनत प्रिय केरे। भृंगिहि प्रेरि सकल गन टेरे॥ २॥

**manahĩ mana mahesu musukāhĩ, hari ke biṁgya bacana nahĩ jāhĩ.**
**ati priya bacana sunata priya kere, bhṛṁgihi preri sakala gana ṭere.2.**

The great Lord Śiva smiled within Himself and noticed that Śrī Hari's humour never failed. As soon as He heard these most pleasing remarks of His beloved friend, He sent Bhṛṅgī to call all His attendants. (2)

सिव अनुसासन सुनि सब आए। प्रभु पद जलज सीस तिन्ह नाए॥
नाना बाहन नाना बेषा। बिहसे सिव समाज निज देखा॥ ३॥

**siva anusāsana suni saba āe, prabhu pada jalaja sīsa tinha nāe.**
**nānā bāhana nānā beṣā, bihase siva samāja nija dekhā.3.**

And they all came when they heard Śiva's command and bowed their head at the lotus feet of their lord. Śiva laughed to see His host of attendants in their motley attire riding all kinds of vehicles. (3)

कोउ मुखहीन बिपुल मुख काहू। बिनु पद कर कोउ बहु पद बाहू॥
बिपुल नयन कोउ नयन बिहीना। रिष्टपुष्ट कोउ अति तनखीना॥ ४॥

**kou mukhahīna bipula mukha kāhū, binu pada kara kou bahu pada bāhū.**
**bipula nayana kou nayana bihīnā, riṣṭapuṣṭa kou ati tanakhīnā.4.**

Some were headless, while others were hydra-headed monsters; some were without hands and feet, while others had numerous hands and feet. Some had numerous eyes, while others had no eyes at all; some were stout and well-built, while others had very slim bodies.(4)

छं०— **तन खीन कोउ अति पीन पावन कोउ अपावन गति धरें।**
**भूषन कराल कपाल कर सब सद्य सोनित तन भरें॥**
**खर स्वान सुअर सृकाल मुख गन बेष अगनित को गनै।**
**बहु जिनस प्रेत पिसाच जोगि जमात बरनत नहिं बनै॥**

Chaṁ.: **tana khīna kou ati pīna pāvana kou apāvana gati dhareँ,**
**bhūṣana karāla kapāla kara saba sadya sonita tana bhareँ.**
**khara svāna suara sṛkāla mukha gana beṣa aganita ko ganai,**
**bahu jinasa preta pisāca jogi jamāta baranata nahiँ banai.**

Some had lean and thin bodies, while others were very fat; some wore holy attire while others looked unholy. They had frightful ornaments, carried skulls in their hands and were all smeared with fresh blood. They bore heads of donkeys, dogs, swine and jackals and the varieties of their clothes could not be counted. The troops of spirits, goblins and fairies of various kinds beggared description.

सो०— **नाचहिं गावहिं गीत परम तरंगी भूत सब।**
**देखत अति बिपरीत बोलहिं बचन बिचित्र बिधि॥ ९३॥**

So.: **nācahiँ gāvahiँ gīta parama taraṁgī bhūta saba,**
**dekhata ati biparīta bolahiँ bacana bicitra bidhi.93.**

The ghosts danced and sang; they were all great revelers. They looked most clumsy and awkward, and spoke in a peculiar style. (93)

चौ०— जस दूलहु तसि बनी बराता। कौतुक बिबिध होहिं मग जाता॥
इहाँ हिमाचल रचेउ बिताना। अति बिचित्र नहिं जाइ बखाना॥ १॥

Cau.: **jasa dūlahu tasi banī barātā, kautuka bibidha hohiँ maga jātā.**
**ihā̃ himācala raceu bitānā, ati bicitra nahiँ jāi bakhānā.1.**

The procession was now quite worthy of the bridegroom; the processionists indulged in gaieties of various kinds as they went along. On the other side, Himācala erected a most wonderful marriage-pavilion (Maṇḍapa) which beggared description. (1)

सैल सकल जहँ लगि जग माहीं। लघु बिसाल नहिं बरनि सिराहीं॥
बन सागर सब नदीं तलावा। हिमगिरि सब कहुँ नेवत पठावा॥ २॥

**saila sakala jahā̃ lagi jaga māhī̃, laghu bisāla nahiँ barani sirāhī̃.**
**bana sāgara saba nadī̃ talāvā, himagiri saba kahū̃ nevata paṭhāvā.2.**

As many mountains as existed in the world, small or big, more than one can count, and the whole host of woods, seas, rivers and ponds* were all invited by Himācala. (2)

* According to the Hindu scriptures every natural object is believed to be presided over by a spirit; it is these spirits that are referred to here.

कामरूप सुंदर तन धारी। सहित समाज सहित बर नारी॥
गए सकल तुहिनाचल गेहा। गावहिं मंगल सहित सनेहा॥ ३॥

**kāmarūpa suṁdara tana dhārī, sahita samāja sahita bara nārī.**
**gae sakala tuhinācala gehā, gāvahiṁ maṁgala sahita sanehā.3.**

Capable of taking any form they liked, they assumed handsome figures and repaired to the house of Himācala along with their retinues and charming consorts. They all sang festive songs out of love. (3)

प्रथमहिं गिरि बहु गृह सँवराए। जथाजोगु तहँ तहँ सब छाए॥
पुर सोभा अवलोकि सुहाई। लागइ लघु बिरंचि निपुनाई॥ ४॥

**prathamahiṁ giri bahu gṛha saँvarāe, jathājogu tahaँ tahaँ saba chāe.**
**pura sobhā avaloki suhāī, lāgai laghu biraṁci nipunāī.4.**

The mountain-king had already caused a number of houses to be tastefully decorated; all the guests were lodged therein, each occupying a house befitting his status. The splendour of the city was so captivating that after a glance at it the creative skill of Brahmā himself looked rather trivial. (4)

छं०—लघु लाग बिधि की निपुनता अवलोकि पुर सोभा सही।
बन बाग कूप तड़ाग सरिता सुभग सब सक को कही॥
मंगल बिपुल तोरन पताका केतु गृह गृह सोहहीं।
बनिता पुरुष सुंदर चतुर छबि देखि मुनि मन मोहहीं॥

Caṁ.:**laghu lāga bidhi kī nipunatā avaloki pura sobhā sahī,**
**bana bāga kūpa taRāga saritā subhaga saba saka ko kahī.**
**maṁgala bipula torana patākā ketu gṛha gṛha sohahīँ,**
**banitā puruṣa suṁdara catura chabi dekhi muni mana mohahīँ.**

A glance at the beautiful city made the creative art of Brahmā himself pale into insignificance. Groves and gardens, wells and ponds and rivers, all looked charming beyond words. Every house was decorated with a number of triumphal arches, flags and buntings. Men and women of the city were so lovely and ingenious that they enraptured the hearts even of sages.

दो०—जगदंबा जहँ अवतरी सो पुरु बरनि कि जाइ।
रिद्धि सिद्धि संपत्ति सुख नित नूतन अधिकाइ॥ ९४॥

Do.: **jagadaṁbā jahaँ avatarī so puru barani ki jāi,**
**riddhi siddhi saṁpatti sukha nita nūtana adhikāi.94.**

The city in which the Mother of the universe, Jagadambā, had bodied Herself forth baffled all description. Prosperity and success, wealth and happiness were ever increasing anew day by day and presented a new sight. (94)

चौ०—नगर निकट बरात सुनि आई। पुर खरभरु सोभा अधिकाई॥
करि बनाव सजि बाहन नाना। चले लेन सादर अगवाना॥ १॥

Cau.: **nagara nikaṭa barāta suni āī, pura kharabharu sobhā adhikāī.**
**kari banāva saji bāhana nānā, cale lena sādara agavānā.1.**

When it was heard that the bridegroom's marriage procession was close at hand, there was great hustle and bustle in the city, which added to its charm. Adorning themselves and decorating their vehicles of various kinds, a party proceeded in advance to receive the marriage procession with due honour. (1)

हियँ हरषे सुर सेन निहारी। हरिहि देखि अति भए सुखारी॥
सिव समाज जब देखन लागे। बिडरि चले बाहन सब भागे॥ २॥

**hiyå̐ haraṣe sura sena nihārī, harihi dekhi ati bhae sukhārī.**
**siva samāja jaba dekhana lāge, biḍari cale bāhana saba bhāge.2.**

They were gladdened at heart to see the gathering of the immortals. And they were all the more happy to behold Śrī Hari (Viṣṇu). But when they started looking at Śiva's retinue, every animal they rode moved back and fled in panic. (2)

धरि धीरजु तहँ रहे सयाने। बालक सब लै जीव पराने॥
गएँ भवन पूछहिं पितु माता। कहहिं बचन भय कंपित गाता॥ ३॥

**dhari dhīraju tahå̐ rahe sayāne, bālaka saba lai jīva parāne.**
**gaě̐ bhavana pūchahi̐ pitu mātā, kahahi̐ bacana bhaya kaṁpita gātā.3.**

The adults recovered themselves and remained where they were, while every child that came ran for its life. On their reaching home when their parents questioned them, they spoke, while their limbs were still shaking with fear, (3)

कहिअ काह कहि जाइ न बाता। जम कर धार किधौं बरिआता॥
बरु बौराह बसहँ असवारा। ब्याल कपाल बिभूषन छारा॥ ४॥

**kahia kāha kahi jāi na bātā, jama kara dhāra kidhau̐ bariātā.**
**baru baurāha basahå̐ asavārā, byāla kapāla bibhūṣana chārā.4.**

"What shall we say? The sight was such as cannot be described. We wonder whether it was a bridegroom's procession or the army of God of Death. The bridegroom is a maniac, riding on a bull; serpents, skulls and ashes are his ornaments. (4)

छं०—**तन छार ब्याल कपाल भूषन नगन जटिल भयंकरा।**
**सँग भूत प्रेत पिसाच जोगिनि बिकट मुख रजनीचरा॥**
**जो जिअत रहिहि बरात देखत पुन्य बड़ तेहि कर सही।**
**देखिहि सो उमा बिबाहु घर घर बात असि लरिकन्ह कही॥**

Chaṁ.: **tana chāra byāla kapāla bhūṣana nagana jaṭila bhayaṁkarā,**
**så̐ga bhūta preta pisāca jogini bikaṭa mukha rajanīcarā.**
**jo jiata rahihi barāta dekhata punya baRa tehi kara sahī,**
**dekhihi so umā bibāhu ghara ghara bāta asi larikanha kahī.**

"His body is smeared with ashes and adorned with serpents and skulls. He is naked, has matted hair on his head and is dreadful to look at. He is accompanied by ghosts and evil

spirits, goblins and fairies and demons with frightful countenance. He who survives on seeing the bridegroom's procession is a man of great luck indeed and he alone will witness the wedding of Pārvatī." These were the words uttered by the children from house to house.

दो०—**समुझि महेस समाज सब जननि जनक मुसुकाहिं।**
**बाल बुझाए बिबिध बिधि निडर होहु डरु नाहिं॥ ९५॥**

Do.: **samujhi mahesa samāja saba janani janaka musukāhiṁ,**
**bāla bujhāe bibidha bidhi niḍara hohu ḍaru nāhiṁ.95.**

The parents smiled, for they knew that the children were talking of Śiva's retinue. They reassured the children in many ways and said, "Be not afraid, there is no cause for fear." (95)

चौ०—**लै अगवान बरातहि आए। दिए सबहि जनवास सुहाए॥**
**मैनाँ सुभ आरती सँवारी। संग सुमंगल गावहिं नारी॥ १॥**

Cau.: **lai agavāna barātahi āe, die sabahi janavāsa suhāe.**
**mainā̆ subha āratī sa̐vārī, saṁga sumaṁgala gāvahiṁ nārī.1.**

The party which had gone ahead to receive the marriage procession returned with the procession and assigned beautiful lodgings to all the guests. Menā (Pārvatī's mother) kindled auspicious lights for Āratī* of the bridegroom; the women accompanying her sang melodious songs of rejoicing. (1)

**कंचन थार सोह बर पानी। परिछन चली हरहि हरषानी॥**
**बिकट बेष रुद्रहि जब देखा। अबलन्ह उर भय भयउ बिसेषा॥ २॥**

**kaṁcana thāra soha bara pānī, parichana calī harahi haraṣānī.**
**bikaṭa beṣa rudrahi jaba dekhā, abalanha ura bhaya bhayau biseṣā.2.**

A salver of gold adorned Menā's fair hands and she proceeded to welcome Lord Hara with great delight. The women were seized with terrible fear when they saw Mahādeva in frightful accoutrements. (2)

**भागि भवन पैठीं अति त्रासा। गए महेसु जहाँ जनवासा॥**
**मैना हृदयँ भयउ दुखु भारी। लीन्ही बोलि गिरीसकुमारी॥ ३॥**

**bhāgi bhavana paiṭhīṁ ati trāsā, gae mahesu jahā̆ janavāsā.**
**mainā hṛdayå bhayau dukhu bhārī, līnhī boli girīsakumārī.3.**

They fled in great panic and entered the house; while the great Lord Śiva repaired to the lodgings of the bridegroom's party. Menā was sore distressed at heart and sent for Pārvatī. (3)

**अधिक सनेहँ गोद बैठारी। स्याम सरोज नयन भरे बारी॥**
**जेहिं बिधि तुम्हहि रूपु अस दीन्हा। तेहिं जड़ बरु बाउर कस कीन्हा॥ ४॥**

**adhika sanehå goda baiṭhārī, syāma saroja nayana bhare bārī.**
**jehiṁ bidhi tumhahi rūpu asa dīnhā, tehiṁ jaRa baru bāura kasa kīnhā.4.**

With great affection she seated her in her lap; tears rushed to her eyes, which resembled a pair of blue lotuses. "To think that the Creator, who has made you so beautiful, should have been so thoughtless as to give you such a raving madman for a bridegroom! (4)

* Waving *Ghee*-fed wick lamp(s) before a deity in adoration or honoured guest on ceremonial occasions.

छं०— **कस कीन्ह बरु बौराह बिधि जेहिं तुम्हहि सुंदरता दई।**
**जो फलु चहिअ सुरतरुहिं सो बरबस बबूरहिं लागई॥**
**तुम्ह सहित गिरि तें गिरौं पावक जरौं जलनिधि महुँ परौं।**
**घरु जाउ अपजसु होउ जग जीवत बिबाहु न हौं करौं॥**

Chaṁ.: **kasa kīnha baru baurāha bidhi jehi̐ tumhahi suṁdaratā daī,**
**jo phalu cahia surataruhi̐ so barabasa babūrahi̐ lāgaī.**
**tumha sahita giri tẽ girau̐ pāvaka jarau̐ jalanidhi mahu̐ parau̐,**
**gharu jāu apajasu hou jaga jīvata bibāhu na hau̐ karau̐.**

"How strange that the Creator, who has made you so lovely, should have given you a crazy fellow for a bridegroom! A fruit which should have adorned the wish-yielding tree is helplessly appearing on a thorny Babūla. Taking you in my arms I would sooner fall from a mountain-top, cast myself into the flames or drown myself into the sea. Let my home be ruined and let me earn a bad reputation throughout the world; but in no case would I marry you with this maniac so long as there is life in me."

दो०—**भईं बिकल अबला सकल दुखित देखि गिरिनारि।**
**करि बिलापु रोदति बदति सुता सनेहु सँभारि॥ ९६॥**

Do.: **bhaī̐ bikala abalā sakala dukhita dekhi girināri,**
**kari bilāpu rodati badati sutā sanehu sa̐bhāri.96.**

All the ladies assembled there were distressed when they saw the consort of Himācala sad. Recalling the affection of her daughter she wailed, wept and exclaimed: (96)

चौ०—**नारद कर मैं काह बिगारा। भवनु मोर जिन्ह बसत उजारा॥**
**अस उपदेसु उमहि जिन्ह दीन्हा। बौरे बरहि लागि तपु कीन्हा॥ १॥**

Cau.: **nārada kara mai̐ kāha bigārā, bhavanu mora jinha basata ujārā.**
**asa upadesu umahi jinha dīnhā, baure barahi lāgi tapu kīnhā.1.**

"What harm have I done to Nārada that he should have ruined my happy home and tendered such advice to Umā as made her undergo penance for securing a crazy husband? (1)

**साचेहुँ उन्ह कें मोह न माया। उदासीन धनु धामु न जाया॥**
**पर घर घालक लाज न भीरा। बाँझ कि जान प्रसव कै पीरा॥ २॥**

**sācehu̐ unha kẽ moha na māyā, udāsīna dhanu dhāmu na jāyā.**
**para ghara ghālaka lāja na bhīrā, bā̐jha ki jāna prasava kai pīrā.2.**

"In good sooth the sage is passionless and without affection; he has no affluence, no dwelling and no wife and is indifferent to all. That is why he destroys others' homes. He has neither shame nor fear. What does a barren woman know of the pains of childbirth?" (2)

**जननिहि बिकल बिलोकि भवानी। बोली जुत बिबेक मृदु बानी॥**
**अस बिचारि सोचहि मति माता। सो न टरइ जो रचइ बिधाता॥ ३॥**

**jananihi bikala biloki bhavānī, bolī juta bibeka mṛdu bānī.**
**asa bicāri socahi mati mātā, so na ṭarai jo racai bidhātā.3.**

Seeing Her mother distressed, Pārvatī addressed the following soft yet prudent words to her. "Whatever is ordained by Providence cannot be altered. Realizing this be not worried, mother. (3)

करम लिखा जौं बाउर नाहू। तौ कत दोसु लगाइअ काहू॥
तुम्ह सन मिटहिं कि बिधि के अंका। मातु ब्यर्थ जनि लेहु कलंका॥ ४॥

**karama likhā jaů bāura nāhū, tau kata dosu lagāia kāhū.**
**tumha sana miṭahi̊ ki bidhi ke aṁkā, mātu byartha jani lehu kalaṁkā.4.**

"If I am destined to have a crazy husband, why should anyone be blamed for it? Can you alter the decree of Providence? Therefore, take no reproach on you unnecessarily. (4)

छं०—जनि लेहु मातु कलंकु करुना परिहरहु अवसर नहीं।
दुखु सुखु जो लिखा लिलार हमरें जाब जहँ पाउब तहीं॥
सुनि उमा बचन बिनीत कोमल सकल अबला सोचहीं।
बहु भाँति बिधिहि लगाइ दूषन नयन बारि बिमोचहीं॥

Chaṁ.: **jani lehu mātu kalaṁku karunā pariharahu avasara nahi̊,**
**dukhu sukhu jo likhā lilāra hamarě jāba jahǎ pāuba tahi̊.**
**suni umā bacana binīta komala sakala abalā socahi̊,**
**bahu bhǎti bidhihi lagāi dūṣana nayana bāri bimocahi̊.**

"Take no reproach on you; cease lamenting; this is no occasion for it. The amount of joy and sorrow that has fallen to my lot I must reap wherever I go." Hearing the soft and polite words of Pārvatī all the ladies became sad. They blamed the Creator in many ways and tears flowed from their eyes.

दो०—तेहि अवसर नारद सहित अरु रिषि सप्त समेत।
समाचार सुनि तुहिनगिरि गवने तुरत निकेत॥ ९७॥

Do.: **tehi avasara nārada sahita aru riṣi sapta sameta,**
**samācāra suni tuhinagiri gavane turata niketa.97.**

On hearing the news, that very moment Himācala came to his house alongwith Nārada and the Seven Seers. (97)

चौ०—तब नारद सबही समुझावा। पूरुब कथाप्रसंगु सुनावा॥
मयना सत्य सुनहु मम बानी। जगदंबा तव सुता भवानी॥ १॥

Cau.: **taba nārada sabahī samujhāvā, pūruba kathāprasaṁgu sunāvā.**
**mayanā satya sunahu mama bānī, jagadaṁbā tava sutā bhavānī.1.**

Then Nārada reassured them all, narrating to them the previous birth of Pārvatī. He said, "Menā, hear my true words: your daughter is none else than Bhavānī (the eternal Consort of Śiva), Mother of the universe. (1)

अजा अनादि सक्ति अबिनासिनि। सदा संभु अरधंग निवासिनि॥
जग संभव पालन लय कारिनि। निज इच्छा लीला बपु धारिनि॥ २॥

**ajā anādi sakti abināsini, sadā saṁbhu aradhaṁga nivāsini.**
**jaga saṁbhava pālana laya kārini, nija icchā līlā bapu dhārini.2.**

"She is the unborn and imperishable divine energy, which has no beginning; She is Śiva's inseparable half. She creates, maintains and then dissolves the universe and assumes the semblance of an embodied form of Her own will. (2)

जनमीं प्रथम दच्छ गृह जाई। नामु सती सुंदर तनु पाई॥
तहँहुँ सती संकरहि बिबाहीं। कथा प्रसिद्ध सकल जग माहीं॥ ३॥

**janamī̐ prathama daccha gṛha jāī, nāmu sati suṁdara tanu pāī.**
**tahȁhů sati saṁkarahi bibāhī̐, kathā prasiddha sakala jaga māhī̐.3.**

"First she was born in the house of Dakṣa. Satī was Her name and charming was Her form. Even in that incarnation Satī was married to Śaṅkara. The story is well-known throughout the world. (3)

एक बार आवत सिव संगा। देखेउ रघुकुल कमल पतंगा॥
भयउ मोहु सिव कहा न कीन्हा। भ्रम बस बेषु सीय कर लीन्हा॥ ४॥

**eka bāra āvata siva saṁgā, dekheu raghukula kamala pataṁgā.**
**bhayau mohu siva kahā na kīnhā, bhrama basa beṣu sīya kara līnhā.4.**

"One day, while She was returning home with Śiva, She beheld Śrī Rāma, who is a sun, as it were, to the lotus-like race of Raghus, wailing for His abducted wife, Sītā, in the forest. Bewildered by His sight, She did not listen to Śivā's advice and in a state of bewilderment assumed the disguise of Sītā. (4)

छं०—**सिय बेषु सतीं जो कीन्ह तेहिं अपराध संकर परिहरीं।**
**हर बिरहँ जाइ बहोरि पितु कें जग्य जोगानल जरीं॥**
**अब जनमि तुम्हरे भवन निज पति लागि दारुन तपु किया।**
**अस जानि संसय तजहु गिरिजा सर्बदा संकरप्रिया॥**

Chaṁ.:**siya beṣu satī̐ jo kīnha tehī̐ aparādha saṁkara pariharī̐,**
**hara birahȁ jāi bahori pitu kě jagya jogānala jarī̐.**
**aba janami tumhare bhavana nija pati lāgi dāruna tapu kiyā,**
**asa jāni saṁsaya tajahu girijā sarbadā saṁkarapriyā.**

"Śaṅkara repudiated Her because of the offence of assuming the disguise of Sītā. Separated from Śiva, She then went to the sacrifice (Yajña) undertaken by Her father and burnt Herself in the fire of Yoga there. Now, reborn in your house, She has undergone severe penance for the sake of Her lord. Knowing this, give up all doubt; Pārvatī, your daughter, is the ever beloved (consort) of Śiva."

दो०—**सुनि नारद के बचन तब सब कर मिटा बिषाद।**
**छन महुँ ब्यापेउ सकल पुर घर घर यह संबाद॥ ९८॥**

Do.: **suni nārada ke bacana taba saba kara miṭā biṣāda,**
**chana mahu̐ byāpeu sakala pura ghara ghara yaha saṁbāda.98.**

When they heard Nārada's explanation, the sadness of all totally disappeared. In a trice the news spread from house to house throughout the city. (98)

चौ०—तब मयना हिमवंतु अनंदे। पुनि पुनि पारबती पद बंदे॥
नारि पुरुष सिसु जुबा सयाने। नगर लोग सब अति हरषाने॥ १॥

Cau.: **taba mayanā himavaṁtu anaṁde, puni puni pārabatī pada baṁde.**
**nāri puruṣa sisu jubā sayāne, nagara loga saba ati haraṣāne.1.**

Then Menā and her consort Himavān rejoiced and bowed at Pārvatī's feet again and again. All the citizens, including men, women and children, youngmen as well as elderly people, were immensely delighted. (1)

लगे होन पुर मंगल गाना। सजे सबहिं हाटक घट नाना॥
भाँति अनेक भई जेवनारा। सूपसास्त्र जस कछु ब्यवहारा॥ २॥

**lage hona pura maṁgala gānā, saje sabahi̐ hāṭaka ghaṭa nānā.**
**bhā̐ti aneka bhaī jevanārā, sūpasāstra jasa kachu byavahārā.2.**

Festive songs began to be sung in the city; vases of gold of different patterns were displayed by all. Dishes of various kinds were prepared in accordance with the processes given in gastrological works. (2)

सो जेवनार कि जाइ बखानी। बसहिं भवन जेहिं मातु भवानी॥
सादर बोले सकल बराती। बिष्नु बिरंचि देव सब जाती॥ ३॥

**so jevanāra ki jāi bakhānī, basahi̐ bhavana jehi̐ mātu bhavānī.**
**sādara bole sakala barātī, biṣnu biraṁci deva saba jātī.3.**

Is it ever possible to describe the varieties of dishes prepared in the house where lived Mother Bhavānī? Himācala respectfully summoned all the members of the bridegroom's party, including Viṣṇu, Brahmā and other gods of all classes. (3)

बिबिधि पाँति बैठी जेवनारा। लागे परुसन निपुन सुआरा॥
नारिबृंद सुर जेवँत जानी। लगीं देन गारीं मृदु बानी॥ ४॥

**bibidhi pā̐ti baiṭhī jevanārā, lāge parusana nipuna suārā.**
**nāribr̥ṁda sura jevā̐ta jānī, lagī̐ dena gārī̐ mr̥du bānī.4.**

For dinner guests sat in many rows; and expert cooks began to serve. Finding the gods dining, batches of women began to banter and rail at them in pleasant strains. (4)

छं०—गारीं मधुर स्वर देहिं सुंदरि बिंग्य बचन सुनावहीं।
भोजनु करहिं सुर अति बिलंबु बिनोदु सुनि सचु पावहीं॥
जेवँत जो बढ़्यो अनंदु सो मुख कोटिहूँ न परै कह्यो।
अचवाँइ दीन्हे पान गवने बास जहँ जाको रह्यो॥

Chaṁ.: **gārī̐ madhura svara dehi̐ suṁdari biṁgya bacana sunāvahī̐,**
**bhojanu karahi̐ sura ati bilaṁbu binodu suni sacu pāvahī̐.**
**jevā̐ta jo baRhyo anaṁdu so mukha koṭihū̐ na parai kahyo,**
**acavā̐i dīnhe pāna gavane bāsa jahā̐ jāko rahyo.**

Charming women railed in sweet strains and poured innuendoes. The gods felt much amused to hear them and dined for an unusually long time. The joy that swelled at the dinner cannot be described even with millions of tongues. Having been served with water for rinsing their mouths at the end of the dinner, they were given betel-leaves; and then they returned to their respective lodgings.

दो०—**बहुरि मुनिन्ह हिमवंत कहुँ लगन सुनाई आइ।**
**समय बिलोकि बिबाह कर पठए देव बोलाइ॥ ९९॥**

**Do.: bahuri muninha himavaṁta kahů lagana sunāī āi,**
**samaya biloki bibāha kara paṭhae deva bolāi.99.**

The seven sages called once more and read out to Himavān the note recording the time fixed for the wedding; and perceiving that the hour had arrived, the latter sent for the gods. (99)

चौ०—बोलि सकल सुर सादर लीन्हे। सबहि जथोचित आसन दीन्हे॥
बेदी बेद बिधान सँवारी। सुभग सुमंगल गावहिं नारी॥ १॥

**Cau.: boli sakala sura sādara līnhe, sabahi jathocita āsana dīnhe.**
**bedī beda bidhāna sẳvārī, subhaga sumaṁgala gāvahi̐ nārī.1.**

Himavān politely sent for all the gods and assigned appropriate seats to each of them. An altar was prepared in accordance with the Vedic ritual and women chanted charming festal strains. (1)

सिंघासनु अति दिब्य सुहावा। जाइ न बरनि बिरंचि बनावा॥
बैठे सिव बिप्रन्ह सिरु नाई। हृदयँ सुमिरि निज प्रभु रघुराई॥ २॥

**siṁghāsanu ati dibya suhāvā, jāi na barani biraṁci banāvā.**
**baiṭhe siva bipranha siru nāī, hṛdayẳ sumiri nija prabhu raghurāī.2.**

A divinely beautiful throne with the images of a pair of lions for its arms was placed on the altar; being the handiwork of the Creator himself, it beggared description. Bowing His head to the Brāhmaṇas and calling to His mind His own Master, Śrī Raghunātha, Śiva took His seat on the throne. (2)

बहुरि मुनीसन्ह उमा बोलाईं। करि सिंगारु सखीं लै आईं॥
देखत रूपु सकल सुर मोहे। बरनै छबि अस जग कबि को है॥ ३॥

**bahuri munīsanha umā bolāī̐, kari si̐gāru sakhī̐ lai āī̐.**
**dekhata rūpu sakala sura mohe, baranai chabi asa jaga kabi ko hai.3.**

The great sages then sent for Pārvatī, who was brought in by Her girl companions richly adorned. All the gods were enraptured at Her beauty. What poet in the world could describe such loveliness? (3)

जगदंबिका जानि भव भामा। सुरन्ह मनहिं मन कीन्ह प्रनामा॥
सुंदरता मरजाद भवानी। जाइ न कोटिहुँ बदन बखानी॥ ४॥

**jagadaṁbikā jāni bhava bhāmā, suranha manahi̐ mana kīnha pranāmā.**
**suṁdaratā marajāda bhavānī, jāi na koṭihů badana bakhānī.4.**

Recognizing in Her the Mother of the universe and Spouse of Śiva, the divinities mentally bowed to Her. The perfection of beauty that Bhavānī was, She could not be adequately admired even with millions of tongues. (4)

छं०—कोटिहुँ बदन नहिं बनै बरनत जग जननि सोभा महा।
सकुचहिं कहत श्रुति सेष सारद मंदमति तुलसी कहा॥
छबिखानि मातु भवानि गवनीं मध्य मंडप सिव जहाँ।
अवलोकि सकहिं न सकुच पति पद कमल मनु मधुकरु तहाँ॥

Chaṁ.: **koṭihů̐ badana nahiṁ banai baranata jaga janani sobhā mahā,**
**sakucahiṁ kahata śruti seṣa sārada maṁdamati tulasī kahā.**
**chabikhāni mātu bhavāni gavanī̐ madhya maṁḍapa siva jahā̐,**
**avaloki sakahiṁ na sakuca pati pada kamala manu madhukaru tahā̐.**

The superb beauty of the Mother of the universe could not be described even with millions of tongues. When even the Vedas, Śeṣa (the serpent-god) and Sarasvatī (the goddess of learning) shrink, feeling abashed, of what account is the dull-witted Tulasīdāsa? Mother Bhavānī, the mine of beauty, walked to the middle of the marriage-pavilion (Maṇḍapa) where Śiva was. Out of shyness She could not gaze on Her lord's lotus feet, although Her heart was fixed thereon like a bee.

दो०—मुनि अनुसासन गनपतिहि पूजेउ संभु भवानि।
कोउ सुनि संसय करै जनि सुर अनादि जियँ जानि॥ १००॥

Do.: **muni anusāsana ganapatihi pūjeu saṁbhu bhavāni,**
**kou suni saṁsaya karai jani sura anādi jiyå̐ jāni.100.**

At the direction of the sages Śiva and Pārvatī paid divine honours to Lord Gaṇapati. Let no one be puzzled to hear this; for one should bear in mind that gods have existed from time without beginning.* (100)

चौ०—जसि बिबाह कै बिधि श्रुति गाई। महामुनिन्ह सो सब करवाई॥
गहि गिरीस कुस कन्या पानी। भवहि समरपीं जानि भवानी॥ १॥

Cau.: **jasi bibāha kai bidhi śruti gāī, mahāmuninha so saba karavāī.**
**gahi girīsa kusa kanyā pānī, bhavahi samarapī̐ jāni bhavānī.1.**

The great sages had the nuptial ceremony performed in all its details as laid down in the Vedas. Taking sacred Kuśa grass in his hand and holding the bride by Her hand, the mountain-king Himālaya bestowed Her to Śiva knowing Her to be His eternal consort. (1)

पानिग्रहन जब कीन्ह महेसा। हियँ हरषे तब सकल सुरेसा॥
बेदमंत्र मुनिबर उच्चरहीं। जय जय जय संकर सुर करहीं॥ २॥

**pānigrahana jaba kīnha mahesā, hiyå̐ harașe taba sakala suresā.**
**bedamaṁtra munibara uccarahī̐, jaya jaya jaya saṁkara sura karahī̐.2.**

* Lord Gaṇapati is reputed to be an offspring of Śiva and Pārvatī. It may, therefore, be asked how He came to be worshipped by the divine pair even at the time of their wedding. The poet meets this question by stating that Gaṇeśa and the other gods are eternal and unbegotten and that they only appear to be born.

When the great Lord Śiva took the hand of the bride, all the great gods were glad at heart. The principal sages chanted the Vedic formulas (Mantra), while the gods exclaimed, "Victory, victory, all victory to Śiva!" (2)

बाजहिं बाजन बिबिध बिधाना। सुमनबृष्टि नभ भै बिधि नाना॥
हर गिरिजा कर भयउ बिबाहू। सकल भुवन भरि रहा उछाहू॥ ३॥

**bājahi̐ bājana bibidha bidhānā, sumanabr̥ṣṭi nabha bhai bidhi nānā.**
**hara girijā kara bhayau bibāhū, sakala bhuvana bhari rahā uchāhū.3.**

Musical instruments of various kinds were played and flowers of different varieties were rained down from the heavens. The wedding of Śiva and Pārvatī was thus solemnized. A spirit of rejoicing pervaded the whole universe. (3)

दासीं दास तुरग रथ नागा। धेनु बसन मनि बस्तु बिभागा॥
अन्न कनकभाजन भरि जाना। दाइज दीन्ह न जाइ बखाना॥ ४॥

**dāsī̐ dāsa turaga ratha nāgā, dhenu basana mani bastu bibhāgā.**
**anna kanakabhājana bhari jānā, dāija dīnha na jāi bakhānā.4.**

Men-servants and maid-servants, horses and chariots, elephants and cows, raiment, jewels and various other articles and, even so, cart-loads of food grains and gold utensils were given as dowry, which was more than one could describe. (4)

छं०—**दाइज दियो बहु भाँति पुनि कर जोरि हिमभूधर कह्यो।**
**का देउँ पूरनकाम संकर चरन पंकज गहि रह्यो॥**
**सिवँ कृपासागर ससुर कर संतोषु सब भाँतिहिं कियो।**
**पुनि गहे पद पाथोज मयनाँ प्रेम परिपूरन हियो॥**

Chaṁ.: **dāija diyo bahu bhā̐ti puni kara jori himabhūdhara kahyo,**
**kā deu̐ pūranakāma saṁkara carana paṁkaja gahi rahyo.**
**sivā̐ kr̥pāsāgara sasura kara saṁtoṣu saba bhā̐tihi̐ kiyo,**
**puni gahe pada pāthoja mayanā̐ prema paripūrana hiyo.**

Himācala gave presents of various kinds as dowry; then, folding his hands, he said, "What can I give you, Śaṅkara? You are fully sated!" He could say no more and remained clasping the latter's feet. The ocean of mercy that Śiva is, reassured His father-in-law in every possible way. Then Menā, with her heart overflowing with love, clasped His lotus-feet and said:

दो०—**नाथ उमा मम प्रान सम गृहकिंकरी करेहु।**
**छमेहु सकल अपराध अब होइ प्रसन्न बरु देहु॥ १०१॥**

Do.: **nātha umā mama prāna sama gr̥hakiṁkarī karehu,**
**chamehu sakala aparādha aba hoi prasanna baru dehu.101.**

"Lord, Umā is dear to me as life; take her as a maid-servant of Your house and forgive all her faults. Be pleased to grant this boon to me." (101)

चौ०—बहु बिधि संभु सासु समुझाई। गवनी भवन चरन सिरु नाई॥
जननीं उमा बोलि तब लीन्ही। लै उछंग सुंदर सिख दीन्ही॥ १॥

Cau.: **bahu bidhi saṁbhu sāsu samujhāī, gavanī bhavana carana siru nāī.**
**jananī̐ umā boli taba līnhī, lai uchaṁga suṁdara sikha dīnhī.1.**

Śiva comforted His mother-in-law in ways more than one; and she returned home bowing her head at His feet. The mother then sent for Umā, and taking Her into her lap gave Her the following excellent advice. (1)

करेहु सदा संकर पद पूजा। नारिधरमु पति देउ न दूजा॥
बचन कहत भरे लोचन बारी। बहुरि लाइ उर लीन्हि कुमारी॥ २॥

**karehu sadā saṁkara pada pūjā, nāridharamu pati deu na dūjā.**
**bacana kahata bhare locana bārī, bahuri lāi ura līnhi kumārī.2.**

"Ever adore the feet of Śiva—this sums up the duty of a wife. Her husband is her deity; there is no other god for her." As she spoke these words, her eyes were filled with tears and she pressed Pārvatī to her bosom. (2)

कत बिधि सृजीं नारि जग माहीं। पराधीन सपनेहुँ सुखु नाहीं॥
भै अति प्रेम बिकल महतारी। धीरजु कीन्ह कुसमय बिचारी॥ ३॥

**kata bidhi sṛjī̐ nāri jaga māhī̐, parādhīna sapanehu̐ sukhu nāhī̐.**
**bhai ati prema bikala mahatārī, dhīraju kīnha kusamaya bicārī.3.**

"Why has god created women in this world? One who is dependent on others can never dream of happiness." The mother was overwhelmed with emotion; but knowing as she did that it was not an opportune moment for such emotions, she recovered herself. (3)

पुनि पुनि मिलति परति गहि चरना। परम प्रेमु कछु जाइ न बरना॥
सब नारिन्ह मिलि भेटि भवानी। जाइ जननि उर पुनि लपटानी॥ ४॥

**puni puni milati parati gahi caranā, parama premu kachu jāi na baranā.**
**saba nārinha mili bheṭi bhavānī, jāi janani ura puni lapaṭānī.4.**

Menā met Pārvatī again and again and fell down clasping Her feet; her supreme love was beyond all words. Bidding adieu to all the ladies, Bhavānī ran and clung to her mother's breast once more. (4)

छं०—जननिहि बहुरि मिलि चली उचित असीस सब काहूँ दईं।
फिरि फिरि बिलोकति मातु तन तब सखीं लै सिव पहिं गईं॥
जाचक सकल संतोषि संकरु उमा सहित भवन चले।
सब अमर हरषे सुमन बरषि निसान नभ बाजे भले॥

Chaṁ.: **jananihi bahuri mili calī ucita asīsa saba kāhū̐ daī̐,**
**phiri phiri bilokati mātu tana taba sakhī̐ lai siva pahi̐ gaī̐.**
**jācaka sakala saṁtoṣi saṁkaru umā sahita bhavana cale,**
**saba amara harașe sumana barași nisāna nabha bāje bhale.**

Taking leave of Her mother again, Pārvatī departed; everyone bestowed appropriate blessings on Her. She again and again turned back to have a look at Her mother; Her girl-

companions then escorted Her to Śiva. Having gratified all suppliants, Śaṅkara proceeded to His abode (Mount Kailāsa) with Pārvatī. All the divinities delightfully rained down flowers and kettledrums produced a charming sound in the heavens.

दो०—चले संग हिमवंतु तब पहुँचावन अति हेतु।
बिबिध भाँति परितोषु करि बिदा कीन्ह बृषकेतु॥ १०२॥

Do.: **cale saṁga himavaṁtu taba pahũcāvana ati hetu,**
**bibidha bhā̃ti paritoṣu kari bidā kīnha bṛṣaketu.102.**

Himavān then accompanied Śiva in order to escort Him with great affection. Śiva, however, beseeched him to return, reassuring him in various ways. (102)

चौ०—तुरत भवन आए गिरिराई। सकल सैल सर लिए बोलाई॥
आदर दान बिनय बहुमाना। सब कर बिदा कीन्ह हिमवाना॥ १॥

Cau.: **turata bhavana āe girirāī, sakala saila sara lie bolāī.**
**ādara dāna binaya bahumānā, saba kara bidā kīnha himavānā.1.**

Himācala, the mountain-king, returned home at once and summoned all other mountains and lakes. Himavān greeted them with due regard, gifts, polite words and honourably bade them all farewell. (1)

जबहिं संभु कैलासहिं आए। सुर सब निज निज लोक सिधाए॥
जगत मातु पितु संभु भवानी। तेहिं सिंगारु न कहउँ बखानी॥ २॥

**jabahi̐ saṁbhu kailāsahi̐ āe, sura saba nija nija loka sidhāe.**
**jagata mātu pitu saṁbhu bhavānī, tehi̐ siṁgāru na kahaũ bakhānī.2.**

No sooner had Śiva reached Mount Kailāsa than all the gods returned to their respective realms. Śiva and Pārvatī are the parents of the universe; hence I refrain from portraying their amorous sports (lit. beauteous charisma). (2)

करहिं बिबिध बिधि भोग बिलासा। गनन्ह समेत बसहिं कैलासा॥
हर गिरिजा बिहार नित नयऊ। एहि बिधि बिपुल काल चलि गयऊ॥ ३॥

**karahi̐ bibidha bidhi bhoga bilāsā, gananha sameta basahi̐ kailāsā.**
**hara girijā bihāra nita nayaū, ehi bidhi bipula kāla cali gayaū.3.**

Indulging in luxuries and enjoyments of various kinds, the divine pair lived on Mount Kailāsa alongwith Their attendants. Śiva and Pārvatī enjoyed newer delights everyday. In this way a considerable time elapsed. (3)

तब जनमेउ षटबदन कुमारा। तारकु असुरु समर जेहिं मारा॥
आगम निगम प्रसिद्ध पुराना। षन्मुख जन्मु सकल जग जाना॥ ४॥

**taba janameu ṣaṭabadana kumārā, tāraku asuru samara jehi̐ mārā.**
**āgama nigama prasiddha purānā, ṣanmukha janmu sakala jaga jānā.4.**

Thereafter was born to them a boy (Swāmī Kārtika) with six heads, who later on killed the demon Tāraka in battle. The story of Swāmī Kārtika, the six-headed deity, is well-known in the Vedas, Tantras and Purāṇas, and the entire world knows it. (4)

छं०—जगु जान षन्मुख जन्मु कर्मु प्रतापु पुरुषारथु महा।
तेहि हेतु मैं बृषकेतु सुत कर चरित संछेपहिं कहा॥

यह उमा संभु बिबाहु जे नर नारि कहहिं जे गावहीं।
कल्यान काज बिबाह मंगल सर्बदा सुखु पावहीं॥

Chaṁ.: **jagu jāna ṣanmukha janmu karmu pratāpu puruṣārathu mahā,**
**tehi hetu maiṅ bṛṣaketu suta kara carita saṁchepahiṅ kahā,**
**yaha umā saṁbhu bibāhu je nara nāri kahahiṅ je gāvahīṅ,**
**kalyāna kāja bibāha maṁgala sarbadā sukhu pāvahīṅ.**

The tale of the birth, exploits, glory and surpassing strength of Ṣaṇmukha (Swāmī Kārtika) is known throughout the whole world. That is why I have briefly touched the narrative of Śiva's son. Men and women who narrate or sing this story of the wedding of Pārvatī and Lord Śiva shall ever rejoice in their auspicious undertakings as well as during festive occasions such as wedding etc.

दो०—चरित सिंधु गिरिजा रमन बेद न पावहिं पारु।
बरनै तुलसीदासु किमि अति मतिमंद गवाँरु॥ १०३॥

Do.: **carita siṁdhu girijā ramana beda na pāvahiṅ pāru,**
**baranai tulasīdāsu kimi ati matimaṁda gavāँru.103.**

The exploits of Girijā's lord Mahādeva are unfathomable like the ocean; even the Vedas cannot reach their end. How, then, can Tulasīdāsa, a most dull-witted rustic, succeed in describing them? (103)

चौ०—संभु चरित सुनि सरस सुहावा। भरद्वाज मुनि अति सुखु पावा॥
बहु लालसा कथा पर बाढ़ी। नयनन्हि नीरु रोमावलि ठाढ़ी॥ १॥

Cau.: **saṁbhu carita suni sarasa suhāvā, bharadvāja muni ati sukhu pāvā.**
**bahu lālasā kathā para bāRhī, nayananhi nīru romāvali ṭhāRhī.1.**

Bharadvāja was much delighted to hear the sweet and charming story of Śiva's pastimes. His passion for hearing the story grew more and more intense; tears rushed to his eyes and the hair on his body bristled with joy. (1)

प्रेम बिबस मुख आव न बानी। दसा देखि हरषे मुनि ग्यानी॥
अहो धन्य तव जन्मु मुनीसा। तुम्हहि प्रान सम प्रिय गौरीसा॥ २॥

**prema bibasa mukha āva na bānī, dasā dekhi harașe muni gyānī.**
**aho dhanya tava janmu munīsā, tumhahi prāna sama priya gaurīsā.2.**

Overpowered with emotion he could not utter a word. The enlightened sage Yājñavalkya was delighted to see his condition. "Blessed indeed is your birth. O great sage," he said, "to you Śiva, the Lord of Gaurī, is dear as life. (2)

सिव पद कमल जिन्हहि रति नाहीं। रामहि ते सपनेहुँ न सोहाहीं॥
बिनु छल बिस्वनाथ पद नेहू। राम भगत कर लच्छन एहू॥ ३॥

**siva pada kamala jinhahi rati nāhīँ, rāmahi te sapanehuँ na sohāhīँ.**
**binu chala bisvanātha pada nehū, rāma bhagata kara lacchana ehū.3.**

"Those who love not Śiva's lotus feet cannot even dream of pleasing Śrī Rāma. Guileless love for Śiva's feet is the surest sign of a devotee of Śrī Rāma. (3)

सिव सम को रघुपति ब्रतधारी। बिनु अघ तजी सती असि नारी॥
पनु करि रघुपति भगति देखाई। को सिव सम रामहि प्रिय भाई॥४॥

**siva sama ko raghupati bratadhārī, binu agha tajī satī asi nārī.**
**panu kari raghupati bhagati dekhāī, ko siva sama rāmahi priya bhāī.4.**

"Who is so devoutly faithful to Śrī Raghunātha as Śiva, who gave up a sinless wife like Satī, and demonstrated ideal devotion to Śrī Rāma by His pledge of unswerving fidelity? Brother, whom does Śrī Rāma hold so dear as Śiva? (4)

दो०—**प्रथमहिं मैं कहि सिव चरित बूझा मरमु तुम्हार।**
**सुचि सेवक तुम्ह राम के रहित समस्त बिकार॥१०४॥**

Do.: **prathamahiँ maiँ kahi siva carita būjhā maramu tumhāra,**
**suci sevaka tumha rāma ke rahita samasta bikāra.104.**

"Having begun by recounting the deeds of Śiva, I have come to know your subtle nature. You are indeed a faithful devotee of Śrī Rāma, free from all impurities, (104)

चौ०—मैं जाना तुम्हार गुन सीला। कहउँ सुनहु अब रघुपति लीला॥
सुनु मुनि आजु समागम तोरें। कहि न जाइ जस सुखु मन मोरें॥१॥

Cau.: **maiँ jānā tumhāra guna sīlā, kahauँ sunahu aba raghupati līlā.**
**sunu muni āju samāgama toreँ, kahi na jāi jasa sukhu mana moreँ.1.**

"I have come to know your virtues and disposition. Listen, therefore, while I narrate the story of Śrī Raghunātha. O sage, I cannot tell how glad I am at my meeting with you today. (1)

राम चरित अति अमित मुनीसा। कहि न सकहिं सत कोटि अहीसा॥
तदपि जथाश्रुत कहउँ बखानी। सुमिरि गिरापति प्रभु धनुपानी॥२॥

**rāma carita ati amita munīsā, kahi na sakahiँ sata koṭi ahīsā.**
**tadapi jathāśruta kahauँ bakhānī, sumiri girāpati prabhu dhanupānī.2.**

"O lord of sages, the exploits of Śrī Rāma are much beyond measure; even a thousand million Śeṣas (serpent-kings) cannot recount them. Nevertheless, fixing my thoughts on the Lord, who wields a bow in His hand and is the lord of speech, I relate the tale as I have heard it. (2)

सारद दारुनारि सम स्वामी। रामु सूत्रधर अंतरजामी॥
जेहि पर कृपा करहिं जनु जानी। कबि उर अजिर नचावहिं बानी॥३॥

**sārada dārunāri sama svāmī, rāmu sūtradhara aṁtarajāmī.**
**jehi para kṛpā karahiँ janu jānī, kabi ura ajira nacāvahiँ bānī.3.**

"Sarasvatī (the goddess of speech) is like a puppet; while Śrī Rāma, the inner controller of all, is the master of the puppet show, who holds the strings in his hands. When He blesses a poet knowing him to be a devotee, He causes Sarasvatī, the goddess of speech, to dance in the courtyard of his heart. (3)

प्रनवउँ सोइ कृपाल रघुनाथा। बरनउँ बिसद तासु गुन गाथा॥
परम रम्य गिरिबरु कैलासू। सदा जहाँ सिव उमा निवासू॥४॥

**pranavaů soi kṛpāla raghunāthā, baranaů bisada tāsu guna gāthā.**
**parama ramya giribaru kailāsū, sadā jahā̐ siva umā nivāsū.4.**

"To Him, the benevolent Śrī Raghunātha, I bow and commence the recital of His glorious virtues." Of all mountains the most charming and the best is Kailāsa, where Śiva and Pārvatī eternally dwell. (4)

दो०—सिद्ध तपोधन जोगिजन सुर किंनर मुनिबृंद।
बसहिं तहाँ सुकृती सकल सेवहिं सिव सुखकंद॥ १०५॥

Do.: **siddha tapodhana jogijana sura kiṁnara munibṛṁda,**
**basahi̐ tahā̐ sukṛtī sakala sevahi̐ siva sukhakaṁda.105.**

Hosts of Siddhas (adepts), ascetics and Yogīs (mystics), as well as gods, Kinnaras and sages, all blessed souls, reside there and adore Śiva, the root of all joy. (105)

चौ०—हरि हर बिमुख धर्म रति नाहीं। ते नर तहँ सपनेहुँ नहिं जाहीं॥
तेहि गिरि पर बट बिटप बिसाला। नित नूतन सुंदर सब काला॥ १॥

Cau.: **hari hara bimukha dharma rati nāhī̐, te nara tahā̐ sapanehů nahi̐ jāhī̐.**
**tehi giri para baṭa biṭapa bisālā, nita nūtana suṁdara saba kālā.1.**

Those who have no inclination towards Hari and Hara and have no love for righteousness, cannot even dream of going there. On the summit of that mountain exists a huge banyan tree, which is ever young and charming during all seasons. (1)

त्रिबिध समीर सुसीतलि छाया। सिव बिश्राम बिटप श्रुति गाया॥
एक बार तेहि तर प्रभु गयऊ। तरु बिलोकि उर अति सुखु भयऊ॥ २॥

**tribidha samīra susītali chāyā, siva biśrāma biṭapa śruti gāyā.**
**eka bāra tehi tara prabhu gayaū, taru biloki ura ati sukhu bhayaū.2.**

Fanned by cool, soft and fragrant breezes, its shade is very refreshing. It is the favourite resort of Śiva, and has been extolled by the Vedas. Once upon a time the Lord betook Himself beneath the tree and was much gladdened at heart to see it. (2)

निज कर डासि नागरिपु छाला। बैठे सहजहिं संभु कृपाला॥
कुंद इंदु दर गौर सरीरा। भुज प्रलंब परिधन मुनिचीरा॥ ३॥

**nija kara ḍāsi nāgaripu chālā, baiṭhe sahajahi̐ saṁbhu kṛpālā.**
**kuṁda iṁdu dara gaura sarīrā, bhuja pralaṁba paridhana municīrā.3.**

Spreading His tiger-skin on the ground with His own hands, the all-merciful Śiva sat down casually—His body fair in hue as the jasmine, the moon and the conch-shell, long arms, a hermit's covering, consisting of the bark of trees, wrapped round His loins, (3)

तरुन अरुन अंबुज सम चरना। नख दुति भगत हृदय तम हरना॥
भुजग भूति भूषन त्रिपुरारी। आननु सरद चंद छबि हारी॥ ४॥

**taruna aruna aṁbuja sama caranā, nakha duti bhagata hṛdaya tama haranā.**
**bhujaga bhūti bhūṣana tripurārī, ānanu sarada caṁda chabi hārī.4.**

His feet resembling a pair of full-blown red lotuses and their toe-nails shedding a lustre which dispelled the darkness of the devotee's heart; serpents and the ashes serving as ornaments of Śiva, the Slayer of Tripura, and His countenance eclipsing the splendour even of the autumnal full moon. (4)

दो०—जटा मुकुट सुरसरित सिर लोचन नलिन बिसाल।
नीलकंठ लावन्यनिधि सोह बालबिधु भाल॥ १०६॥

Do.: **jaṭā mukuṭa surasarita sira locana nalina bisāla,**
**nīlakaṁṭha lāvanyanidhi soha bālabidhu bhāla.106.**

With His twisted coils of hair for a crown and the celestial stream, Gaṅgā, adorning His head, eyes as big as a pair of lotuses, throat blue and with the crescent shining on His brow, the Lord looked like a veritable mine of beauty. (106)

चौ०—बैठे सोह कामरिपु कैसें। धरें सरीरु सांतरसु जैसें॥
पारबती भल अवसरु जानी। गईं संभु पहिं मातु भवानी॥ १॥

Cau.: **baiṭhe soha kāmaripu kaisẽ, dharẽ sarīru sāṁtarasu jaisẽ.**
**pārabatī bhala avasaru jānī, gaī̃ saṁbhu pahi̐ mātu bhavānī.1.**

Seated there the Destroyer of Cupid, Lord Śiva, looked like an incarnation of the sentiment of Quietism. Finding it a good opportunity, Mother Pārvatī called on Him. (1)

जानि प्रिया आदरु अति कीन्हा। बाम भाग आसनु हर दीन्हा॥
बैठीं सिव समीप हरषाई। पूरुब जन्म कथा चित आई॥ २॥

**jāni priyā ādaru ati kīnhā, bāma bhāga āsanu hara dīnhā.**
**baiṭhī̃ siva samīpa haraṣāī, pūruba janma kathā cita āī.2.**

Knowing Her to be His lovely consort, Śiva bestowed on Her great honour and courteously assigned Her a seat on His left side. Pārvatī gladly sat down beside Śiva and recalled the events of Her past life. (2)

पति हियँ हेतु अधिक अनुमानी। बिहसि उमा बोलीं प्रिय बानी॥
कथा जो सकल लोक हितकारी। सोइ पूछन चह सैलकुमारी॥ ३॥

**pati hiyå̃ hetu adhika anumānī, bihasi umā bolī̃ priya bānī.**
**kathā jo sakala loka hitakārī, soi pūchana caha sailakumārī.3.**

Presuming that Her lord cherished in His heart great love for Her (much more than earlier), Umā smilingly spoke the following sweet words to Him: (says Yājñavalkya) Pārvatī sought to elicit from Her lord the story which is beneficial to the whole world. (3)

बिस्वनाथ मम नाथ पुरारी। त्रिभुवन महिमा बिदित तुम्हारी॥
चर अरु अचर नाग नर देवा। सकल करहिं पद पंकज सेवा॥ ४॥

**bisvanātha mama nātha purārī, tribhuvana mahimā bidita tumhārī.**
**cara aru acara nāga nara devā, sakala karahi̐ pada paṁkaja sevā.4.**

"O Lord of the universe, O my Master, O slayer of the demon Tripura! Your glory is known to all the three spheres. Animate as well inanimate beings, Nāgas, men and gods, and all do homage to Your lotus-feet. (4)

दो०—प्रभु समरथ सर्बग्य सिव सकल कला गुन धाम।
जोग ग्यान बैराग्य निधि प्रनत कलपतरु नाम॥ १०७॥

Do.: **prabhu samaratha sarbagya siva sakala kalā guna dhāma,**
**joga gyāna bairāgya nidhi pranata kalapataru nāma.107.**

"My Lord, You are all-powerful, all-wise and all-blissful; You are a repository of all arts and virtues and an epitome of Yoga (askesis), wisdom and dispassion. Your Name is a wish-yielding tree, as it were, to the suppliant. (107)

चौ०—जौं मो पर प्रसन्न सुखरासी। जानिअ सत्य मोहि निज दासी॥
तौ प्रभु हरहु मोर अग्याना। कहि रघुनाथ कथा बिधि नाना॥ १॥

Cau.: **jaů mo para prasanna sukharāsī, jānia satya mohi nija dāsī.**
**tau prabhu harahu mora agyānā, kahi raghunātha kathā bidhi nānā.1.**

"O blissful Lord, if You are pleased with me and know me to be Your faithful servant, then, my Master, dispel my ignorance by relating to me the various episodes of Śrī Raghunātha. (1)

जासु भवनु सुरतरु तर होई। सहि कि दरिद्र जनित दुखु सोई॥
ससिभूषन अस हृदयँ बिचारी। हरहु नाथ मम मति भ्रम भारी॥ २॥

**jāsu bhavanu surataru tara hoī, sahi ki daridra janita dukhu soī.**
**sasibhūṣana asa hṛdayå bicārī, harahu nātha mama mati bhrama bhārī.2.**

"Why should he who has his abode beneath a wish-yielding tree undergo the suffering born of want? Bearing this in mind, O Lord with the crescent on the forehead, dispel the great confusion of my mind. (2)

प्रभु जे मुनि परमारथबादी। कहहिं राम कहुँ ब्रह्म अनादी॥
सेस सारदा बेद पुराना। सकल करहिं रघुपति गुन गाना॥ ३॥

**prabhu je muni paramārathabādī, kahahi̐ rāma kahů brahma anādī.**
**sesa sāradā beda purānā, sakala karahi̐ raghupati guna gānā.3.**

"O Lord, the sages, who discourse on the supreme Reality, speak of Śrī Rāma as the Brahma, who has no beginning; Śeṣa and Sarasvatī, as well as the Vedas and the Purāṇas, all sing glories of Śrī Raghunātha. (3)

तुम्ह पुनि राम राम दिन राती। सादर जपहु अनँग आराती॥
रामु सो अवध नृपति सुत सोई। की अज अगुन अलखगति कोई॥ ४॥

**tumha puni rāma rāma dina rātī, sādara japahu anåga ārātī.**
**rāmu so avadha nṛpati suta soī, kī aja aguna alakhagati koī.4.**

"You too, O Subduer of Love, reverently repeat 'Rāma-Rāma' day and night. Is this Rāma the same as the son of the King of Ayodhyā or some other unborn, Nirguṇa and imperceptible Being? (4)

दो०—जौं नृप तनय त ब्रह्म किमि नारि बिरहँ मति भोरि।
देखि चरित महिमा सुनत भ्रमति बुद्धि अति मोरि॥ १०८॥

Do.: **jaů nṛpa tanaya ta brahma kimi nāri birahå mati bhori,**
**dekhi carita mahimā sunata bhramati buddhi ati mori.108.**

"If a king's son, how could he be Brahma, the Infinite? And if he were Brahma, how could his mind get so distraught by the separation of his wife? When I see his acts on the one hand, and hear of his glory on the other, my mind gets utterly confused. (108)

चौ०—जौं अनीह ब्यापक बिभु कोऊ। कहहु बुझाइ नाथ मोहि सोऊ॥
अग्य जानि रिस उर जनि धरहू। जेहि बिधि मोह मिटै सोइ करहू॥ १॥

Cau.: **jaů anīha byāpaka bibhu koū, kahahu bujhāi nātha mohi soū.**
**agya jāni risa ura jani dharahū, jehi bidhi moha miṭai soi karahū.1.**

"If, my lord, there is any other selfless, all-pervading and all-powerful Brahma, instruct me about the same. Be not annoyed at my ignorance, but take steps to wipe out my delusion. (1)

मैं बन दीखि राम प्रभुताई। अति भय बिकल न तुम्हहि सुनाई॥
तदपि मलिन मन बोधु न आवा। सो फलु भली भाँति हम पावा॥ २॥

**maĭ bana dīkhi rāma prabhutāī, ati bhaya bikala na tumhahi sunāī.**
**tadapi malina mana bodhu na āvā, so phalu bhalī bhāti hama pāvā.2.**

"In the wood (in my previous birth) I witnessed Śrī Rāma's glory, although I was too awe-stricken to tell You. Yet, my mind was so impure that I did not understand, and I suffered a good deal for my folly. (2)

अजहूँ कछु संसउ मन मोरें। करहु कृपा बिनवउँ कर जोरें॥
प्रभु तब मोहि बहु भाँति प्रबोधा। नाथ सो समुझि करहु जनि क्रोधा॥ ३॥

**ajahů kachu saṁsau mana morĕ, karahu kṛpā binavaů kara jorĕ.**
**prabhu taba mohi bahu bhǎti prabodhā, nātha so samujhi karahu jani krodhā.3.**

"Some doubt still lingers in my mind. Be gracious to me, I implore You with folded hands. Lord, You instructed me at that time in ways more than one; yet I did not understand. Do not allow this thought to cause anger to You. (3)

तब कर अस बिमोह अब नाहीं। रामकथा पर रुचि मन माहीं॥
कहहु पुनीत राम गुन गाथा। भुजगराज भूषन सुरनाथा॥ ४॥

**taba kara asa bimoha aba nāhī̆, rāmakathā para ruci mana māhī̆·**
**kahahu punīta rāma guna gāthā, bhujagarāja bhūṣana suranāthā.4.**

"I have no such delusion now; I find developed in me a taste for hearing the story of Śrī Rāma. Recount the sacred virtues of Śrī Rāma, O Lord of immortals, having the serpent-king (Śeṣa) for an ornament. (4)

दो०—**बंदउँ पद धरि धरनि सिरु बिनय करउँ कर जोरि।**
**बरनहु रघुबर बिसद जसु श्रुति सिद्धांत निचोरि॥ १०९॥**

Do.: **baṁdaů pada dhari dharani siru binaya karaů kara jori,**
**baranahu raghubara bisada jasu śruti siddhāṁta nicori.109.**

"Placing my head on the ground, I adore Your feet and entreat You with folded hands to recount the pure and crystalline glory of Śrī Raghunātha, giving in substance the conclusion of the revealed texts (the Vedas) on the subject. (109)

चौ०—जदपि जोषिता नहिं अधिकारी। दासी मन क्रम बचन तुम्हारी॥
गूढ़उ तत्त्व न साधु दुरावहिं। आरत अधिकारी जहँ पावहिं॥ १॥

Cau.: **jadapi joṣitā nahĭ adhikārī, dāsī mana krama bacana tumhārī.**
**gūRhau tattva na sādhu durāvahĭ, ārata adhikārī jahǎ pāvahĭ.1.**

"Though being a woman I am not qualified to hear it; I am Your servant in thought,

word and deed. Saints do not withhold even an esoteric truth wherever they find a person with intense devotion and keenness and, therefore, qualified to receive it. (1)

अति आरति पूछउँ सुरराया। रघुपति कथा कहहु करि दाया॥
प्रथम सो कारन कहहु बिचारी। निर्गुन ब्रह्म सगुन बपु धारी॥ २॥

**ati ārati pūchaů surarāyā, raghupati kathā kahahu kari dāyā.**
**prathama so kārana kahahu bicārī, nirguna brahma saguna bapu dhārī.2.**

"O Lord of Gods! I entreat You with a heart sore distressed; be gracious enough to narrate the story of Śrī Raghunātha. First tell me after a careful thought what makes the Nirguṇa Brahma assume a Saguṇa form. (2)

पुनि प्रभु कहहु राम अवतारा। बालचरित पुनि कहहु उदारा॥
कहहु जथा जानकी बिबाहीं। राज तजा सो दूषन काहीं॥ ३॥

**puni prabhu kahahu rāma avatārā, bālacarita puni kahahu udārā.**
**kahahu jathā jānakī bibāhī̐, rāja tajā so dūṣana kāhī̐.3.**

"Then, my lord, relate the story of Śrī Rāma's descent, and tell me next the charming exploits of His childhood. Then let me know how He wedded Jānakī, and the fault for which He had to renounce His father's kingdom later on. (3)

बन बसि कीन्हे चरित अपारा। कहहु नाथ जिमि रावन मारा॥
राज बैठि कीन्हीं बहु लीला। सकल कहहु संकर सुखसीला॥ ४॥

**bana basi kīnhe carita apārā, kahahu nātha jimi rāvana mārā.**
**rāja baiṭhi kīnhī̐ bahu līlā, sakala kahahu saṁkara sukhasīlā.4.**

"Then describe the innumerable deeds performed by Him while He lived in the forest; and further tell me, my lord, how He killed Rāvaṇa. Then relate, O blissful Śaṅkara, all the numerous sports that were enacted by Him after his coronation. (4)

दो०—**बहुरि कहहु करुनायतन कीन्ह जो अचरज राम।**
**प्रजा सहित रघुबंसमनि किमि गवने निज धाम॥ ११०॥**

Do.: **bahuri kahahu karunāyatana kīnha jo acaraja rāma,**
**prajā sahita raghubaṁsamani kimi gavane nija dhāma.110.**

"Thereafter relate, O gracious Lord, the miracle wrought by Śrī Rāma, viz., how Śrī Raghunātha proceeded to His divine Abode alongwith all His subjects. (110)

चौ०—पुनि प्रभु कहहु सो तत्त्व बखानी। जेहिं बिग्यान मगन मुनि ग्यानी॥
भगति ग्यान बिग्यान बिरागा। पुनि सब बरनहु सहित बिभागा॥ १॥

Cau.: **puni prabhu kahahu so tattva bakhānī, jehi̐ bigyāna magana muni gyānī.**
**bhagati gyāna bigyāna birāgā, puni saba baranahu sahita bibhāgā.1.**

"Then expound, my lord, the Truth for the realization of which enlightened sages remain absorbed. And thereafter discuss in detail the conceptions of Devotion, Jñāna or Knowledge of the formless Absolute, Vijñāna or the Knowledge of Saguṇa Divinity, with and without form, and Dispassion. (1)

औरउ राम रहस्य अनेका। कहहु नाथ अति बिमल बिबेका॥
जो प्रभु मैं पूछा नहिं होई। सोउ दयाल राखहु जनि गोई॥ २॥

**aurau rāma rahasya anekā, kahahu nātha ati bimala bibekā.**
**jo prabhu maĩ pūchā nahĩ hoī, sou dayāla rākhahu jani goī.2.**

"Over and above this, O Lord of purest understanding, reveal to me the many other mysteries connected with Śrī Rāma. And if there be anything which I have omitted to ask, do not keep it back, my gracious lord. (2)

तुम्ह त्रिभुवन गुर बेद बखाना। आन जीव पाँवर का जाना॥
प्रस्न उमा कै सहज सुहाई। छल बिहीन सुनि सिव मन भाई॥ ३॥

**tumha tribhuvana gura beda bakhānā, āna jīva pāँvara kā jānā.**
**prasna umā kai sahaja suhāī, chala bihīna suni siva mana bhāī.3.**

"You are the preceptor of all the three spheres, so declare the Vedas; what can other poor creatures know?" Śiva was glad at heart to hear these questions of Pārvatī, naturally pleasing and guileless as they were. (3)

हर हियँ रामचरित सब आए। प्रेम पुलक लोचन जल छाए॥
श्रीरघुनाथ रूप उर आवा। परमानंद अमित सुख पावा॥ ४॥

**hara hiyaँ rāmacarita saba āe, prema pulaka locana jala chāe.**
**śrīraghunātha rūpa ura āvā, paramānaṁda amita sukha pāvā.4.**

All the exploits of Śrī Rāma flashed on His mind; the hair on His body stood on end with rapture and His eyes were filled with tears. The figure of Śrī Rāma was reflected on the mirror of His heart. This brought immense joy to Śiva, who is an embodiment of supreme bliss Himself. (4)

दो०—**मगन ध्यान रस दंड जुग पुनि मन बाहेर कीन्ह।**
**रघुपति चरित महेस तब हरषित बरनै लीन्ह॥ १११॥**

Do.: **magana dhyāna rasa daṁḍa juga puni mana bāhera kīnha,**
**raghupati carita mahesa taba haraṣita baranai līnha.111.**

For an hour or so Śiva was lost in the ecstasy of meditation. He then recovered Himself and thereafter began blissfully to tell the narrative of Śrī Rāma. (111)

चौ०—झूठेउ सत्य जाहि बिनु जानें। जिमि भुजंग बिनु रजु पहिचानें॥
जेहि जानें जग जाइ हेराई। जागें जथा सपन भ्रम जाई॥ १॥

Cau.: **jhūṭheu satya jāhi binu jānẽ, jimi bhujaṁga binu raju pahicānẽ.**
**jehi jānẽ jaga jāi herāī, jāgẽ jathā sapana bhrama jāī.1.**

"Due to lack of knowledge about Śrī Rāma even the unreal passes for real, just as ignorance about a rope makes one to take it for a snake. Even so, the moment we know Him the world of matter vanishes, just as the delusion of a dream disappears as soon as we wake up. (1)

बंदउँ बालरूप सोइ रामू। सब सिधि सुलभ जपत जिसु नामू॥
मंगल भवन अमंगल हारी। द्रवउ सो दसरथ अजिर बिहारी॥ २॥

**baṁdaũ bālarūpa soi rāmū, saba sidhi sulabha japata jisu nāmū.**
**maṁgala bhavana amaṁgala hārī, dravau so dasaratha ajira bihārī.2.**

"Śrī Rāma do I reverence in the form of a child, the repetition of whose Name brings all kinds of success within our easy reach. May that Home of bliss and the Bane of woe

take compassion on me—He, the child-Rama, who sports in the courtyard of king Daśaratha." (2)

करि प्रनाम रामहि त्रिपुरारी। हरषि सुधा सम गिरा उचारी॥
धन्य धन्य गिरिराजकुमारी। तुम्ह समान नहिं कोउ उपकारी॥ ३॥

**kari pranāma rāmahi tripurārī, haraṣi sudhā sama girā ucārī.**
**dhanya dhanya girirājakumārī, tumha samāna nahi̐ kou upakārī.3.**

After thus paying homage to Śrī Rāma, Śiva, the Slayer of the demon Tripura, joyfully spoke in mellifluous accents as follows: "You are indeed blessed and worthy of applause; O Pārvatī there is no such benefactor as you. (3)

पूँछेहु रघुपति कथा प्रसंगा। सकल लोक जग पावनि गंगा॥
तुम्ह रघुबीर चरन अनुरागी। कीन्हिहु प्रस्न जगत हित लागी॥ ४॥

**pū̐chehu raghupati kathā prasaṁgā, sakala loka jaga pāvani gaṁgā.**
**tumha raghubīra carana anurāgī, kīnhihu prasna jagata hita lāgī.4.**

"You have asked Me to narrate the story of Śrī Raghunātha, which is potent enough to sanctify all the spheres even as the Gaṅgā purifies the whole world. You are full of love for the feet of Śrī Raghunātha; You have put questions to Me only with a view to the good of the world. (4)

दो०—**राम कृपा तें पारबति सपनेहुँ तव मन माहिं।**
**सोक मोह संदेह भ्रम मम बिचार कछु नाहिं॥ ११२॥**

Do.: **rāma kr̥pā tẽ pārabati sapanehŭ tava mana māhi̐,**
**soka moha saṁdeha bhrama mama bicāra kachu nāhi̐.112.**

"By the blessing of Śrī Rāma, O Pārvatī, in My view not even in dream can grief, infatuation, doubt or error enter your mind. (112)

चौ०—तदपि असंका कीन्हिहु सोई। कहत सुनत सब कर हित होई॥
जिन्ह हरिकथा सुनी नहिं काना। श्रवन रंध्र अहिभवन समाना॥ १॥

Cau.: **tadapi asaṁkā kīnhihu soī, kahata sunata saba kara hita hoī.**
**jinha harikathā sunī nahi̐ kānā, śravana raṁdhra ahibhavana samānā.1.**

"Yet you have expressed the same old doubts again, so that all those who talk about or hear this episode may be benefited thereby. The ears of those who have never heard the stories of Śrī Hari are no better than snake-pits. (1)

नयनन्हि संत दरस नहिं देखा। लोचन मोरपंख कर लेखा॥
ते सिर कटु तुंबरि समतूला। जे न नमत हरि गुर पद मूला॥ २॥

**nayananhi saṁta darasa nahi̐ dekhā, locana morapaṁkha kara lekhā.**
**te sira kaṭu tuṁbari samatūlā, je na namata hari gura pada mūlā.2.**

"The eyes of those who have not blessed them with the sight of saints are as good as the sham eyes on a peacock's tail. The heads that bow not at the lotus feet of Śrī Hari or of one's preceptor are just like bitter pumpkins. (2)

जिन्ह हरिभगति हृदयँ नहिं आनी। जीवत सव समान तेइ प्रानी॥
जो नहिं करइ राम गुन गाना। जीह सो दादुर जीह समाना॥ ३॥

**jinha haribhagati hr̥dayă nahi̐ ānī, jīvata sava samāna tei prānī.**
**jo nahi̐ karai rāma guna gānā, jīha so dādura jīha samānā.3.**

"Those who have cherished not in their heart the spirit of devotion to Śrī Hari are as good as dead, though living. The tongue that does not sing the glories of Śrī Rāma is just like the tongue of a frog. (3)

कुलिस कठोर निठुर सोइ छाती। सुनि हरिचरित न जो हरषाती॥
गिरिजा सुनहु राम कै लीला। सुर हित दनुज बिमोहनसीला॥ ४॥

**kulisa kaṭhora niṭhura soi chātī, suni haricarita na jo harasạ̄tī.**
**girijā sunahu rāma kai līlā, sura hita danuja bimohanasīlā.4.**

"The heart that does not rejoice to hear the tales of Śrī Hari is hard as adamant and cruel indeed. Hear, O Pārvatī, Śrī Rāma's exploits, which prove beneficial to the gods and mystify the demons. (4)

दो०—**रामकथा सुरधेनु सम सेवत सब सुख दानि।**
**सतसमाज सुरलोक सब को न सुनै अस जानि॥ ११३॥**

Do.: **rāmakathā suradhenu sama sevata saba sukha dāni,**
**satasamāja suraloka saba ko na sunai asa jāni.113.**

"Like the cow of plenty, the story of Śrī Rāma bestows all blessings on those who devote themselves to it; and the assemblages of saints are the various abodes of gods. Knowing this, who would not listen to it? (113)

चौ०—रामकथा सुंदर कर तारी। संसय बिहग उड़ावनिहारी॥
रामकथा कलि बिटप कुठारी। सादर सुनु गिरिराजकुमारी॥ १॥

Cau.: **rāmakathā suṁdara kara tārī, saṁsaya bihaga uRāvanihārī.**
**rāmakathā kali biṭapa kuṭhārī, sādara sunu girirājakumārī.1.**

"The story of Śrī Rāma is the lovely clap of hand-palms which scares away the birds of doubt. Even so, the story of Śrī Rāma is an axe to the tree of Kaliyuga (the impurities of the Kali age); listen to it with reverence, O Girirāja Kumārī. (1)

राम नाम गुन चरित सुहाए। जनम करम अगनित श्रुति गाए॥
जथा अनंत राम भगवाना। तथा कथा कीरति गुन नाना॥ २॥

**rāma nāma guna carita suhāe, janama karama aganita śruti gāe.**
**jathā anaṁta rāma bhagavānā, tathā kathā kīrati guna nānā.2.**

"The charming names of Śrī Rāma, as well as His virtues, stories of births and deeds have all been declared by the Vedas to be innumerable. Infinite is the divine Śrī Rāma; even so, His stories, glory and virtues are also endless. (2)

तदपि जथा श्रुत जसि मति मोरी। कहिहउँ देखि प्रीति अति तोरी॥
उमा प्रस्न तव सहज सुहाई। सुखद संतसंमत मोहि भाई॥ ३॥

**tadapi jathā śruta jasi mati morī, kahihaů dekhi prīti ati torī.**
**umā prasna tava sahaja suhāī, sukhada saṁtasaṁmata mohi bhāī.3.**

"Yet, seeing your great love, I will tell them even as I have heard them to the best of my comprehension. Pārvatī, your inquiries are naturally winsome and delightful and such as are approved of by the saints; as for myself, I am particularly pleased to hear them. (3)

एक बात नहिं मोहि सोहानी। जदपि मोह बस कहेहु भवानी॥
तुम्ह जो कहा राम कोउ आना। जेहि श्रुति गाव धरहिं मुनि ध्याना॥४॥

**eka bāta nahi̐ mohi sohānī, jadapi moha basa kahehu bhavānī.**
**tumha jo kahā rāma kou ānā, jehi śruti gāva dharahi̐ muni dhyānā.4.**

"But there is one thing, Pārvatī, which I have not liked, although you expressed it under a spell of delusion: you questioned whether Śrī Rāma, whom the Vedas extol and on whom the sages contemplate, is someone else! (4)

दो०—कहहिं सुनहिं अस अधम नर ग्रसे जे मोह पिसाच।
पाषंडी हरि पद बिमुख जानहिं झूठ न साच॥११४॥

Do.: **kahahi̐ sunahi̐ asa adhama nara grase je moha pisāca,**
**pāṣaṁḍī hari pada bimukha jānahi̐ jhūṭha na sāca.114.**

"Such words are spoken and heard by those vile men alone who are possessed by the devil of infatuation, are impious and averse to the feet of Śrī Hari and know no difference between truth and falsehood. (114)

चौ०—अग्य अकोबिद अंध अभागी। काई बिषय मुकुर मन लागी॥
लंपट कपटी कुटिल बिसेषी। सपनेहुँ संतसभा नहिं देखी॥१॥

Cau.: **agya akobida aṁdha abhāgī, kāī biṣaya mukura mana lāgī.**
**laṁpaṭa kapaṭī kuṭila biseṣī, sapanehu̐ saṁtasabhā nahi̐ dekhī.1.**

"Foolish, ignorant and blind wretches, the mirror of whose heart is clouded by the moss of sensuality, lecherous, deceitful and grossly perverse, who have never seen an assemblage of holy men even in a dream, (1)

कहहिं ते बेद असंमत बानी। जिन्ह कें सूझ लाभु नहिं हानी॥
मुकुर मलिन अरु नयन बिहीना। राम रूप देखहिं किमि दीना॥२॥

**kahahi̐ te beda asaṁmata bānī, jinha ke̐ sūjha lābhu nahi̐ hānī.**
**mukura malina aru nayana bihīnā, rāma rūpa dekhahi̐ kimi dīnā.2.**

"and who have no sense of gain and loss, they alone make statements which are repugnant to the Vedas. The mirror of their heart is soiled and they have no eyes to see; how then can those wretched souls behold the beauty of Śrī Rāma? (2)

जिन्ह कें अगुन न सगुन बिबेका। जल्पहिं कल्पित बचन अनेका॥
हरिमाया बस जगत भ्रमाहीं। तिन्हहि कहत कछु अघटित नाहीं॥३॥

**jinha ke̐ aguna na saguna bibekā, jalpahi̐ kalpita bacana anekā.**
**harimāyā basa jagata bhramāhī̐, tinhahi kahata kachu aghaṭita nāhī̐.3.**

"For those who have no knowledge either of the formless (Nirguṇa) Brahma or of Divinity with form (Saguṇa), who indulge in wilful utterances of various kinds and who spin around in this world under the influence of Śrī Hari's deluding potency, no assertion is too absurd to make. (3)

बातुल भूत बिबस मतवारे। ते नहिं बोलहिं बचन बिचारे॥
जिन्ह कृत महामोह मद पाना। तिन्ह कर कहा करिअ नहिं काना॥४॥

**bātula bhūta bibasa matavāre, te nahì̐ bolahì̐ bacana bicāre.**
**jinha kṛta mahāmoha mada pānā, tinha kara kahā karia nahì̐ kānā.4.**

"Those who are delirious or mad, those who are possessed and those who are inebriated do not talk sense. None should give ear to the ravings of those who have drunk the wine of infatuation. (4)

सो०—**अस निज हृदयँ बिचारि तजु संसय भजु राम पद।**
**सुनु गिरिराज कुमारि भ्रम तम रबि कर बचन मम॥ ११५॥**

So.: **asa nija hṛdayå̐ bicāri taju saṁsaya bhaju rāma pada,**
**sunu girirāja kumāri bhrama tama rabi kara bacana mama.115.**

"Thus assured in your heart, discard all doubt and adore Śrī Rāma's feet. O Pārvatī, hear my words, which are sun-beams, as it were, for dispelling the darkness of delusion. (115)

चौ०—सगुनहि अगुनहि नहिं कछु भेदा। गावहिं मुनि पुरान बुध बेदा॥
अगुन अरूप अलख अज जोई। भगत प्रेम बस सगुन सो होई॥ १॥

Cau.: **sagunahi agunahi nahì̐ kachu bhedā, gāvahì̐ muni purāna budha bedā.**
**aguna arūpa alakha aja joī, bhagata prema basa saguna so hoī.1.**

"There is no difference between Saguṇa Divinity and Nirguṇa Brahma: so declare the sages and men of wisdom, the Vedas and the Purāṇas. That which is attributeless and formless, imperceptible and unborn, becomes Saguṇa–Sākāra under the influence of the devotee's love. (1)

जो गुन रहित सगुन सोइ कैसें। जलु हिम उपल बिलग नहिं जैसें॥
जासु नाम भ्रम तिमिर पतंगा। तेहि किमि कहिअ बिमोह प्रसंगा॥ २॥

**jo guna rahita saguna soi kaisĕ, jalu hima upala bilaga nahì̐ jaisĕ.**
**jāsu nāma bhrama timira pataṁgā, tehi kimi kahia bimoha prasaṁgā.2.**

"How the Absolute formless becomes with form (Saguṇa)? In the same way as water and the hail-stone are not different in substance (so is Nirguṇa and Saguṇa are the same). Infatuation is out of the question for Him whose very Name is like the sun to the darkness of delusion. (2)

राम सच्चिदानंद दिनेसा। नहिं तहँ मोह निसा लवलेसा॥
सहज प्रकासरूप भगवाना। नहिं तहँ पुनि बिग्यान बिहाना॥ ३॥

**rāma saccidānaṁda dinesā, nahì̐ tahå̐ moha nisā lavalesā.**
**sahaja prakāsarūpa bhagavānā, nahì̐ tahå̐ puni bigyāna bihānā.3.**

"Śrī Rāma, who is Truth, Consciousness and Bliss combined, is like the sun; the night of ignorance cannot subsist in Him even to the minutest extent. He is the Lord whose very being is light; there is no dawn of understanding in His case (For the dawn presupposes night and night there is none in the sunlight of Śrī Rāma). (3)

हरष बिषाद ग्यान अग्याना। जीव धर्म अहमिति अभिमाना॥
राम ब्रह्म ब्यापक जग जाना। परमानंद परेस पुराना॥ ४॥

**haraṣa biṣāda gyāna agyānā, jīva dharma ahamiti abhimānā.**
**rāma brahma byāpaka jaga jānā, paramānaṁda paresa purānā.4.**

"Joy and grief, knowledge and ignorance, egoism and pride—these are the characteristics of a Jīva (finite being). Śrī Rāma is the all-pervading Brahma; He is supreme bliss personified, the highest lord and the most ancient Being. The whole world knows it. (4)

दो०—**पुरुष प्रसिद्ध प्रकास निधि प्रगट परावर नाथ।**
**रघुकुलमनि मम स्वामि सोइ कहि सिवँ नायउ माथ॥ ११६॥**

Do.: **puruṣa prasiddha prakāsa nidhi pragaṭa parāvara nātha,**
**raghukulamani mama svāmi soi kahi sivå̐ nāyau mātha.116.**

"He who is universally known as the Spirit, the fount of light, manifest in all forms and is the lord of all living beings (Jīva), Māyā (Divine Potency), as well as of matter, that Jewel of Raghus, Śrī Rāma, is my Master." So saying, Śiva bowed His head to Him. (116)

चौ०—निज भ्रम नहिं समुझहिं अग्यानी। प्रभु पर मोह धरहिं जड़ प्रानी॥
जथा गगन घन पटल निहारी। झाँपेउ भानु कहहिं कुबिचारी॥ १॥

Cau.: **nija bhrama nahi̐ samujhahi̐ agyānī, prabhu para moha dharahi̐ jaRa prānī.**
**jathā gagana ghana paṭala nihārī, jhå̐peu bhānu kahahi̐ kubicārī.1.**

"Fools do not perceive their own error; on the other hand, those stupid creatures attribute infatuation to the Lord, just as on seeing the sky covered with clouds, men of unsound judgment declare that the sun has been covered by the clouds. (1)

चितव जो लोचन अंगुलि लाएँ। प्रगट जुगल ससि तेहि के भाएँ॥
उमा राम बिषइक अस मोहा। नभ तम धूम धूरि जिमि सोहा॥ २॥

**citava jo locana aṁguli lāe̐, pragaṭa jugala sasi tehi ke bhāe̐.**
**umā rāma biṣaika asa mohā, nabha tama dhūma dhūri jimi sohā.2.**

"To him who sees with a finger stuck into his eyes the moon appears as doubled. Pārvatī, infatuation is attributed to Śrī Rāma in the same way as darkness, smoke or dust are ascribed to the sky. (2)

बिषय करन सुर जीव समेता। सकल एक तें एक सचेता॥
सब कर परम प्रकासक जोई। राम अनादि अवधपति सोई॥ ३॥

**biṣaya karana sura jīva sametā, sakala eka tě eka sacetā.**
**saba kara parama prakāsaka joī, rāma anādi avadhapati soī.3.**

"The objects of the senses, the senses and their presiding deities as well as the Jīva (embodied soul)—all these derive their illumination from the Jīva in the descending order. (That is to say, the objects are illumined by the senses, the senses are illumined by their presiding deities and the deities presiding over the senses are illumined by the conscious Self). The supreme illuminator of them all is the eternal Brahma, Śrī Rāma, King of Ayodhyā. (3)

जगत प्रकास्य प्रकासक रामू। मायाधीस ग्यान गुन धामू॥
जासु सत्यता तें जड़ माया। भास सत्य इव मोह सहाया॥ ४॥

**jagata prakāsya prakāsaka rāmū, māyādhīsa gyāna guna dhāmū.**
**jāsu satyatā tě jaRa māyā, bhāsa satya iva moha sahāyā.4.**

"The world of matter is the object of illumination, while Śrī Rāma is its illuminator. He

is the lord of Māyā and the abode of wisdom and virtues. It is due to His abiding reality that even unconscious Matter appears as real through ignorance. (4)

दो०—**रजत सीप महुँ भास जिमि जथा भानु कर बारि।**
**जदपि मृषा तिहुँ काल सोइ भ्रम न सकइ कोउ टारि॥ ११७॥**

Do.: **rajata sīpa mahů bhāsa jimi jathā bhānu kara bāri,**
**jadapi mṛṣā tihů kāla soi bhrama na sakai kou ṭāri.117.**

"Just as a sea-shell is mistaken for silver and a mirage for water, even though the appearance is false at all times (in the past, present and future), yet nobody can dispel this delusion. (117)

चौ०—**एहि बिधि जग हरि आश्रित रहई। जदपि असत्य देत दुख अहई॥**
**जौं सपनें सिर काटै कोई। बिनु जागें न दूरि दुख होई॥ १॥**

Cau.: **ehi bidhi jaga hari āśrita rahaī, jadapi asatya deta dukha ahaī.**
**jaů sapaně sira kāṭai koī, binu jāgě na dūri dukha hoī.1.**

"In a like manner is this world of matter superimposed on Hari. Though unreal, it gives us pain nonetheless, just as if a man's head is cut off in a dream, he is not rid of pain till he wakes up. (1)

**जासु कृपाँ अस भ्रम मिटि जाई। गिरिजा सोइ कृपाल रघुराई॥**
**आदि अंत कोउ जासु न पावा। मति अनुमानि निगम अस गावा॥ २॥**

**jāsu kṛpā̐ asa bhrama miṭi jāī, girijā soi kṛpāla raghurāī.**
**ādi aṁta kou jāsu na pāvā, mati anumāni nigama asa gāvā.2.**

"Pārvatī, He whose grace wipes out such delusion is none else than the benevolent Śrī Raghunātha. Nobody has been able to discover His beginning or end. Basing their conclusions on speculation the Vedas have described Him in the following words:— (2)

**बिनु पद चलइ सुनइ बिनु काना। कर बिनु करम करइ बिधि नाना॥**
**आनन रहित सकल रस भोगी। बिनु बानी बकता बड़ जोगी॥ ३॥**

**binu pada calai sunai binu kānā, kara binu karama karai bidhi nānā.**
**ānana rahita sakala rasa bhogī, binu bānī bakatā baRa jogī.3.**

"He walks without feet, hears without ears and performs actions of various kinds even without hands. He enjoys all tastes without a mouth (palate) and is a most erudite speaker even though devoid of tongue: (3)

**तन बिनु परस नयन बिनु देखा। ग्रहइ घ्रान बिनु बास असेषा॥**
**असि सब भाँति अलौकिक करनी। महिमा जासु जाइ नहिं बरनी॥ ४॥**

**tana binu parasa nayana binu dekhā, grahai ghrāna binu bāsa aseṣā.**
**asi saba bhā̐ti alaukika karanī, mahimā jāsu jāi nahi̐ baranī.4.**

"He touches without a body (the tactile sense), sees without eyes and catches all odours even without a nose (the olfactory sense). His ways are thus supernatural in every respect and His glory is beyond description. (4)

दो०—**जेहि इमि गावहिं बेद बुध जाहि धरहिं मुनि ध्यान।**
**सोइ दसरथ सुत भगत हित कोसलपति भगवान॥ ११८॥**

Do.: **jehi imi gāvahi̐ beda budha jāhi dharahi̐ muni dhyāna,**
**soi dasaratha suta bhagata hita kosalapati bhagavāna.118.**

"He who is thus extolled by the Vedas and men of wisdom and on whom the sages love to contemplate, is no other than the divine Śrī Rāma, son of Daśaratha, lord of Ayodhyā, the saviour of His devotees. (118)

चौ०—कासीं मरत जंतु अवलोकी। जासु नाम बल करउँ बिसोकी॥
सोइ प्रभु मोर चराचर स्वामी। रघुबर सब उर अंतरजामी॥ १॥

Cau.: **kāsī̐ marata jaṁtu avalokī, jāsu nāma bala karaů bisokī.**
**soi prabhu mora carācara svāmī, raghubara saba ura aṁtarajāmī.1.**

"When I behold any creature dying in the holy Kāśī (the modern Vārāṇasī), it is by the power of His Name that I rid it of all sorrow (i.e., liberate it). He is my Lord, Śrī Rāma, the sovereign of all creation, animate as well as inanimate, the Witness and Knower of all hearts. (1)

बिबसहुँ जासु नाम नर कहहीं। जनम अनेक रचित अघ दहहीं॥
सादर सुमिरन जे नर करहीं। भव बारिधि गोपद इव तरहीं॥ २॥

**bibasahů jāsu nāma nara kahahī̐, janama aneka racita agha dahahī̐.**
**sādara sumirana je nara karahī̐, bhava bāridhi gopada iva tarahī̐.2.**

"If men repeat His Name even in a helpless state, sins committed by them in a series of previous existences are burnt away; while those who devoutly remember Him are able to cross the ocean of mundane existence as if it were a mere hollow made by the hoof of a cow. (2)

राम सो परमातमा भवानी। तहँ भ्रम अति अबिहित तव बानी॥
अस संसय आनत उर माहीं। ग्यान बिराग सकल गुन जाहीं॥ ३॥

**rāma so paramātamā bhavānī, tahå bhrama ati abihita tava bānī.**
**asa saṁsaya ānata ura māhī̐, gyāna birāga sakala guna jāhī̐.3.**

"Śrī Rāma is no other than that supreme Spirit, O Pārvatī; your saying that 'He is seemingly subject to delusion' is wholly unwarranted. The moment a man harbours such a doubt in his mind, his wisdom, dispassion and all other virtues become extinct." (3)

सुनि सिव के भ्रम भंजन बचना। मिटि गै सब कुतरक कै रचना॥
भइ रघुपति पद प्रीति प्रतीती। दारुन असंभावना बीती॥ ४॥

**suni siva ke bhrama bhaṁjana bacanā, miṭi gai saba kutaraka kai racanā.**
**bhai raghupati pada prīti pratītī, dāruna asaṁbhāvanā bītī.4.**

When Pārvatī heard Śiva's illuminating words, the whole structure of her sophistry collapsed. Attachment and devotion to the feet of Śrī Raghunātha surged forth in her heart and her shocking incredulity disappeared. (4)

दो०—पुनि पुनि प्रभु पद कमल गहि जोरि पंकरुह पानि।
बोलीं गिरिजा बचन बर मनहुँ प्रेम रस सानि॥ ११९॥

Do.: **puni puni prabhu pada kamala gahi jori paṁkaruha pāni,**
**bolī̐ girijā bacana bara manahů prema rasa sāni.119.**

Clasping the lotus-feet of her lord again and again, and folding her lotus-like hands, Pārvatī spoke the following fine words, steeped, as it were, in the nectar of love: (119)

चौ०—ससि कर सम सुनि गिरा तुम्हारी। मिटा मोह सरदातप भारी॥
तुम्ह कृपाल सबु संसउ हरेऊ। राम स्वरूप जानि मोहि परेऊ॥ १॥

Cau.: **sasi kara sama suni girā tumhārī, miṭā moha saradātapa bhārī.**
**tumha kṛpāla sabu saṁsau hareū, rāma svarūpa jāni mohi pareū.1.**

"Now that I have listened to Your words, which were refreshing as moonbeams, my ignorance, like the scorching heat of the autumnal sun, has gone away. You have removed all my doubts, O gracious Lord, and the reality of Śrī Rāma has been revealed to me. (1)

नाथ कृपाँ अब गयउ बिषादा। सुखी भयउँ प्रभु चरन प्रसादा॥
अब मोहि आपनि किंकरि जानी। जदपि सहज जड़ नारि अयानी॥ २॥

**nātha kṛpā̐ aba gayau biṣādā, sukhī bhayau̐ prabhu carana prasādā.**
**aba mohi āpani kiṁkari jānī, jadapi sahaja jaRa nāri ayānī.2.**

"By Your grace, my lord, my gloom has been lifted and I feel happy now by the blessing of my lord's feet. Now, regarding me as Your slave, even though I am a woman, ignorant and senseless by nature, (2)

प्रथम जो मैं पूछा सोइ कहहू। जौं मो पर प्रसन्न प्रभु अहहू॥
राम ब्रह्म चिनमय अबिनासी। सर्ब रहित सब उर पुर बासी॥ ३॥

**prathama jo mai̐ pūchā soi kahahū, jau̐ mo para prasanna prabhu ahahū.**
**rāma brahma cinamaya abināsī, sarba rahita saba ura pura bāsī.3.**

"enlighten me on my former questions, if You are happy with me, my lord. Śrī Rāma, I now understand, is no other than the imperishable Brahma (God), who is consciousness itself and who, though bereft of all, yet dwells in the hearts of all. (3)

नाथ धरेउ नरतनु केहि हेतू। मोहि समुझाइ कहहु बृषकेतू॥
उमा बचन सुनि परम बिनीता। रामकथा पर प्रीति पुनीता॥ ४॥

**nātha dhareu naratanu kehi hetū, mohi samujhāi kahahu bṛṣaketū.**
**umā bacana suni parama binītā, rāmakathā para prīti punītā.4.**

"Why did He take the form of a human being? Explain this to me, My Lord." Hearing Pārvatī's most humble words and seeing Her crystalline love for the story of Śrī Rāma, (4)

दो०—**हियँ हरषे कामारि तब संकर सहज सुजान।**
**बहु बिधि उमहि प्रसंसि पुनि बोले कृपानिधान॥ १२० (क)॥**

Do.: **hiyā̐ haraṣe kāmāri taba saṁkara sahaja sujāna,**
**bahu bidhi umahi prasaṁsi puni bole kṛpānidhāna.120(A).**

The all-merciful and all-wise Śaṅkara, the Destroyer of Cupid, was glad at heart and extolling Pārvatī in so many ways said: (120-A)

[PAUSE 1 FOR A NINE-DAY RECITATION]

[PAUSE 4 FOR A THIRTY-DAY RECITATION]

सो०—सुनु सुभ कथा भवानि रामचरितमानस बिमल।
कहा भुसुंडि बखानि सुना बिहग नायक गरुड़॥ १२० (ख)॥

So.: **sunu subha kathā bhavāni rāmacaritamānasa bimala,**
**kahā bhusuṁḍi bakhāni sunā bihaga nāyaka garuRa.120(B).**

"Hear the blessed story of the holy **'Rāmacaritamānasa'**, which was narrated at length by sage Kākabhuśuṇḍi and heard by the king of birds, Garuḍa. (120-B)

सो संबाद उदार जेहि बिधि भा आगें कहब।
सुनहु राम अवतार चरित परम सुंदर अनघ॥ १२० (ग)॥

**so saṁbāda udāra jehi bidhi bhā āgẽ kahaba,**
**sunahu rāma avatāra carita parama suṁdara anagha.120(C).**

"I shall tell you later on how that great dialogue took place. First listen to the most charming and sanctifying story of Śrī Rāma's descent. (120-C)

हरि गुन नाम अपार कथा रूप अगनित अमित।
मैं निज मति अनुसार कहउँ उमा सादर सुनहु॥ १२० (घ)॥

**hari guna nāma apāra kathā rūpa aganita amita,**
**maĩ nija mati anusāra kahaũ umā sādara sunahu.120(D).**

"The virtues, names, stories and forms of Śrī Hari are all unlimited, innumerable and immeasurable. Yet I proceed to tell them according to the best of my intellectual comprehension—listen, Pārvatī, with reverence. (120-D)

चौ०—सुनु गिरिजा हरिचरित सुहाए। बिपुल बिसद निगमागम गाए॥
हरि अवतार हेतु जेहि होई। इदमित्थं कहि जाइ न सोई॥ १॥

Cau.: **sunu girijā haricarita suhāe, bipula bisada nigamāgama gāe.**
**hari avatāra hetu jehi hoī, idamitthaṁ kahi jāi na soī.1.**

"Listen, O Pārvatī: the Vedas and the Tantras have sung numerous charming and sinless exploits of Śrī Hari. The cause of Śrī Hari's descent cannot be precisely stated.(1)

राम अतर्क्य बुद्धि मन बानी। मत हमार अस सुनहि सयानी॥
तदपि संत मुनि बेद पुराना। जस कछु कहहिं स्वमति अनुमाना॥ २॥

**rāma atarkya buddhi mana bānī, mata hamāra asa sunahi sayānī.**
**tadapi saṁta muni beda purānā, jasa kachu kahahĩ svamati anumānā.2.**

तस मैं सुमुखि सुनावउँ तोही। समुझि परइ जस कारन मोही॥
जब जब होइ धरम कै हानी। बाढ़हिं असुर अधम अभिमानी॥ ३॥

**tasa maĩ sumukhi sunāvaũ tohī, samujhi parai jasa kārana mohī.**
**jaba jaba hoi dharama kai hānī, bāRhahĩ asura adhama abhimānī.3.**

"Listen, O wise lady: Śrī Rāma is beyond the grasp of intellect, mind or speech: such is my conviction. Yet, O charming lady, I tell you the reason as I understand it and even as the saints and sages, the Vedas and the Purāṇas have stated according to their intellectual comprehension. Whenever virtue declines and vile and haughty demons multiply, (2-3)

करहिं अनीति जाइ नहिं बरनी। सीदहिं बिप्र धेनु सुर धरनी॥
तब तब प्रभु धरि बिबिध सरीरा। हरहिं कृपानिधि सज्जन पीरा॥ ४॥

**karahiṁ anīti jāi nahiṁ baranī, sīdahiṁ bipra dhenu sura dharanī.**
**taba taba prabhu dhari bibidha sarīrā, harahiṁ kṛpānidhi sajjana pīrā.4.**

"and do evil that cannot be narrated, and whenever Brāhmaṇas, cows, gods and earth itself are in trouble, the gracious Lord assumes various (transcendent) forms and relieves the distress of the virtuous. (4)

दो०—**असुर मारि थापहिं सुरन्ह राखहिं निज श्रुति सेतु।**
**जग बिस्तारहिं बिसद जस राम जन्म कर हेतु॥ १२१॥**

Do.: **asura māri thāpahiṁ suranha rākhahiṁ nija śruti setu,**
**jaga bistārahiṁ bisada jasa rāma janma kara hetu.121.**

"Killing the demons, He reinstates the gods, preserves the bounds of propriety fixed by the Vedas, which represent His own breath, and spreads His immaculate glory throughout the world; this is the motive of Śrī Rāma's descent. (121)

चौ०—सोइ जस गाइ भगत भव तरहीं। कृपासिंधु जन हित तनु धरहीं॥
राम जनम के हेतु अनेका। परम बिचित्र एक तें एका॥ १॥

Cau.: **soi jasa gāi bhagata bhava tarahīṁ, kṛpāsiṁdhu jana hita tanu dharahīṁ.**
**rāma janama ke hetu anekā, parama bicitra eka tě ekā.1.**

"Singing this glory the devotees cross the ocean of mundane existence; it is for the sake of His devotees that the compassionate Lord bodies Himself forth. The motives of Śrī Rāma's birth are many, each one more amazing than the other. (1)

जनम एक दुइ कहउँ बखानी। सावधान सुनु सुमति भवानी॥
द्वारपाल हरि के प्रिय दोऊ। जय अरु बिजय जान सब कोऊ॥ २॥

**janama eka dui kahaů bakhānī, sāvadhāna sunu sumati bhavānī.**
**dvārapāla hari ke priya doū, jaya aru bijaya jāna saba koū.2.**

"I will refer to one or two such births in some detail; please listen attentively, O wise Bhavānī. Śrī Hari has two favourite gate-keepers, Jaya and Vijaya, who are known to everybody. (2)

बिप्र श्राप तें दूनउ भाई। तामस असुर देह तिन्ह पाई॥
कनककसिपु अरु हाटकलोचन। जगत बिदित सुरपति मद मोचन॥ ३॥

**bipra śrāpa tě dūnau bhāī, tāmasa asura deha tinha pāī.**
**kanakakasipu aru hāṭakalocana, jagata bidita surapati mada mocana.3.**

"Due to the curse of Brāhmaṇas (Sanaka and his three brothers) both these brothers were born in the accursed species of demons. One of them was known as Hiraṇyakaśipu and the other as Hiraṇyākṣa. They became known throughout the universe as the quellers of the pride of lndra (the chief of gods). (3)

बिजई समर बीर बिख्याता। धरि बराह बपु एक निपाता॥
होइ नरहरि दूसर पुनि मारा। जन प्रहलाद सुजस बिस्तारा॥ ४॥

**bijaī samara bīra bikhyātā, dhari barāha bapu eka nipātā.**
**hoi narahari dūsara puni mārā, jana prahalāda sujasa bistārā.4.**

"Both of them were celebrated heroes, who came out victorious in battle. The Lord assumed the form of a Boar in order to kill one of the two brothers (viz., Hiraṇyākṣa); while bodying Himself forth as a Man-Lion, He killed the other (Hiraṇyakaśipu) and spread the fair renown of His devotee, Prahlāda (Hiraṇyakaśipu's son). (4)

दो०—भए निसाचर जाइ तेइ महाबीर बलवान।
कुंभकरन रावन सुभट सुर बिजई जग जान॥ १२२॥

**Do.: bhae nisācara jāi tei mahābīra balavāna,**
**kuṁbhakarana rāvana subhaṭa sura bijaī jaga jāna.122.**

"It is these two brothers that were born again as the powerful and most valiant Rākṣasas—Rāvaṇa and Kumbhakarṇa, who were great warriors and, as all the world knows, conquered even gods. (122)

चौ०—मुकुत न भए हते भगवाना। तीनि जनम द्विज बचन प्रवाना॥
एक बार तिन्ह के हित लागी। धरेउ सरीर भगत अनुरागी॥ १॥

**Cau.: mukuta na bhae hate bhagavānā, tīni janama dvija bacana pravānā.**
**eka bāra tinha ke hita lāgī, dhareu sarīra bhagata anurāgī.1.**

"Even though slain by the Lord, the two brothers (Hiraṇyākṣa and Hiraṇyakaśipu) did not attain liberation, for the Brāhmaṇas had doomed them to three births. It was on their account that the Lord, a lover of the devotees, bodied Himself forth on one occasion. (1)

कस्यप अदिति तहाँ पितु माता। दसरथ कौसल्या बिख्याता॥
एक कलप एहि बिधि अवतारा। चरित पवित्र किए संसारा॥ २॥

**kasyapa aditi tahā̐ pitu mātā, dasaratha kausalyā bikhyātā.**
**eka kalapa ehi bidhi avatārā, carita pavitra kie saṁsārā.2.**

"In that birth Kaśyapa and Aditi were His parents, who were known by the names of Daśaratha and Kauśalyā, respectively. This was how in one Kalpa (round of creation) the Lord incarnated in human form and performed purifying deeds on earth. (2)

एक कलप सुर देखि दुखारे। समर जलंधर सन सब हारे॥
संभु कीन्ह संग्राम अपारा। दनुज महाबल मरइ न मारा॥ ३॥

**eka kalapa sura dekhi dukhāre, samara jalaṁdhara sana saba hāre.**
**saṁbhu kīnha saṁgrāma apārā, danuja mahābala marai na mārā.3.**

"In another Kalpa all the gods were worsted in their conflict with the demon Jalandhara. Seeing their distress Śiva waged war against him, which knew no end; but the demon, who possessed great might, could not be killed in spite of His best efforts. (3)

परम सती असुराधिप नारी। तेहिं बल ताहि न जितहिं पुरारी॥ ४॥

**parama satī asurādhipa nārī, tehi̐ bala tāhi na jitahi̐ purārī.4.**

"The wife of the demon chief was a most virtuous lady. Armed by the strength of her chastity, the demon could not be conquered even by Śiva, the vanquisher of Tripura. (4)

दो०—छल करि टारेउ तासु ब्रत प्रभु सुर कारज कीन्ह।
जब तेहिं जानेउ मरम तब श्राप कोप करि दीन्ह॥ १२३॥

Do.: **chala kari ṭāreu tāsu brata prabhu sura kāraja kīnha,**
**jaba tehiṁ jāneu marama taba śrāpa kopa kari dīnha.123.**

"By a stratagem the Lord broke her vow of chastity and accomplished the task of the gods. When the lady discovered the deceit, she cursed Him in her wrath. (123)

चौ०—तासु श्राप हरि दीन्ह प्रमाना। कौतुकनिधि कृपाल भगवाना॥
तहाँ जलंधर रावन भयऊ। रन हति राम परम पद दयऊ॥ १॥

Cau.: **tāsu śrāpa hari dīnha pramānā, kautukanidhi kṛpāla bhagavānā.**
**tahā̐ jalaṁdhara rāvana bhayaū, rana hati rāma parama pada dayaū.1.**

"The sportive and gracious Lord accepted her curse. It was this Jalandhara who was reborn as Rāvaṇa in this latter Kalpa. Killing him in battle, Śrī Rāma conferred on him the supreme state (final beatitude). (1)

एक जनम कर कारन एहा। जेहि लगि राम धरी नरदेहा॥
प्रति अवतार कथा प्रभु केरी। सुनु मुनि बरनी कबिन्ह घनेरी॥ २॥

**eka janama kara kārana ehā, jehi lagi rāma dharī naradehā.**
**prati avatāra kathā prabhu kerī, sunu muni baranī kabinha ghanerī.2.**

"This was the reason why Śrī Rāma assumed a human form in one particular birth. Listen, O Bharadvāja, the story of each birth of the Lord has been sung by poets in diverse ways. (2)

नारद श्राप दीन्ह एक बारा। कलप एक तेहि लगि अवतारा॥
गिरिजा चकित भईं सुनि बानी। नारद बिष्नुभगत पुनि ग्यानी॥ ३॥

**nārada śrāpa dīnha eka bārā, kalapa eka tehi lagi avatārā.**
**girijā cakita bhaī̐ suni bānī, nārada biṣnubhagata puni gyānī.3.**

"On one occasion Nārada cursed the Lord; this served as the cause of His birth in one particular Kalpa." Pārvatī was amazed to hear these words and said, "Nārada is a votary of God Viṣṇu and an enlightened soul too;— (3)

कारन कवन श्राप मुनि दीन्हा। का अपराध रमापति कीन्हा॥
यह प्रसंग मोहि कहहु पुरारी। मुनि मन मोह आचरज भारी॥ ४॥

**kārana kavana śrāpa muni dīnhā, kā aparādha ramāpati kīnhā.**
**yaha prasaṁga mohi kahahu purārī, muni mana moha ācaraja bhārī.4.**

"Wherefore did the sage pronounce a curse? What offence had Lakṣmī's lord (Bhagavān Nārāyaṇa) committed against him? Tell me the whole story, O Slayer of the demon Tripura. It is very strange that the sage should have fallen a prey to delusion." (4)

दो०—**बोले बिहसि महेस तब ग्यानी मूढ़ न कोइ।**
**जेहि जस रघुपति करहिं जब सो तस तेहि छन होइ॥ १२४ ( क )॥**

Do.: **bole bihasi mahesa taba gyānī mūRha na koi,**
**jehi jasa raghupati karahiṁ jaba so tasa tehi chana hoi.124(A).**

The great Lord Śiva then replied with a smile, "There is no one enlightened or deluded. Man instantly becomes what Śrī Raghunātha wills him to be at a particular moment." (124A)

सो०—**कहउँ राम गुन गाथ भरद्वाज सादर सुनहु।**
**भव भंजन रघुनाथ भजु तुलसी तजि मान मद॥ १२४ ( ख )॥**

So.: **kahaů rāma guna gātha bharadvāja sādara sunahu,**
**bhava bhaṁjana raghunātha bhaju tulasī taji māna mada.124(B).**

Said Yājñavalkya, "I am going to recount the virtues of Śrī Rāma, O Bharadvāja; listen with a devout mind." Renouncing pride and intoxication, says Tulasīdāsa, adore Śrī Rāma, who puts an end to metempsychosis (birth and rebirth). (124B)

चौ०—हिमगिरि गुहा एक अति पावनि। बह समीप सुरसरी सुहावनि॥
आश्रम परम पुनीत सुहावा। देखि देवरिषि मन अति भावा॥ १॥

Cau.: **himagiri guhā eka ati pāvani, baha samīpa surasarī suhāvani.**
**āśrama parama punīta suhāvā, dekhi devariṣi mana ati bhāvā.1.**

In the Himālaya mountains there was a most sacred cave; the beautiful heavenly stream Gaṅgā flowed nearby. The sight of this most holy and charming hermitage highly attracted the mind of the celestial sage Nārada. (1)

निरखि सैल सरि बिपिन बिभागा। भयउ रमापति पद अनुरागा॥
सुमिरत हरिहि श्राप गति बाधी। सहज बिमल मन लागि समाधी॥ २॥

**nirakhi saila sari bipina bibhāgā, bhayau ramāpati pada anurāgā.**
**sumirata harihi śrāpa gati bādhī, sahaja bimala mana lāgi samādhī.2.**

Seeing the mountain, the river and the forest glades, his heart developed love for the feet of Lakṣmī's lord. The remembrance of Śrī Hari broke the spell of the curse* (pronounced by Dakṣa, which did not allow him to stay at one place for more than an hour); and his mind, which was naturally pure, got into a trance. (2)

मुनि गति देखि सुरेस डेराना। कामहि बोलि कीन्ह सनमाना॥
सहित सहाय जाहु मम हेतू। चलेउ हरषि हियँ जलचरकेतू॥ ३॥

**muni gati dekhi suresa ḍerānā, kāmahi boli kīnha sanamānā.**
**sahita sahāya jāhu mama hetū, caleu haraṣi hiyå̃ jalacaraketū.3.**

Seeing the sage's condition, Indra (the chief of gods) became apprehensive. Summoning Kāmadeva, the god of love, he received him with great honour and said, "For my sake go with your associates (to upset the trance of Nārada)!" The god of love (who has a fish emblazoned on his standard) set out, gladdened at heart. (3)

सुनासीर मन महुँ असि त्रासा। चहत देवरिषि मम पुर बासा॥
जे कामी लोलुप जग माहीं। कुटिल काक इव सबहि डेराहीं॥ ४॥

**sunāsīra mana mahů asi trāsā, cahata devariṣi mama pura bāsā.**
**je kāmī lolupa jaga māhī̃, kuṭila kāka iva sabahi ḍerāhī̃.4.**

Indra apprehended that the celestial sage sought to occupy his abode. Those who are lustful and greedy are scared of everyone like the evil-minded crow. (4)

दो०—सूख हाड़ लै भाग सठ स्वान निरखि मृगराज।
छीनि लेइ जनि जान जड़ तिमि सुरपतिहि न लाज॥ १२५॥

Do.: **sūkha hāRa lai bhāga saṭha svāna nirakhi mṛgarāja,**
**chīni lei jani jāna jaRa timi surapatihi na lāja.125.**

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* For the cause of the curse see Caupāī 1 following Dohā 78 (Page no. 108).

Just as a foolish dog, on seeing a lion, the king of beasts, should run away with a dry bone, fearing in his crass ignorance lest the lion should rob him of it, Indra too in his shamelessness thought as above. (125)

चौ०—तेहि आश्रमहिं मदन जब गयऊ। निज मायाँ बसंत निरमयऊ॥
कुसुमित बिबिध बिटप बहुरंगा। कूजहिं कोकिल गुंजहिं भृंगा॥ १॥

Cau.: **tehi āśramahi̐ madana jaba gayaū, nija māyā̐ basaṁta niramayaū.**
**kusumita bibidha biṭapa bahuraṁgā, kūjahi̐ kokila guṁjahi̐ bhṛṁgā.1.**

When Kāmadeva, the god of love, reached that hermitage, he created a semblance of the vernal season by his illusory power. Many-coloured blossoms appeared on the trees of different kinds; cuckoos sang and bees hummed. (1)

चली सुहावनि त्रिबिध बयारी। काम कृसानु बढ़ावनिहारी॥
रंभादिक सुरनारि नबीना। सकल असमसर कला प्रबीना॥ २॥

**calī suhāvani tribidha bayārī, kāma kṛsānu baRhāvanihārī.**
**raṁbhādika suranāri nabīnā, sakala asamasara kalā prabīnā.2.**

Delightful breezes, cool, soft and fragrant, blew, fanning the flame of passion. Rambhā and other heavenly damsels, who looked ever young and were all past masters in amorous sports, (2)

करहिं गान बहु तान तरंगा। बहुबिधि क्रीड़हिं पानि पतंगा॥
देखि सहाय मदन हरषाना। कीन्हेसि पुनि प्रपंच बिधि नाना॥ ३॥

**karahi̐ gāna bahu tāna taraṁgā, bahubidhi krīRahi̐ pāni pataṁgā.**
**dekhi sahāya madana harasānā, kīnhesi puni prapaṁca bidhi nānā.3.**

sang in undulating tones of various kinds and sported in many ways, ball in hand. Kāmadeva, god of love, was delighted to see his associates there and employed a variety of cunning stratagems. (3)

काम कला कछु मुनिहि न ब्यापी। निज भयँ डरेउ मनोभव पापी॥
सीम कि चाँपि सकइ कोउ तासू। बड़ रखवार रमापति जासू॥ ४॥

**kāma kalā kachu munihi na byāpī, nija bhayā̐ ḍareu manobhava pāpī.**
**sīma ki cā̐pi sakai kou tāsū, baRa rakhavāra ramāpati jāsū.4.**

But his amorous plays had no effect on the sage. Guilty Cupid was now apprehensive of his own destruction. Can anyone dare to trespass the bounds of him who has the Lord of Lakṣmī as his great protector. (4)

दो०—**सहित सहाय सभीत अति मानि हारि मन मैन।**
**गहेसि जाइ मुनि चरन तब कहि सुठि आरत बैन॥ १२६॥**

Do.: **sahita sahāya sabhīta ati māni hāri mana maina,**
**gahesi jāi muni carana taba kahi suṭhi ārata baina.126.**

In dire dismay, Kāmadeva, the god of love, with his accomplices acknowledged his defeat and clasped the sage's feet, addressing him in accents of deep humility. (126)

चौ०—भयउ न नारद मन कछु रोषा। कहि प्रिय बचन काम परितोषा॥
नाइ चरन सिरु आयसु पाई। गयउ मदन तब सहित सहाई॥ १॥

Cau.: **bhayau na nārada mana kachu roṣā, kahi priya bacana kāma paritoṣā.**
**nāi carana siru āyasu pāī, gayau madana taba sahita sahāī.1.**

There was no anger in Nārada's mind; he reassured Kāmadeva, the god of love, by addressing him in endearing terms. Then, bowing his head at the sage's feet and obtaining his leave, Love retired with his accomplices. (1)

मुनि सुसीलता आपनि करनी। सुरपति सभाँ जाइ सब बरनी॥
सुनि सब कें मन अचरजु आवा। मुनिहि प्रसंसि हरिहि सिरु नावा॥ २॥

**muni susīlatā āpani karanī, surapati sabhā̃ jāi saba baranī.**
**suni saba kẽ mana acaraju āvā, munihi prasaṁsi harihi siru nāvā.2.**

Reaching the court of Indra (the chief of gods), Kāmadeva related his own doings, on the one hand, and the sage's forgiveness, on the other. Hearing the tale all were surprised; they extolled the sage and bowed their head to Śrī Hari. (2)

तब नारद गवने सिव पाहीं। जिता काम अहमिति मन माहीं॥
मार चरित संकरहि सुनाए। अतिप्रिय जानि महेस सिखाए॥ ३॥

**taba nārada gavane siva pāhī̃, jitā kāma ahamiti mana māhī̃.**
**māra carita saṁkarahi sunāe, atipriya jāni mahesa sikhāe.3.**

Then Nārada called on Śiva; he was proud of his victory over Love and told Him all Love's doings. Knowing him to be immensely dear to Him, the great Lord Śiva exhorted him saying, (3)

बार बार बिनवउँ मुनि तोही। जिमि यह कथा सुनायहु मोही॥
तिमि जनि हरिहि सुनावहु कबहूँ। चलेहुँ प्रसंग दुराएहु तबहूँ॥ ४॥

**bāra bāra binavaů muni tohī, jimi yaha kathā sunāyahu mohī.**
**timi jani harihi sunāvahu kabahū̃, calehů prasaṁga durāehu tabahū̃.4.**

"O sage, I pray to you again and again: never relate this story to Śrī Hari as you have related it to me. Even if the topic ever comes up before Him, please hush it up." (4)

दो०—**संभु दीन्ह उपदेस हित नहिं नारदहि सोहान।**
**भरद्वाज कौतुक सुनहु हरि इच्छा बलवान॥ १२७॥**

Do.: **saṁbhu dīnha upadesa hita nahi̐ nāradahi sohāna,**
**bharadvāja kautuka sunahu hari icchā balavāna.127.**

Wholesome was the advice given by Śiva; but it was not to the liking of Nārada. Bharadvāja, now hear the intriguing thing that happened. The will of Hari prevails. (127)

चौ०—राम कीन्ह चाहहिं सोइ होई। करै अन्यथा अस नहिं कोई॥
संभु बचन मुनि मन नहिं भाए। तब बिरंचि के लोक सिधाए॥ १॥

Cau.: **rāma kīnha cāhahi̐ soi hoī, karai anyathā asa nahi̐ koī.**
**saṁbhu bacana muni mana nahi̐ bhāe, taba biraṁci ke loka sidhāe.1.**

The will of Śrī Rāma alone is paramount; there is no one who can alter it. Śiva's advice fell flat on the sage. From there he left for the abode of Brahmā (the Creator). (1)

एक बार करतल बर बीना। गावत हरि गुन गान प्रबीना॥
छीरसिंधु गवने मुनिनाथा। जहँ बस श्रीनिवास श्रुतिमाथा॥ २॥

**eka bāra karatala bara bīnā, gāvata hari guna gāna prabīnā.**
**chīrasiṁdhu gavane munināthā, jahȧ̃ basa śrīnivāsa śrutimāthā.2.**

Singing the glories of Śrī Hari, to the accompaniment of the excellent lute he had in his hand, the lord of sages, Nārada, who was skilled in music, once repaired to the ocean of milk where dwells the Lord of Lakṣmī, Bhagavān Nārāyaṇa, who is Vedānta personified (the crown of all Vedas). (2)

हरषि मिले उठि रमानिकेता। बैठे आसन रिषिहि समेता॥
बोले बिहसि चराचर राया। बहुते दिनन कीन्हि मुनि दाया॥ ३॥

**haraṣi mile uṭhi ramāniketā, baiṭhe āsana riṣihi sametā.**
**bole bihasi carācara rāyā, bahute dinana kīnhi muni dāyā.3.**

The Abode of Ramā (Lakṣmī) Lord Nārāyaṇa rose to meet him in great joy and shared His seat with the sage. The Lord of the entire creation, animate as well as inanimate, said with a smile, "It is after a long time that you have shown Me this favour, Reverend Sir." (3)

काम चरित नारद सब भाषे। जद्यपि प्रथम बरजि सिवँ राखे॥
अति प्रचंड रघुपति कै माया। जेहि न मोह अस को जग जाया॥ ४॥

**kāma carita nārada saba bhāṣe, jadyapi prathama baraji sivȧ̃ rākhe.**
**ati pracaṁḍa raghupati kai māyā, jehi na moha asa ko jaga jāyā.4.**

Nārada told Him all the doings of Love, even though Śiva had beforehand forbidden him from doing so. Most formidable is the Māyā (deluding potency) of Śrī Raghunātha. No one has ever been born in this world, who is beyond its charm. (4)

दो०—**रूख बदन करि बचन मृदु बोले श्रीभगवान।**
**तुम्हरे सुमिरन तें मिटहिं मोह मार मद मान॥ १२८॥**

Do.: **rūkha badana kari bacana mṛdu bole śrībhagavāna,**
**tumhare sumirana tĕ̃ miṭahĭ̃ moha māra mada māna.128.**

With an impassive look, yet in coaxing accents, said the Lord, "By your very remembrance one's self-delusion, lust, arrogance and pride disappear." (128)

चौ०—सुनु मुनि मोह होइ मन ताकें। ग्यान बिराग हृदय नहिं जाकें॥
ब्रह्मचरज ब्रत रत मतिधीरा। तुम्हहि कि करइ मनोभव पीरा॥ १॥

Cau.: **sunu muni moha hoi mana tākĕ̃, gyāna birāga hṛdaya nahĭ̃ jākĕ̃.**
**brahmacaraja brata rata matidhīrā, tumhahi ki karai manobhava pīrā.1.**

"Listen, O sage! the mind of him alone is susceptible to delusion whose heart is devoid of wisdom and dispassion. You are steadfast in your vow of celibacy and resolute of mind; how can you be ever smitten with pangs of Love." (1)

नारद कहेउ सहित अभिमाना। कृपा तुम्हारि सकल भगवाना॥
करुनानिधि मन दीख बिचारी। उर अंकुरेउ गरब तरु भारी॥ २॥

**nārada kaheu sahita abhimānā, kṛpā tumhāri sakala bhagavānā.**
**karunānidhi mana dīkha bicārī, ura aṁkureu garaba taru bhārī.2.**

Nārada replied with a feeling of pride, "Lord it is all due to Your grace." The compassionate Lord pondered and saw that the seed of a huge tree of pride had sprouted in his heart. (2)

बेगि सो मैं डारिहउँ उखारी। पन हमार सेवक हितकारी॥
मुनि कर हित मम कौतुक होई। अवसि उपाय करबि मैं सोई॥ ३॥

**begi so mai̐ ḍārihaū̐ ukhārī, pana hamāra sevaka hitakārī.**
**muni kara hita mama kautuka hoī, avasi upāya karabi mai̐ soī.3.**

"I shall soon tear it up by roots; for it is My vow to serve the best interest of My servants (followers). I must contrive some plan which may do good to the sage and serve as a pastime for Me." (3)

तब नारद हरि पद सिर नाई। चले हृदयँ अहमिति अधिकाई॥
श्रीपति निज माया तब प्रेरी। सुनहु कठिन करनी तेहि केरी॥ ४॥

**taba nārada hari pada sira nāī, cale hṛdayå̐ ahamiti adhikāī.**
**śrīpati nija māyā taba prerī, sunahu kaṭhina karanī tehi kerī.4.**

Then, bowing his head at the feet of Śrī Hari, Nārada departed. The pride in his heart had swelled. The Lord of Lakṣmī (the goddess of prosperity) Lord Viṣṇu then set His Māyā into operation. Now hear of her relentless doings: (4)

दो०—**बिरचेउ मग महुँ नगर तेहिं सत जोजन बिस्तार।**
**श्रीनिवासपुर तें अधिक रचना बिबिध प्रकार॥ १२९॥**

Do.: **biraceu maga mahů̐ nagara tehi̐ sata jojana bistāra,**
**śrīnivāsapura tē̐ adhika racanā bibidha prakāra.129.**

The Lord's Māyā (deluding potency) created on the way a city with an area of eight hundred square miles. The manifold architectural beauties of that city excelled even those of Viṣṇu's own capital (Vaikuṇṭha). (129)

चौ०—बसहिं नगर सुंदर नर नारी। जनु बहु मनसिज रति तनुधारी॥
तेहिं पुर बसइ सीलनिधि राजा। अगनित हय गय सेन समाजा॥ १॥

Cau.: **basahi̐ nagara suṁdara nara nārī, janu bahu manasija rati tanudhārī.**
**tehi̐ pura basai sīlanidhi rājā, aganita haya gaya sena samājā.1.**

It was inhabited by graceful men and women, whom you would take to be so many incarnations of the god of love and his wife Rati. A king, Śīlanidhi by name, ruled over that city; he owned innumerable horses, elephants and troops of army. (1)

सत सुरेस सम बिभव बिलासा। रूप तेज बल नीति निवासा॥
बिस्वमोहनी तासु कुमारी। श्री बिमोह जिसु रूपु निहारी॥ २॥

**sata suresa sama bibhava bilāsā, rūpa teja bala nīti nivāsā.**
**bisvamohanī tāsu kumārī, śrī bimoha jisu rūpu nihārī.2.**

He possessed the grandeur and luxury of a hundred Indras, and was a repository of grace, splendour, might and wisdom. He had a daughter, Viśvamohinī by name, whose beauty enraptured even Lakṣmī. (2)

सोइ हरिमाया सब गुन खानी। सोभा तासु कि जाइ बखानी॥
करइ स्वयंबर सो नृपबाला। आए तहँ अगनित महिपाला॥ ३॥

**soi harimāyā saba guna khānī, sobhā tāsu ki jāi bakhānī.**
**karai svayaṁbara so nṛpabālā, āe tahå̐ aganita mahipālā.3.**

She was no other than the fountainhead of all virtues, Śrī Hari's own Māyā (enrapturing potency); who can describe her charm? The princess was going to marry by self-selection of the bridegroom (स्वयंवर); hence innumerable kings arrived there as suitors. (3)

मुनि कौतुकी नगर तेहिं गयऊ। पुरबासिन्ह सब पूछत भयऊ॥
सुनि सब चरित भूपगृहँ आए। करि पूजा नृप मुनि बैठाए॥ ४॥

**muni kautukī nagara tehi̐ gayaū, purabāsinha saba pūchata bhayaū.**
**suni saba carita bhūpagṛha̐ āe, kari pūjā nṛpa muni baiṭhāe.4.**

The sportive sage Nārada entered the city and inquired everything from the people. Hearing all that had been going on there, he wended his way to the king's palace. The king paid him homage and gave him an honourable seat. (4)

दो०—आनि देखाई नारदहि भूपति राजकुमारि।
कहहु नाथ गुन दोष सब एहि के हृदयँ बिचारि॥ १३०॥

**Do.: āni dekhāī nāradahi bhūpati rājakumāri,**
**kahahu nātha guna doṣa saba ehi ke hṛdaya̐ bicāri.130.**

The king brought and showed the princess to Nārada and said, "Reverend Sir! Tell me after careful thought all that is good or bad about her." (130)

चौ०—देखि रूप मुनि बिरति बिसारी। बड़ी बार लगि रहे निहारी॥
लच्छन तासु बिलोकि भुलाने। हृदयँ हरष नहिं प्रगट बखाने॥ १॥

**Cau.: dekhi rūpa muni birati bisārī, baRī bāra lagi rahe nihārī.**
**lacchana tāsu biloki bhūlāne, hṛdaya̐ haraṣa nahi̐ pragaṭa bakhāne.1.**

Seeing her beauty the sage forgot all about his dispassion and remained gazing on her for a long time. When he read the auspicious marks on her body, he was lost in reverie. He was gladdened at heart, but he did not openly mention her superb characteristics. (1)

जो एहि बरइ अमर सोइ होई। समरभूमि तेहि जीत न कोई॥
सेवहिं सकल चराचर ताही। बरइ सीलनिधि कन्या जाही॥ २॥

**jo ehi barai amara soi hoī, samarabhūmi tehi jīta na koī.**
**sevahi̐ sakala carācara tāhī, barai sīlanidhi kanyā jāhī.2.**

'He who weds this girl," he said to himself, "shall become immortal; and no one shall be able to conquer him in battle. He whom Śīlanidhī's daughter selects for her lord shall be adored by the entire creation, both animate and inanimate.' (2)

लच्छन सब बिचारि उर राखे। कछुक बनाइ भूप सन भाषे॥
सुता सुलच्छन कहि नृप पाहीं। नारद चले सोच मन माहीं॥ ३॥

**lacchana saba bicāri ura rākhe, kachuka banāi bhūpa sana bhāṣe.**
**sutā sulacchana kahi nṛpa pāhi̐, nārada cale soca mana māhi̐.3.**

Having read these characteristics, the sage kept them to himself and mentioned a few concocted ones to the king. Telling the king that his daughter was of good promise, Nārada left. He thought within himself: (3)

करौं जाइ सोइ जतन बिचारी। जेहि प्रकार मोहि बरै कुमारी॥
जप तप कछु न होइ तेहि काला। हे बिधि मिलइ कवन बिधि बाला॥ ४॥

**karaů jāi soi jatana bicārī, jehi prakāra mohi barai kumārī.**
**japa tapa kachu na hoi tehi kālā, he bidhi milai kavana bidhi bālā.4.**

'Let me devise and try some means whereby the princess may choose me for her husband.' He thought that Japa (muttering of sacred formulas) or penance (तप) would not avail at this time. 'Good God, how am I to get the girl?' he said to himself. (4)

दो०—एहि अवसर चाहिअ परम सोभा रूप बिसाल।
जो बिलोकि रीझै कुअँरि तब मेलै जयमाल॥ १३१॥

Do.: **ehi avasara cāhia parama sobhā rūpa bisāla,**
**jo biloki rījhai kuǎri taba melai jayamāla.131.**

'What is needed on this occasion is great personal charm and surpassing beauty, whereby the princess may be enamoured of me and place the wreath of victory round my neck,' he continued. (131)

चौ०—हरि सन मागौं सुंदरताई। होइहि जात गहरु अति भाई॥
मोरें हित हरि सम नहिं कोऊ। एहि अवसर सहाय सोइ होऊ॥ १॥

Cau.: **hari sana māgaů sumdaratāī, hoihi jāta gaharu ati bhāī.**
**morě hita hari sama nahî koū, ehi avasara sahāya soi hoū.1.**

'Let me ask Śrī Hari for a gift of beauty. But, alas! much time will be lost in going to Him. Yet I have no such well-wisher as Śrī Hari; let Him, therefore, come to my rescue at this juncture.' (1)

बहुबिधि बिनय कीन्हि तेहि काला। प्रगटेउ प्रभु कौतुकी कृपाला॥
प्रभु बिलोकि मुनि नयन जुड़ाने। होइहि काजु हिएँ हरषाने॥ २॥

**bahubidhi binaya kīnhi tehi kālā, pragaṭeu prabhu kautukī kṛpālā.**
**prabhu biloki muni nayana juRāne, hoihi kāju hiě haraṣāne.2.**

Then Nārada prayed in manifold ways and Lo! the sportive and merciful Lord appeared before him. The sight was soothing to the sage's eyes. He was glad at heart and felt assured that his object would now be accomplished. (2)

अति आरति कहि कथा सुनाई। करहु कृपा करि होहु सहाई॥
आपन रूप देहु प्रभु मोही। आन भाँति नहिं पावौं ओही॥ ३॥

**ati ārati kahi kathā sunāī, karahu kṛpā kari hohu sahāī.**
**āpana rūpa dehu prabhu mohī, āna bhǎti nahî pāvaů ohī.3.**

In great humility he told the Lord all that had happened, and said, "Be gracious to me and be good enough to help me. Lord, bestow on me Your own beauty; in no other way can I make her my own. (3)

जेहि बिधि नाथ होइ हित मोरा। करहु सो बेगि दास मैं तोरा॥
निज माया बल देखि बिसाला। हियँ हँसि बोले दीनदयाला॥ ४॥

**jehi bidhi nātha hoi hita morā, karahu so begi dāsa maî torā.**
**nija māyā bala dekhi bisālā, hiyǎ hǎsi bole dīnadayālā.4.**

"Speedily do that which may serve my best interests; I am Your own servant, my lord." Seeing the mighty power of His Māyā, the Lord, who is compassionate to the oppressed, smiled to Himself and said, (4)

दो०—जेहि बिधि होइहि परम हित नारद सुनहु तुम्हार।
सोइ हम करब न आन कछु बचन न मृषा हमार॥ १३२॥

Do.: **jehi bidhi hoihi parama hita nārada sunahu tumhāra,**
**soi hama karaba na āna kachu bacana na mṛṣā hamāra.132.**

"Nārada, listen to me; I shall do that alone which is good for you, and nothing else. My words can never be untrue. (132)

चौ०—कुपथ माग रुज ब्याकुल रोगी। बैद न देइ सुनहु मुनि जोगी॥
एहि बिधि हित तुम्हार मैं ठयऊ। कहि अस अंतरहित प्रभु भयऊ॥ १॥

Cau.: **kupatha māga ruja byākula rogī, baida na dei sunahu muni jogī.**
**ehi bidhi hita tumhāra maiṁ ṭhayaū, kahi asa aṁtarahita prabhu bhayaū.1.**

"Listen, O meditative sage! if a patient distracted by his malady asks for something which is harmful to him, the physician would not give it. In a like manner I have resolved on doing what is good for you." So saying, the Lord disappeared. (1)

माया बिबस भए मुनि मूढ़ा। समुझी नहिं हरि गिरा निगूढ़ा॥
गवने तुरत तहाँ रिषिराई। जहाँ स्वयंबर भूमि बनाई॥ २॥

**māyā bibasa bhae muni mūRhā, samujhī nahiṁ hari girā nigūRhā.**
**gavane turata tahā̐ riṣirāī, jahā̐ svayaṁbara bhūmi banāī.2.**

Under the spell of His Māyā the sage was so mystified that he could not understand even such unambiguous words of Śrī Hari. The chief of seers hastened to the spot where the arena for the self-choice of bridegroom (Svayaṁbara) had been set up. (2)

निज निज आसन बैठे राजा। बहु बनाव करि सहित समाजा॥
मुनि मन हरष रूप अति मोरें। मोहि तजि आनहि बरिहि न भोरें॥ ३॥

**nija nija āsana baiṭhe rājā, bahu banāva kari sahita samājā.**
**muni mana haraṣa rūpa ati morẽ, mohi taji ānahi barihi na bhorẽ.3.**

Richly adorned, the royal suitors had occupied their respective seats, each with his retinue. The sage was glad at heart; for he thought within himself, "My beauty is so surpassing that the princess will never commit the error of choosing for her husband anyone other than me." (3)

मुनि हित कारन कृपानिधाना। दीन्ह कुरूप न जाइ बखाना॥
सो चरित्र लखि काहुँ न पावा। नारद जानि सबहिं सिर नावा॥ ४॥

**muni hita kārana kṛpānidhānā, dīnha kurūpa na jāi bakhānā.**
**so caritra lakhi kāhũ na pāvā, nārada jāni sabahiṁ sira nāvā.4.**

In the sage's own interest the gracious Lord had made him hideous beyond description. But no one could mark the change that had taken place in him; everyone took him to be Nārada and honoured him as such. (4)

दो०—रहे तहाँ दुइ रुद्र गन ते जानहिं सब भेउ।
बिप्रबेष देखत फिरहिं परम कौतुकी तेउ॥ १३३॥

Do.: **rahe tahā̐ dui rudra gana te jānahi̐ saba bheu,**
**biprabeṣa dekhata phirahi̐ parama kautukī teu.133.**

Two of Śiva's attendants too happened to be there. They knew the whole secret and disguised as Brāhmaṇas went about enjoying the fun. (133)

चौ०—जेहिं समाज बैठे मुनि जाई। हृदयँ रूप अहमिति अधिकाई॥
तहँ बैठे महेस गन दोऊ। बिप्रबेष गति लखइ न कोऊ॥ १॥

Cau.: **jehi̐ samāja baiṭhe muni jāī, hṛdayā̐ rūpa ahamiti adhikāī.**
**tahā̐ baiṭhe mahesa gana doū, biprabeṣa gati lakhai na koū.1.**

In the row where sat Nārada, exceedingly proud of his beauty, the two attendants of Śiva too seated themselves. Being disguised as Brāhmaṇas they could not be detected.(1)

करहिं कूटि नारदहि सुनाई। नीकि दीन्हि हरि सुंदरताई॥
रीझिहि राजकुअँरि छबि देखी। इन्हहि बरिहि हरि जानि बिसेषी॥ २॥

**karahi̐ kūṭi nāradahi sunāī, nīki dīnhi hari suṁdaratāī.**
**rījhihi rājakuā̐ri chabi dekhī, inhahi barihi hari jāni biseṣī.2.**

They flung sarcastic remarks at Nārada, saying, "Hari has given this man such excellent beauty that the princess will be enamoured to look at and shall certainly choose him, taking him for Hari* Himself." (2)

मुनिहि मोह मन हाथ पराएँ। हँसहिं संभु गन अति सचु पाएँ॥
जदपि सुनहिं मुनि अटपटि बानी। समुझि न परइ बुद्धि भ्रम सानी॥ ३॥

**munihi moha mana hātha parāē̐, hā̐sahi̐ saṁbhu gana ati sacu pāē̐.**
**jadapi sunahi̐ muni aṭapaṭi bānī, samujhi na parai buddhi bhrama sānī.3.**

The sage was under a spell of delusion, for his heart was totally obsessed by infatuation. The attendants of Śiva felt amused at this and greatly enjoyed the fun. Even though the sage heard their ironical talk, he could not follow it, his reason being clouded by infatuation. (3)

काहुँ न लखा सो चरित बिसेषा। सो सरूप नृपकन्याँ देखा॥
मर्कट बदन भयंकर देही। देखत हृदयँ क्रोध भा तेही॥ ४॥

**kāhũ na lakhā so carita biseṣā, so sarūpa nṛpakanyā̐ dekhā.**
**markaṭa badana bhayaṁkara dehī, dekhata hṛdayā̐ krodha bhā tehī.4.**

No one perceived this extraordinary phenomenon; the princess alone saw his ugly form. The moment she beheld his monkey-like face and frightful form, she was filled with rage. (4)

दो०—**सखीं संग लै कुअँरि तब चलि जनु राजमराल।**
**देखत फिरइ महीप सब कर सरोज जयमाल॥ १३४॥**

Do.: **sakhī̐ saṁga lai kuā̐ri taba cali janu rājamarāla,**
**dekhata phirai mahīpa saba kara saroja jayamāla.134.**

Accompanied by her girl-companions the princess then glided like a swan. With a wreath of victory in her lotus hands, she moved about surveying her royal suitors. (134)

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* The word 'Hari' also means a monkey: the attendants of Śiva, therefore, indirectly hinted that the sage looked like a monkey.

चौ०—जेहि दिसि बैठे नारद फूली। सो दिसि तेहिं न बिलोकी भूली॥
पुनि पुनि मुनि उकसहिं अकुलाहीं। देखि दसा हर गन मुसुकाहीं॥ १॥

Cau.: **jehi disi baiṭhe nārada phūlī, so disi tehi̐ na bilokī bhūlī.**
**puni puni muni ukasahi̐ akulāhī̐, dekhi dasā hara gana musukāhī̐.1.**

She did not care to look even casually at the quarter in which Nārada sat elated with pride. Again and again the sage would raise himself and fidget about; the attendants of Śiva smiled to see him in that state. (1)

धरि नृपतनु तहँ गयउ कृपाला। कुअँरि हरषि मेलेउ जयमाला॥
दुलहिनि लै गे लच्छिनिवासा। नृपसमाज सब भयउ निरासा॥ २॥

**dhari nṛpatanu tahå̐ gayau kṛpālā, kuå̐ri haraṣi meleu jayamālā.**
**dulahini lai ge lacchinivāsā, nṛpasamāja saba bhayau nirāsā.2.**

The gracious Lord too went there in the form of a king; the princess joyfully placed the wreath of victory round His neck. The Lord of Lakṣmī carried off the bride to the despair of all assembled kings. (2)

मुनि अति बिकल मोहँ मति नाठी। मनि गिरि गई छूटि जनु गाँठी॥
तब हर गन बोले मुसुकाई। निज मुख मुकुर बिलोकहु जाई॥ ३॥

**muni ati bikala mohå̐ mati nāṭhī, mani giri gaī chūṭi janu gå̐ṭhī.**
**taba hara gana bole musukāī, nija mukha mukura bilokahu jāī.3.**

The sage felt much agitated; for infatuation had robbed the sage of his reason. He felt as if a gem had dropped from a loosened knot in the end of his garment. The attendants of Śiva then smilingly said; "Just look at your face in a mirror." (3)

अस कहि दोउ भागे भयँ भारी। बदन दीख मुनि बारि निहारी॥
बेषु बिलोकि क्रोध अति बाढ़ा। तिन्हहि सराप दीन्ह अति गाढ़ा॥ ४॥

**asa kahi dou bhāge bhayå̐ bhārī, badana dīkha muni bāri nihārī.**
**beṣu biloki krodha ati bāRhā, tinhahi sarāpa dīnha ati gāRhā.4.**

Uttering these words both ran away in great alarm and the sage looked at his reflection in water. His fury knew no bounds when he beheld his form; and he pronounced a terrible curse on the attendants of Śiva: (4)

दो०—**होहु निसाचर जाइ तुम्ह कपटी पापी दोउ।**
**हँसेहु हमहि सो लेहु फल बहुरि हँसेहु मुनि कोउ॥ १३५॥**

Do.: **hohu nisācara jāi tumha kapaṭī pāpī dou,**
**hå̐sehu hamahi so lehu phala bahuri hå̐sehu muni kou.135.**

"O you sinful impostors, go and be reborn as demons. You mocked at me, therefore, reap its reward. Mock a sage again, if you dare!" (135)

चौ०—पुनि जल दीख रूप निज पावा। तदपि हृदयँ संतोष न आवा॥
फरकत अधर कोप मन माहीं। सपदि चले कमलापति पाहीं॥ १॥

Cau.: **puni jala dīkha rūpa nija pāvā, tadapi hṛdayå̐ saṁtoṣa na āvā.**
**pharakata adhara kopa mana māhī̐, sapadi cale kamalāpati pāhī̐.1.**

Looking again in water, he saw that he had regained his real form; yet his heart found no solace. His lips quivered and there was indignation in his heart. At once he proceeded to where the Lord of Lakṣmī was. (1)

देहउँ श्राप कि मरिहउँ जाई। जगत मोरि उपहास कराई॥
बीचहिं पंथ मिले दनुजारी। संग रमा सोइ राजकुमारी॥ २॥

**dehaů śrāpa ki marihaů jāī, jagata mori upahāsa karāī.**
**bīcahi̐ paṁtha mile danujārī, saṁga ramā soi rājakumārī.2.**

'I shall either curse Him or die at His door,' he said to himself, 'seeing that He has made me a butt of ridicule throughout the world.' The terror of the demons, Śrī Hari, met him right on the way. He was accompanied by Goddess Ramā and the said princess. (2)

बोले मधुर बचन सुरसाईं। मुनि कहँ चले बिकल की नाईं॥
सुनत बचन उपजा अति क्रोधा। माया बस न रहा मन बोधा॥ ३॥

**bole madhura bacana surasāi̐, muni kahå cale bikala kī nāi̐.**
**sunata bacana upajā ati krodhā, māyā basa na rahā mana bodhā.3.**

The lord of immortals spoke in gentle tones, "To what destination, holy sir, are you betaking yourself like one distracted?" As soon as he heard these words Nārada was filled with rage. Dominated as he was by Māyā, there was no reason left in him. (3)

पर संपदा सकहु नहिं देखी। तुम्हरें इरिषा कपट बिसेषी॥
मथत सिंधु रुद्रहि बौरायहु। सुरन्ह प्रेरि बिष पान करायहु॥ ४॥

**para saṁpadā sakahu nahi̐ dekhī, tumharẽ iriṣā kapaṭa biseṣī.**
**mathata siṁdhu rudrahi baurāyahu, suranha preri biṣa pāna karāyahu.4.**

He said, "You cannot bear to look upon the good fortune of others. You thoroughly abound in jealousy and fraud. While churning the ocean You drove Rudra mad and inciting Him through the gods, You made Him quaff the poison. (4)

दो०—**असुर सुरा बिष संकरहि आपु रमा मनि चारु।**
**स्वारथ साधक कुटिल तुम्ह सदा कपट ब्यवहारु॥ १३६॥**

Do.: **asura surā biṣa saṁkarahi āpu ramā mani cāru,**
**svāratha sādhaka kuṭila tumha sadā kapaṭa byavahāru.136.**

"Apportioning intoxicating liquor to the demons and poison to Śiva, You appropriated Ramā and the lovely gem Kaustubha to Yourself. You have ever been selfish, perverse and treacherous in Your dealings. (136)

चौ०—परम स्वतंत्र न सिर पर कोई। भावइ मनहि करहु तुम्ह सोई॥
भलेहि मंद मंदेहि भल करहू। बिसमय हरष न हियँ कछु धरहू॥ १॥

Cau.: **parama svataṁtra na sira para koī, bhāvai manahi karahu tumha soī.**
**bhalehi maṁda maṁdehi bhala karahū, bisamaya haraṣa na hiyå kachu dharahū.1.**

"You are absolutely of free will, with no one to check you; therefore, You do whatever amuses Your mind. You debase a good soul and redeem a vile person and neither rejoice nor grieve over it. (1)

डहकि डहकि परिचेहु सब काहू। अति असंक मन सदा उछाहू॥
करम सुभासुभ तुम्हहि न बाधा। अब लगि तुम्हहि न काहूँ साधा॥ २॥

**ḍahaki ḍahaki paricehu saba kāhū, ati asaṁka mana sadā uchāhū.**
**karama subhāsubha tumhahi na bādhā, aba lagi tumhahi na kāhũ sādhā.2.**

"Deceiving everyone, You have become habitual to such tricks. You entertain no fear and are always zealous in pursuing Your object. Good and evil deeds do not come in Your way; no one has so far been able to set you right. (2)

भले भवन अब बायन दीन्हा। पावहुगे फल आपन कीन्हा॥
बंचेहु मोहि जवनि धरि देहा। सोइ तनु धरहु श्राप मम एहा॥ ३॥

**bhale bhavana aba bāyana dīnhā, pāvahuge phala āpana kīnhā.**
**baṁcehu mohi javani dhari dehā, soi tanu dharahu śrāpa mama ehā.3.**

"You have this time played with fire and shall reap what You have sown. Take that very form in which You have deceived me: this is my curse. (3)

कपि आकृति तुम्ह कीन्हि हमारी। करिहहिं कीस सहाय तुम्हारी॥
मम अपकार कीन्ह तुम्ह भारी। नारि बिरहँ तुम्ह होब दुखारी॥ ४॥

**kapi ākṛti tumha kīnhi hamārī, karihahiṁ kīsa sahāya tumhārī.**
**mama apakāra kīnha tumha bhārī, nāri birahā̐ tumha hoba dukhārī.4.**

"You made me look like a monkey; therefore, You shall have monkeys for Your helpmates. And as You have grievously wronged me, so shall You suffer the pangs of separation from Your wife." (4)

दो०—**श्राप सीस धरि हरषि हियँ प्रभु बहु बिनती कीन्हि।**
**निज माया कै प्रबलता करषि कृपानिधि लीन्हि॥ १३७॥**

Do.: **śrāpa sīsa dhari haraṣi hiyā̐ prabhu bahu binatī kīnhi,**
**nija māyā kai prabalatā karaṣi kṛpānidhi līnhi.137.**

Gladly accepting the curse, the compassionate Lord made many entreaties to the sage, and withdrew the irresistible spell of His Māyā. (137)

चौ०—जब हरि माया दूरि निवारी। नहिं तहँ रमा न राजकुमारी॥
तब मुनि अति सभीत हरि चरना। गहे पाहि प्रनतारति हरना॥ १॥

Cau.: **jaba hari māyā dūri nivārī, nahiṁ tahā̐ ramā na rājakumārī.**
**taba muni ati sabhīta hari caranā, gahe pāhi pranatārati haranā.1.**

When Śrī Hari lifted the charisma of His Māyā, there was neither Ramā nor the princess to be seen by His side. In dire dismay the sage then clasped the feet of Śrī Hari and said, "O Reliever of the distress of the suppliant, save me! (1)

मृषा होउ मम श्राप कृपाला। मम इच्छा कह दीनदयाला॥
मैं दुर्बचन कहे बहुतेरे। कह मुनि पाप मिटिहिं किमि मेरे॥ २॥

**mṛṣā hou mama śrāpa kṛpālā, mama icchā kaha dīnadayālā.**
**maiṁ durbacana kahe bahutere, kaha muni pāpa miṭihiṁ kimi mere.2.**

"O gracious lord! let my curse prove ineffectual." "It was My will," replied the Lord, who is so merciful to the humble. "I poured many abuses on You," the sage repeated, "how shall my sins be expiated?" (2)

जपहु जाइ संकर सत नामा। होइहि हृदयँ तुरत बिश्रामा॥
कोउ नहिं सिव समान प्रिय मोरें। असि परतीति तजहु जनि भोरें॥ ३॥

**japahu jāi saṁkara sata nāmā, hoihi hṛdayå̐ turata biśrāmā.**
**kou nahi̐ siva samāna priya morĕ̐, asi paratīti tajahu jani bhorĕ̐.3.**

"Go and repeat the hundred names of Śaṅkara; your heart will become peaceful in no time. No one is so dear to Me as Śiva: never give up this belief even by mistake. (3)

जेहि पर कृपा न करहिं पुरारी। सो न पाव मुनि भगति हमारी॥
अस उर धरि महि बिचरहु जाई। अब न तुम्हहि माया निअराई॥ ४॥

**jehi para kṛpā na karahi̐ purārī, so na pāva muni bhagati hamārī.**
**asa ura dhari mahi bicarahu jāī, aba na tumhahi māyā niarāī.4.**

"O sage, he who does not earn the goodwill of Śiva shall never attain true devotion to Me. Bearing this in mind, go about the world. My Māyā shall haunt you no more." (4)

दो०—**बहुबिधि मुनिहि प्रबोधि प्रभु तब भए अंतरधान।**
**सत्यलोक नारद चले करत राम गुन गान॥ १३८॥**

Do.: **bahubidhi munihi prabodhi prabhu taba bhae aṁtaradhāna,**
**satyaloka nārada cale karata rāma guna gāna.138.**

Having thus reassured the sage, the Lord then disappeared; while Nārada proceeded to Satyaloka (the seventh paradise, the abode of Brahmā) chanting Śrī Rāma's glories as he went. (138)

चौ०—हर गन मुनिहि जात पथ देखी। बिगत मोह मन हरष बिसेषी॥
अति सभीत नारद पहिं आए। गहि पद आरत बचन सुनाए॥ १॥

Cau.: **hara gana munihi jāta patha dekhī, bigata moha mana haraṣa biseṣī.**
**ati sabhīta nārada pahi̐ āe, gahi pada ārata bacana sunāe.1.**

When the attendants of Śiva saw the sage moving along the road free from delusion and greatly delighted at heart, they approached him with great trepidation and, clasping his feet, spoke to him in great humility. (1)

हर गन हम न बिप्र मुनिराया। बड़ अपराध कीन्ह फल पाया॥
श्राप अनुग्रह करहु कृपाला। बोले नारद दीनदयाला॥ २॥

**hara gana hama na bipra munirāyā, baRa aparādha kīnha phala pāyā.**
**śrāpa anugraha karahu kṛpālā, bole nārada dīnadayālā.2.**

"We are servants of Śiva and not Brāhmaṇas, O great sage; we committed a great sin and have reaped its fruit. Now rid us of the curse, O benevolent sage." Nārada, who was full of compassion to the humble, replied, (2)

निसिचर जाइ होहु तुम्ह दोऊ। बैभव बिपुल तेज बल होऊ॥
भुज बल बिस्व जितब तुम्ह जहिआ। धरिहहिं बिष्नु मनुज तनु तहिआ॥ ३॥

**nisicara jāi hohu tumha doū, baibhava bipula teja bala hoū.**
**bhuja bala bisva jitaba tumha jahiā, dharihahi̐ biṣnu manuja tanu tahiā.3.**

"Both of you go and take the form of demons. You shall possess an enormous fortune,

grandeur and strength. When you have subdued the universe by the might of your arm, God Viṣṇu shall take a human form. (3)

समर मरन हरि हाथ तुम्हारा। होइहहु मुकुत न पुनि संसारा॥
चले जुगल मुनि पद सिर नाई। भए निसाचर कालहि पाई॥ ४॥

**samara marana hari hātha tumhārā, hoihahu mukuta na puni saṁsārā.**
**cale jugala muni pada sira nāī, bhae nisācara kālahi pāī.4.**

"Dying at His hands in battle, you shall be liberated and shall not be reborn." Bowing their head at the sage's feet, both departed and were reborn as demons in due course. (4)

दो०—**एक कलप एहि हेतु प्रभु लीन्ह मनुज अवतार।**
**सुर रंजन सज्जन सुखद हरि भंजन भुबि भार॥ १३९॥**

Do.: **eka kalapa ehi hetu prabhu līnha manuja avatāra,**
**sura raṁjana sajjana sukhada hari bhaṁjana bhubi bhāra.139.**

In one Kalpa (round of creation) it was for this reason that Lord Śrī Hari assumed a human form. It is His vow to gladden the gods, to delight the virtuous and to ease the earth of its burden. (139)

चौ०—एहि बिधि जनम करम हरि केरे। सुंदर सुखद बिचित्र घनेरे॥
कलप कलप प्रति प्रभु अवतरहीं। चारु चरित नानाबिधि करहीं॥ १॥

Cau.: **ehi bidhi janama karama hari kere, suṁdara sukhada bicitra ghanere.**
**kalapa kalapa prati prabhu avatarahī̃, cāru carita nānābidhi karahī̃.1.**

Thus Śrī Hari's births and exploits are many; they are all charming, delightful and marvellous. In every cycle of creation the Lord manifests Himself and enacts lovely sports of various kinds; (1)

तब तब कथा मुनीसन्ह गाई। परम पुनीत प्रबंध बनाई॥
बिबिध प्रसंग अनूप बखाने। करहिं न सुनि आचरजु सयाने॥ २॥

**taba taba kathā munīsanha gāī, parama punīta prabaṁdha banāī.**
**bibidha prasaṁga anūpa bakhāne, karahĩ na suni ācaraju sayāne.2.**

and the great sages have on each such occasion sung His stories in most beautiful verses, relating wonderful anecdotes of diverse kinds, hearing which the wise marvel not. (2)

हरि अनंत हरिकथा अनंता। कहहिं सुनहिं बहुबिधि सब संता॥
रामचंद्र के चरित सुहाए। कलप कोटि लगि जाहिं न गाए॥ ३॥

**hari anaṁta harikathā anaṁtā, kahahĩ sunahĩ bahubidhi saba saṁtā.**
**rāmacaṁdra ke carita suhāe, kalapa koṭi lagi jāhĩ na gāe.3.**

Infinite is Śrī Hari and infinite are His episodes; saints sing and listen to them in various ways. The lovely sports of Śrī Rāmacandra cannot be sung even in millions of Kalpas. (3)

यह प्रसंग मैं कहा भवानी। हरिमायाँ मोहहिं मुनि ग्यानी॥
प्रभु कौतुकी प्रनत हितकारी। सेवत सुलभ सकल दुखहारी॥ ४॥

**yaha prasaṁga maĩ kahā bhavānī, harimāyā̃ mohahĩ muni gyānī.**
**prabhu kautukī pranata hitakārī, sevata sulabha sakala dukhahārī.4.**

"This episode, O Pārvatī, has been narrated by me in order to show that even enlightened sages are deluded by Śrī Hari's Māyā. The Lord is sportive and a friend of the suppliant; He is easy to serve and rids one of all sorrows. (4)

सो०—**सुर नर मुनि कोउ नाहिं जेहि न मोह माया प्रबल।**
**अस बिचारि मन माहिं भजिअ महामाया पतिहि॥ १४०॥**

So.: **sura nara muni kou nāhi̐ jehi na moha māyā prabala,**
**asa bicāri mana māhi̐ bhajia mahāmāyā patihi.140.**

"There is no god, man or sage whom Śrī Hari's powerful Māyā cannot infatuate. Bearing this in mind, one should adore the Lord of this great Māyā. (140)

चौ०—**अपर हेतु सुनु सैलकुमारी। कहउँ बिचित्र कथा बिस्तारी॥**
**जेहि कारन अज अगुन अरूपा। ब्रह्म भयउ कोसलपुर भूपा॥ १॥**

Cau.: **apara hetu sunu sailakumārī, kahau̐ bicitra kathā bistārī.**
**jehi kārana aja aguna arūpā, brahma bhayau kosalapura bhūpā.1.**

"Hear, O Girirājakumārī, another reason why the birthless, Absolute and formless Brahma became king of Ayodhyā; I shall relate at length the marvellous story relating to it. (1)

**जो प्रभु बिपिन फिरत तुम्ह देखा। बंधु समेत धरें मुनिबेषा॥**
**जासु चरित अवलोकि भवानी। सती सरीर रहिहु बौरानी॥ २॥**

**jo prabhu bipina phirata tumha dekhā, baṁdhu sameta dhare̐ munibeṣā.**
**jāsu carita avaloki bhavānī, satī sarīra rahihu baurānī.2.**

"The Lord whom you saw roaming in the forest with His brother Lakṣmaṇa in the garb of hermits, and whose doings baffled you when you were in the form of Satī to such an extent that— (2)

**अजहुँ न छाया मिटति तुम्हारी। तासु चरित सुनु भ्रम रुज हारी॥**
**लीला कीन्हि जो तेहिं अवतारा। सो सब कहिहउँ मति अनुसारा॥ ३॥**

**ajahu̐ na chāyā miṭati tumhārī, tāsu carita sunu bhrama ruja hārī.**
**līlā kīnhi jo tehi̐ avatārā, so saba kahihau̐ mati anusārā.3.**

"the shadow of that perplexity still lingers in your mind—hear His exploits, which serve as a cure for the malady of delusion. The sportive deeds (Līlā) that were performed by the Lord in that birth, I shall relate them all to the best of My ability." (3)

**भरद्वाज सुनि संकर बानी। सकुचि सप्रेम उमा मुसुकानी॥**
**लगे बहुरि बरनै बृषकेतू। सो अवतार भयउ जेहि हेतू॥ ४॥**

**bharadvāja suni saṁkara bānī, sakuci saprema umā musukānī.**
**lage bahuri baranai bṛṣaketū, so avatāra bhayau jehi hetū.4.**

Hearing Śaṅkara's words, O Bharadvāja, Pārvatī blushed and lovingly smiled. Śiva then began to relate the cause of the Lord's descent on that particular occasion. (4)

दो०—**सो मैं तुम्ह सन कहउँ सबु सुनु मुनीस मन लाइ।**
**राम कथा कलि मल हरनि मंगल करनि सुहाइ॥ १४१॥**

Do.: **so mai̐ tumha sana kahau̐ sabu sunu munīsa mana lāi,**
**rāma kathā kali mala harani maṁgala karani suhāi.141.**

"I proceed to tell you all about it, O Bharadvāja, listen attentively. The story of Śrī Rāma wipes out all the impurities of the Kali age, brings forth all blessings and is most charming. (141)

चौ०—स्वायंभू मनु अरु सतरूपा। जिन्ह तें भै नरसृष्टि अनूपा॥
दंपति धरम आचरन नीका। अजहुँ गाव श्रुति जिन्ह कै लीका॥ १॥

Cau.: **svāyaṁbhū manu aru satarūpā, jinha tẽ bhai narasṛṣṭi anūpā.**
**daṁpati dharama ācarana nīkā, ajahũ gāva śruti jinha kai līkā.1.**

Swāyambhuva* Manu had Śatarūpā as wife; of them was born this human race, peerless in God's creation. The piety and conduct of the pair were excellent; the standard of morality set up by them is extolled by the Vedas even to this day. (1)

नृप उत्तानपाद सुत तासू। ध्रुव हरिभगत भयउ सुत जासू॥
लघु सुत नाम प्रियब्रत ताही। बेद पुरान प्रसंसहिं जाही॥ २॥

**nṛpa uttānapāda suta tāsū, dhruva haribhagata bhayau suta jāsū.**
**laghu suta nāma priyabrata tāhī, beda purāna prasaṁsahiँ jāhī.2.**

Their son was king Uttānapāda, who begot the celebrated devotee of Śrī Hari, Dhruva. Manu's younger son was known as Priyavrata, who is glorified by the Vedas and the Purāṇas. (2)

देवहूति पुनि तासु कुमारी। जो मुनि कर्दम कै प्रिय नारी॥
आदिदेव प्रभु दीनदयाला। जठर धरेउ जेहिं कपिल कृपाला॥ ३॥

**devahūti puni tāsu kumārī, jo muni kardama kai priya nārī.**
**ādideva prabhu dīnadayālā, jaṭhara dhareu jehiँ kapila kṛpālā.3.**

They had a daughter, too, Devahūti by name, who was the favourite consort of the sage Kardama, and who bore in her womb the accomplished and benevolent Lord Kapila, the primal divinity, who is compassionate to the humble, (3)

सांख्य सास्त्र जिन्ह प्रगट बखाना। तत्त्व बिचार निपुन भगवाना॥
तेहिं मनु राज कीन्ह बहु काला। प्रभु आयसु सब बिधि प्रतिपाला॥ ४॥

**sāṁkhya sāstra jinha pragaṭa bakhānā, tattva bicāra nipuna bhagavānā.**
**tehiँ manu rāja kīnha bahu kālā, prabhu āyasu saba bidhi pratipālā.4.**

and who explicitly expounded the philosophy of Sāṅkhya, an adept as He was in the exposition of the ultimate principles. The said Manu ruled for a long period and followed the Lord's commandments (in the form of the scriptural ordinance) in everyway. (4)

सो०—होइ न बिषय बिराग भवन बसत भा चौथपन।
हृदयँ बहुत दुख लाग जनम गयउ हरिभगति बिनु॥ १४२॥

So.: **hoi na biṣaya birāga bhavana basata bhā cauthapana,**
**hṛdayã bahuta dukha lāga janama gayau haribhagati binu.142.**

* So-called because he was born of Swayambhū (the self-born Brahmā). It is stated in the Purāṇas that the Creator divided himself into two halves, one of which was a male and the other a female. The former was known by the name of Swāyambhuva and the other as Śatarūpā. He was the first of the fourteen Manus who ruled over God's creation in succession, each holding office for 71.1/2 Caturyugas or repetitions of the four Yugas.

"I have reached the fourth stage of my life (old age) while I am still living in my house (as a householder); but I have not yet attained dispassion for the sensual pleasures," he said to himself. He felt sore distressed at heart that his life had been wasted without devotion to Śrī Hari. (142)

चौ०—बरबस राज सुतहि तब दीन्हा। नारि समेत गवन बन कीन्हा॥
तीरथ बर नैमिष बिख्याता। अति पुनीत साधक सिधि दाता॥ १॥

Cau.: **barabasa rāja sutahi taba dīnhā, nāri sameta gavana bana kīnhā.**
**tīratha bara naimiṣa bikhyātā, ati punīta sādhaka sidhi dātā.1.**

Manu then perforce assigned the throne to his son and departed for the forest with his wife. Pre-eminent of all holy places is the celebrated Naimiṣāraṇya (the modern Nimsar in Oudh, U.P.), which is most sacred and bestows success on those striving for realization.(1)

बसहिं तहाँ मुनि सिद्ध समाजा। तहँ हियँ हरषि चलेउ मनु राजा॥
पंथ जात सोहहिं मतिधीरा। ग्यान भगति जनु धरें सरीरा॥ २॥

**basahi̐ tahā̐ muni siddha samājā, tahā̐ hiyā̐ haraṣi caleu manu rājā.**
**paṁtha jāta sohahi̐ matidhīrā, gyāna bhagati janu dharẽ sarīrā.2.**

Multitudes of sages and adepts lived there. Glad of heart, king Manu proceeded to that place. Passing along the road, the king and queen of resolute mind looked like incarnations of spiritual wisdom and devotion. (2)

पहुँचे जाइ धेनुमति तीरा। हरषि नहाने निरमल नीरा॥
आए मिलन सिद्ध मुनि ग्यानी। धरम धुरंधर नृपरिषि जानी॥ ३॥

**pahu̐ce jāi dhenumati tīrā, haraṣi nahāne niramala nīrā.**
**āe milana siddha muni gyānī, dharama dhuraṁdhara nṛpariṣi jānī.3.**

On reaching the bank of the Gomatī they happily bathed in its limpid waters. Adepts and enlightened sages came to meet them, recognizing the royal sages as epitome of virtue and uprightness. (3)

जहँ जहँ तीरथ रहे सुहाए। मुनिन्ह सकल सादर करवाए॥
कृस सरीर मुनिपट परिधाना। सत समाज नित सुनहिं पुराना॥ ४॥

**jahā̐ jahā̐ tīratha rahe suhāe, muninha sakala sādara karavāe.**
**kṛsa sarīra munipaṭa paridhānā, sata samāja nita sunahi̐ purānā.4.**

The sages reverently took them to all holy and lovely spots that were scattered here and there. With emaciated bodies and clad in hermits' robes, they daily listened to the Purāṇas in the assembly of saints. (4)

दो०—**द्वादस अच्छर मंत्र पुनि जपहिं सहित अनुराग।**
**बासुदेव पद पंकरुह दंपति मन अति लाग॥ १४३॥**

Do.: **dvādasa acchara maṁtra puni japahi̐ sahita anurāga,**
**bāsudeva pada paṁkaruha daṁpati mana ati lāga.143.**

They further devoutly repeated the twelve-lettered formula (ॐ नमो भगवते वासुदेवाय). Their mind was fondly devoted to the lotus feet of Lord Vāsudeva (the all-pervading Viṣṇu). (143)

चौ०—करहिं अहार साक फल कंदा। सुमिरहिं ब्रह्म सच्चिदानंदा॥
पुनि हरि हेतु करन तप लागे। बारि अधार मूल फल त्यागे॥ १॥

Cau.: **karahiँ ahāra sāka phala kaṁdā, sumirahiँ brahma saccidānaṁdā.**
**puni hari hetu karana tapa lāge, bāri adhāra mūla phala tyāge.1.**

They lived on vegetables, fruits and roots and meditated on Brahma (the Absolute), who is truth, consciousness and bliss combined. Again, they started undergoing penance for the sake of Śrī Hari, giving up roots and fruits for water alone. (1)

उर अभिलाष निरंतर होई। देखिअ नयन परम प्रभु सोई॥
अगुन अखंड अनंत अनादी। जेहि चिंतहिं परमारथबादी॥ २॥

**ura abhilāṣa niraṁtara hoī, dekhia nayana parama prabhu soī.**
**aguna akhaṁḍa anaṁta anādī, jehi ciṁtahiँ paramārathabādī.2.**

Their hearts ever clamoured, "Let us see with our eyes that supreme Lord who is without attributes, indivisible (अखण्ड), infinite and is without beginning and who is contemplated upon by the exponents of the highest reality, (2)

नेति नेति जेहि बेद निरूपा। निजानंद निरुपाधि अनूपा॥
संभु बिरंचि बिष्नु भगवाना। उपजहिं जासु अंस तें नाना॥ ३॥

**neti neti jehi beda nirūpā, nijānaṁda nirupādhi anūpā.**
**saṁbhu biraṁci biṣnu bhagavānā, upajahiँ jāsu aṁsa teँ nānā.3.**

"whom the Vedas describe in negative terms such as 'Not this, not this', who is bliss itself, unconditioned and without comparison, and from a particle of whose being emanate a number of Śiva, Brahmā and Viṣṇu. (3)

ऐसेउ प्रभु सेवक बस अहई। भगत हेतु लीलातनु गहई॥
जौं यह बचन सत्य श्रुति भाषा। तौ हमार पूजिहि अभिलाषा॥ ४॥

**aiseu prabhu sevaka basa ahaī, bhagata hetu līlātanu gahaī.**
**jauँ yaha bacana satya śruti bhāṣā, tau hamāra pūjihi abhilāṣā.4.**

"Even such a Lord is subservient to the will of His devotees and assumes for their sake a form suitable for sport (Līlā). If the above utterance of the Vedas is true, our desire will be surely accomplished." (4)

दो०—**एहि बिधि बीते बरष षट सहस बारि आहार।**
**संबत सप्त सहस्र पुनि रहे समीर अधार॥ १४४॥**

Do.: **ehi bidhi bīte baraṣa ṣaṭa sahasa bāri āhāra,**
**saṁbata sapta sahasra puni rahe samīra adhāra.144.**

In this way six thousand years elapsed even while they lived on water. Then for another seven millennia they lived on air alone. (144)

चौ०—बरष सहस दस त्यागेउ सोऊ। ठाढ़े रहे एक पद दोऊ॥
बिधि हरि हर तप देखि अपारा। मनु समीप आए बहु बारा॥ १॥

Cau.: **baraṣa sahasa dasa tyāgeu soū, ṭhāRhe rahe eka pada doū.**
**bidhi hari hara tapa dekhi apārā, manu samīpa āe bahu bārā.1.**

For ten thousand years they refused to inhale even air (i. e., held their breath) and remained standing on one leg. Beholding their great penance Brahmā, Hari and Śiva repeatedly called on Manu, (1)

मागहु बर बहु भाँति लोभाए। परम धीर नहिं चलहिं चलाए॥
अस्थिमात्र होइ रहे सरीरा। तदपि मनाग मनहिं नहिं पीरा॥ २॥

**māgahu bara bahu bhā̐ti lobhāe, parama dhīra nahi̐ calahi̐ calāe.**
**asthimātra hoi rahe sarīrā, tadapi manāga manahi̐ nahi̐ pīrā.2.**

and tempted him in many ways, saying "Ask for a boon." But the king and queen were most resolute and did not swerve from their course. Although their bodies had reduced to mere skeletons, there was not the least anguish in their heart. (2)

प्रभु सर्बग्य दास निज जानी। गति अनन्य तापस नृप रानी॥
मागु मागु बरु भै नभ बानी। परम गभीर कृपामृत सानी॥ ३॥

**prabhu sarbagya dāsa nija jānī, gati ananya tāpasa nṛpa rānī.**
**māgu māgu baru bhai nabha bānī, parama gabhīra kṛpāmṛta sānī.3.**

The omniscient Lord now recognized the king and queen as His own servants. The ascetic couple solely depended on Him. In the meantime a most solemn voice, benevolent as if replete with nectar, resounded from heaven, "Ask, ask for a boon!". (3)

मृतक जिआवनि गिरा सुहाई। श्रवन रंध्र होइ उर जब आई॥
हृष्ट पुष्ट तन भए सुहाए। मानहुँ अबहिं भवन ते आए॥ ४॥

**mṛtaka jiāvani girā suhāī, śravana raṁdhra hoi ura jaba āī.**
**hṛṣṭa puṣṭa tana bhae suhāe, mānahů abahi̐ bhavana te āe.4.**

The voice was so charming that it infused life into the dead, as it were. Entering through the cavity of the ears when it reached their very heart, they found their body had become attractive, animated and healthy as before, as if they had just come from home. (4)

दो०—**श्रवन सुधा सम बचन सुनि पुलक प्रफुल्लित गात।**
**बोले मनु करि दंडवत प्रेम न हृदयँ समात॥ १४५॥**

Do.: **śravana sudhā sama bacana suni pulaka praphullita gāta,**
**bole manu kari daṁḍavata prema na hṛdayå samāta.145.**

As the royal couple heard these words, which were delightful to the ear as nectar itself, the hair on their bodies stood on end, and a thrill ran through their limbs. Then, falling prostrate on the ground and with his heart overflowing with love Manu spoke: (145)

चौ०—सुनु सेवक सुरतरु सुरधेनू। बिधि हरि हर बंदित पद रेनू॥
सेवत सुलभ सकल सुखदायक। प्रनतपाल सचराचर नायक॥ १॥

Cau.: **sunu sevaka surataru suradhenū, bidhi hari hara baṁdita pada renū.**
**sevata sulabha sakala sukhadāyaka, pranatapāla sacarācara nāyaka.1.**

"Listen, O Lord ! You are a wish-yielding tree and the cow of plenty to Your servants. The dust of Your feet is adored by Brahmā, Hari and Śiva. You are easy to serve and a fountain of all blessings. You are the protector of the suppliant and the lord of all creation, both animate and inanimate. (1)

जौं अनाथ हित हम पर नेहू। तौ प्रसन्न होइ यह बर देहू॥
जो सरूप बस सिव मन माहीं। जेहि कारन मुनि जतन कराहीं॥ २॥

**jaů anātha hita hama para nehū, tau prasanna hoi yaha bara dehū.**
**jo sarūpa basa siva mana māhi̐, jehi kārana muni jatana karāhi̐.2.**

"O friend of the forlorn, if You have affection for us, be pleased to grant this boon to us: the form which dwells in Śiva's heart and is sought by sages, (2)

जो भुसुंडि मन मानस हंसा। सगुन अगुन जेहि निगम प्रसंसा॥
देखहिं हम सो रूप भरि लोचन। कृपा करहु प्रनतारति मोचन॥ ३॥

**jo bhusuṁḍi mana mānasa haṁsā, saguna aguna jehi nigama prasaṁsā.**
**dekhahiँ hama so rūpa bhari locana, kṛpā karahu pranatārati mocana.3.**

"which sports like a swan in the lake of Kākabhuśuṇḍi's mind and is glorified by the Vedas as both with and without attributes (Saguṇa and Nirguṇa)—be gracious to us and let us feast our eyes on that form; O Reliever of the distress of the suppliant." (3)

दंपति बचन परम प्रिय लागे। मृदुल बिनीत प्रेम रस पागे॥
भगत बछल प्रभु कृपानिधाना। बिस्वबास प्रगटे भगवाना॥ ४॥

**daṁpati bacana parama priya lāge, mṛdula binīta prema rasa pāge.**
**bhagata bachala prabhu kṛpānidhānā, bisvabāsa pragaṭe bhagavānā.4.**

The soft and humble words of the royal couple, steeped as they were in the nectar of love, were liked by the Lord very much. Full of affection for His devotees and a repository of compassion, the all-powerful Lord, who pervades the entire universe, manifested Himself. (4)

दो०—**नील सरोरुह नील मनि नील नीरधर स्याम।**
**लाजहिं तन सोभा निरखि कोटि कोटि सत काम॥ १४६॥**

Do.: **nīla saroruha nīla mani nīla nīradhara syāma,**
**lājahiँ tana sobhā nirakhi koṭi koṭi sata kāma.146.**

Billions of Kāmadeva would blush to behold the beauty of His swarthy form, which resembled a blue lotus (in the softness of its touch), a sapphire (in its gloss) and a dark cloud (in its freshness). (146)

चौ०—सरद मयंक बदन छबि सींवा। चारु कपोल चिबुक दर ग्रीवा॥
अधर अरुन रद सुंदर नासा। बिधु कर निकर बिनिंदक हासा॥ १॥

Cau.: **sarada mayaṁka badana chabi sīँvā, cāru kapola cibuka dara grīvā.**
**adhara aruna rada suṁdara nāsā, bidhu kara nikara biniṁdaka hāsā.1.**

His countenance, which resembled the autumnal full moon, was the very perfection of beauty. Lovely were His cheeks and chin and His neck resembled the conch-shell in its spiral shape. His ruddy lips, teeth and nose were charming. His smile put to shame the rays of the moon. (1)

नव अंबुज अंबक छबि नीकी। चितवनि ललित भावँती जी की॥
भृकुटि मनोज चाप छबि हारी। तिलक ललाट पटल दुतिकारी॥ २॥

**nava aṁbuja aṁbaka chabi nīkī, citavani lalita bhāvaँtī jī kī.**
**bhṛkuṭi manoja cāpa chabi hārī, tilaka lalāṭa paṭala dutikārī.2.**

His eyes possessed the exquisite beauty of fresh-blown lotuses and His lovely glance captivated the heart. His eyebrows stole the beauty of Kāmadeva's bow and a glowing (sandal-paste) mark (Tilaka) shone on His forehead. (2)

कुंडल मकर मुकुट सिर भ्राजा। कुटिल केस जनु मधुप समाजा॥
उर श्रीबत्स रुचिर बनमाला। पदिक हार भूषन मनिजाला॥ ३॥

**kuṁḍala makara mukuṭa sira bhrājā, kuṭila kesa janu madhupa samājā.**
**ura śrībatsa rucira banamālā, padika hāra bhūṣana manijālā.3.**

Fish-shaped ear-rings dangled from his ear-lobes and a crown adorned His head. His curly locks looked like a swarm of bees. His breast was marked by a curl of hair and adorned with a beautiful wreath of sylvan flowers, a string of precious stones and other jewelled ornaments. (3)

केहरि कंधर चारु जनेऊ। बाहु बिभूषन सुंदर तेऊ॥
करि कर सरिस सुभग भुजदंडा। कटि निषंग कर सर कोदंडा॥ ४॥

**kehari kaṁdhara cāru janeū, bāhu bibhūṣana suṁdara teū.**
**kari kara sarisa subhaga bhujadaṁḍā, kaṭi niṣaṁga kara sara kodaṁḍā.4.**

His strong and well-built neck resembled that of a lion and there was the lovely sacred thread. His long beautiful arms resembled the trunk of an elephant. The ornaments adorning them were also charming. A quiver was tied to His waist and His hands held an arrow and a bow. (4)

दो०—**तड़ित बिनिंदक पीत पट उदर रेख बर तीनि।**
**नाभि मनोहर लेति जनु जमुन भवँर छबि छीनि॥ १४७॥**

Do.: **taRita biniṁdaka pīta paṭa udara rekha bara tīni,**
**nābhi manohara leti janu jamuna bhavaँra chabi chīni.147.**

His yellow robes put to shame streaks of lightning and His belly had three folds; while His attractive navel robbed, as it were, the eddies on the Yamunā of their beauty. (147)

चौ०—पद राजीव बरनि नहिं जाहीं। मुनि मन मधुप बसहिं जेन्ह माहीं॥
बाम भाग सोभति अनुकूला। आदिसक्ति छबिनिधि जगमूला॥ १॥

Cau.: **pada rājīva barani nahiँ jāhīँ, muni mana madhupa basahiँ jenha māhīँ.**
**bāma bhāga sobhati anukūlā, ādisakti chabinidhi jagamūlā.1.**

His lotus feet, which attract the minds of sages like so many bees, were beyond description. On His left side shone His primordial energy, Jānakī, who is ever devoted to Him, and who is an epitome of beauty and the primal source of the universe. (1)

जासु अंस उपजहिं गुनखानी। अगनित लच्छि उमा ब्रह्मानी॥
भृकुटि बिलास जासु जग होई। राम बाम दिसि सीता सोई॥ २॥

**jāsu aṁsa upajahiँ gunakhānī, aganita lacchi umā brahmānī.**
**bhṛkuṭi bilāsa jāsu jaga hoī, rāma bāma disi sītā soī.2.**

Sītā, who stood to the left of Śrī Rāma, was the same from a fragment of whose being emanate countless Lakṣmīs, Pārvatīs and Brahmāṇīs (Sarasvatīs), all mines of virtues, and the mere play of whose eyebrows brings the cosmos into existence. (2)

छबिसमुद्र हरि रूप बिलोकी। एकटक रहे नयन पट रोकी॥
चितवहिं सादर रूप अनूपा। तृप्ति न मानहिं मनु सतरूपा॥ ३॥

**chabisamudra hari rūpa bilokī, ekaṭaka rahe nayana paṭa rokī.**
**citavahiँ sādara rūpa anūpā, tṛpti na mānahiँ manu satarūpā.3**

On the form of Śrī Hari, the ocean of beauty, Manu and Śatarūpā gazed intently with

unblinking eyes. That incomparable beauty they looked on with reverence and would not feel sated with it. (3)

हरष बिबस तन दसा भुलानी। परे दंड इव गहि पद पानी॥
सिर परसे प्रभु निज कर कंजा। तुरत उठाए करुनापुंजा॥ ४॥

**haraṣa bibasa tana dasā bhulānī, pare daṁḍa iva gahi pada pānī.**
**sira parase prabhu nija kara kaṁjā, turata uṭhāe karunāpuṁjā.4.**

Overcome with joy they lost consciousness of their body and fell flat on the ground, clasping His feet with their hands. The gracious Lord touched their heads with His own lotus hands and lifted them up at once. (4)

दो०—**बोले कृपानिधान पुनि अति प्रसन्न मोहि जानि।**
**मागहु बर जोइ भाव मन महादानि अनुमानि॥ १४८॥**

Do.: **bole kṛpānidhāna puni ati prasanna mohi jāni,**
**māgahu bara joi bhāva mana mahādāni anumāni.148.**

The compassionate Lord then said, "Knowing that I am highly pleased with you and recognizing Me as a generous donor, ask whatever boon you cherish." (148)

चौ०—सुनि प्रभु बचन जोरि जुग पानी। धरि धीरजु बोली मृदु बानी॥
नाथ देखि पद कमल तुम्हारे। अब पूरे सब काम हमारे॥ १॥

Cau.: **suni prabhu bacana jori juga pānī, dhari dhīraju bolī mṛdu bānī.**
**nātha dekhi pada kamala tumhāre, aba pūre saba kāma hamāre.1.**

On hearing the words of the Lord, Manu folded his hands and summoning courage spoke in soft accents, "O Lord! Now that we have seen Your lotus feet, all our desires have been fulfilled. (1)

एक लालसा बड़ि उर माहीं। सुगम अगम कहि जाति सो नाहीं॥
तुम्हहि देत अति सुगम गोसाईं। अगम लाग मोहि निज कृपनाईं॥ २॥

**eka lālasā baRi ura māhi̐, sugama agama kahi jāti so nāhi̐.**
**tumhahi deta ati sugama gosāi̐, agama lāga mohi nija kṛpanāi̐.2.**

"Yet one ardent longing still lingers in my heart. It is easy of accomplishment and at the same time hard to attain; hence it cannot be expressed. O Lord, it is easy for You to grant it; but due to my own diffidence it appears to me so hard to achieve. (2)

जथा दरिद्र बिबुधतरु पाई। बहु संपति मागत सकुचाई॥
तासु प्रभाउ जान नहिं सोई। तथा हृदयँ मम संसय होई॥ ३॥

**jathā daridra bibudhataru pāī, bahu saṁpati māgata sakucāī.**
**tāsu prabhāu jāna nahi̐ soī, tathā hṛdaya̐ mama saṁsaya hoī.3.**

"Just as a pauper who has found a wish-yielding tree and yet feels shy in asking for abundance of wealth, little realizing its glory, even so, my heart is possessed by doubt. (3)

सो तुम्ह जानहु अंतरजामी। पुरवहु मोर मनोरथ स्वामी॥
सकुच बिहाइ मागु नृप मोही। मोरें नहिं अदेय कछु तोही॥ ४॥

**so tumha jānahu aṁtarajāmī, puravahu mora manoratha svāmī.**
**sakuca bihāi māgu nṛpa mohī, more̐ nahi̐ adeya kachu tohī.4.**

"Being the indweller of all hearts, You know my mind; therefore, O my Lord, grant my desire." (The Lord said): "O king, ask Me unhesitatingly; there is nothing which I would not give you." (4)

दो०—दानि सिरोमनि कृपानिधि नाथ कहउँ सतिभाउ।
चाहउँ तुम्हहि समान सुत प्रभु सन कवन दुराउ॥ १४९॥

Do.: **dāni siromani kr̥pānidhi nātha kahaů satibhāu,**
**cāhaů tumhahi samāna suta prabhu sana kavana durāu.149.**

"O crest-jewel of donors, O gracious Lord, I tell You my sincere wish: I wish to have a son like You. What would I conceal from You, my Lord?" (149)

चौ०—देखि प्रीति सुनि बचन अमोले। एवमस्तु करुनानिधि बोले॥
आपु सरिस खोजौं कहँ जाई। नृप तव तनय होब मैं आई॥ १॥

Cau.: **dekhi prīti suni bacana amole, evamastu karunānidhi bole.**
**āpu sarisa khojaů kahå jāī, nr̥pa tava tanaya hoba maĩ āī.1.**

On seeing his love and hearing his invaluable words, the compassionate Lord said, "Amen. But where shall I go to find My same self? I Myself, O king, shall be a son to you." (1)

सतरूपहि बिलोकि कर जोरें। देबि मागु बरु जो रुचि तोरें॥
जो बरु नाथ चतुर नृप मागा। सोइ कृपाल मोहि अति प्रिय लागा॥ २॥

**satarūpahi biloki kara jorẽ, debi māgu baru jo ruci torẽ.**
**jo baru nātha catura nr̥pa māgā, soi kr̥pāla mohi ati priya lāgā.2.**

Then, seeing Śatarūpā with her hands still folded, He said, "O good lady, ask whatever boon you please." "O gracious Lord, the boon which the sagacious king has just asked has appealed to me very much. (2)

प्रभु परंतु सुठि होति ढिठाई। जदपि भगत हित तुम्हहि सोहाई॥
तुम्ह ब्रह्मादि जनक जग स्वामी। ब्रह्म सकल उर अंतरजामी॥ ३॥

**prabhu paraṁtu suṭhi hoti ḍhiṭhāī, jadapi bhagata hita tumhahi sohāī.**
**tumha brahmādi janaka jaga svāmī, brahma sakala ura aṁtarajāmī.3.**

"But it is great presumption, my Lord, even though such presumption is liked by You, O friend of the devotees. You are the progenitor even of Brahmā and other gods, the lord of the universe and the Supreme Being who dwells within the hearts of all. (3)

अस समुझत मन संसय होई। कहा जो प्रभु प्रवान पुनि सोई॥
जे निज भगत नाथ तव अहहीं। जो सुख पावहिं जो गति लहहीं॥ ४॥

**asa samujhata mana saṁsaya hoī, kahā jo prabhu pravāna puni soī.**
**je nija bhagata nātha tava ahahī̃, jo sukha pāvahĩ jo gati lahahī̃.4.**

"Realizing this, my mind is filled with doubt; but what You have said is infallible. O my master, the (divine and everlasting) bliss that is enjoyed and the goal that is reached by your own devotees, (4)

दो०—सोइ सुख सोइ गति सोइ भगति सोइ निज चरन सनेहु।
सोइ बिबेक सोइ रहनि प्रभु हमहि कृपा करि देहु॥ १५०॥

Do.: **soi sukha soi gati soi bhagati soi nija carana sanehu,**
**soi bibeka soi rahani prabhu hamahi kṛpā kari dehu.150.**

"grant me in Your mercy, O Lord, that very bliss, the same destiny, the same devotion, the same attachment to Your feet, the same insight and the same mode of living." (150)

चौ०—सुनि मृदु गूढ़ रुचिर बर रचना। कृपासिंधु बोले मृदु बचना॥
जो कछु रुचि तुम्हरे मन माहीं। मैं सो दीन्ह सब संसय नाहीं॥ १॥

Cau.: **suni mṛdu gūRha rucira bara racanā, kṛpāsiṁdhu bole mṛdu bacanā.**
**jo kachu ruci tumhare mana māhī̐, mai̐ so dīnha saba saṁsaya nāhī̐.1.**

Hearing the soft, pregnant, charming and excellent speech of Śatarūpā, the gracious Lord gently said, "Whatever boon you wish in your mind I have granted; you should have no doubt about it. (1)

मातु बिबेक अलौकिक तोरें। कबहुँ न मिटिहि अनुग्रह मोरें॥
बंदि चरन मनु कहेउ बहोरी। अवर एक बिनती प्रभु मोरी॥ २॥

**mātu bibeka alaukika tore̐, kabahu̐ na miṭihi anugraha more̐.**
**baṁdi carana manu kaheu bahorī, avara eka binatī prabhu morī.2.**

"Mother, by My grace your divine awareness (wisdom) shall never fail you." Bowing at His feet, Manu again said, "Lord, I have one more request to make: (2)

सुत बिषइक तव पद रति होऊ। मोहि बड़ मूढ़ कहै किन कोऊ॥
मनि बिनु फनि जिमि जल बिनु मीना। मम जीवन तिमि तुम्हहि अधीना॥ ३॥

**suta biṣaika tava pada rati hoū, mohi baRa mūRha kahai kina koū.**
**mani binu phani jimi jala binu mīnā, mama jīvana timi tumhahi adhīnā.3.**

"Let me have attachment to Your feet, of the same nature as one has for a son, no matter if anyone calls me a big fool. Just as a snake cannot live without the gem on its hood and a fish without water, even so let my life be dependent on You (let me not survive without You). (3)

अस बरु मागि चरन गहि रहेऊ। एवमस्तु करुनानिधि कहेऊ॥
अब तुम्ह मम अनुसासन मानी। बसहु जाइ सुरपति रजधानी॥ ४॥

**asa baru māgi carana gahi raheū, evamastu karunānidhi kaheū.**
**aba tumha mama anusāsana mānī, basahu jāi surapati rajadhānī.4.**

Having asked this boon, the king remained clasping the Lord's feet till the All-merciful said, "Let it be so. Now, obeying My command go and dwell in the capital of Indra (the chief of gods). (4)

सो०—**तहँ करि भोग बिसाल तात गएँ कछु काल पुनि।**
**होइहहु अवध भुआल तब मैं होब तुम्हार सुत॥ १५१॥**

So.: **tahă̐ kari bhoga bisāla tāta gae̐ kachu kāla puni,**
**hoihahu avadha bhuāla taba mai̐ hoba tumhāra suta.151.**

"Having enjoyed extensive pleasures there, you shall after some time be the king of Ayodhyā; then, O loved one, I will be your son. (151)

चौ०—इच्छामय नरबेष सँवारें। होइहउँ प्रगट निकेत तुम्हारें॥
अंसन्ह सहित देह धरि ताता। करिहउँ चरित भगत सुखदाता॥ १॥

Cau.: **icchāmaya narabeṣa sắvārĕ, hoihaů pragaṭa niketa tumhārĕ.**
**aṁsanha sahita deha dhari tātā, karihaů carita bhagata sukhadātā.1.**

"Voluntarily assuming human form I will manifest Myself in your house. Bodying Myself forth with My divine attributes I will perform sportive acts (Līlā) which will be a source of delight to My devotees. (1)

**जे सुनि सादर नर बड़भागी। भव तरिहहिं ममता मद त्यागी॥**
**आदिसक्ति जेहिं जग उपजाया। सोउ अवतरिहि मोरि यह माया॥ २॥**

**je suni sādara nara baRabhāgī, bhava tarihahi̐ mamatā mada tyāgī.**
**ādisakti jehi̐ jaga upajāyā, sou avatarihi mori yaha māyā.2.**

"Hearing of such exploits with reverence blessed men shall cross the ocean of worldly existence, renouncing the feeling of attachment and arrogance. This Māyā, which is no other than My primordial energy that has brought forth the universe, She too will manifest Herself. (2)

**पुरउब मैं अभिलाष तुम्हारा। सत्य सत्य पन सत्य हमारा॥**
**पुनि पुनि अस कहि कृपानिधाना। अंतरधान भए भगवाना॥ ३॥**

**purauba mai̐ abhilāṣa tumhārā, satya satya pana satya hamārā.**
**puni puni asa kahi kṛpānidhānā, aṁtaradhāna bhae bhagavānā.3.**

"In this way I will accomplish your desire and this pledge of Mine shall ever and ever be true." Repeating this again and again, the gracious Lord vanished from there. (3)

**दंपति उर धरि भगत कृपाला। तेहिं आश्रम निवसे कछु काला॥**
**समय पाइ तनु तजि अनयासा। जाइ कीन्ह अमरावति बासा॥ ४॥**

**daṁpati ura dhari bhagata kṛpālā, tehi̐ āśrama nivase kachu kālā.**
**samaya pāi tanu taji anayāsā, jāi kīnha amarāvati bāsā.4.**

Cherishing in their mind the image of the Lord, who is so compassionate to His devotees, the wedded couple stayed in that hermitage for some time more. And dropping their body, when the time came, without the least pain, they went and took their abode in Amarāvatī, the city of immortals. (4)

दो०—**यह इतिहास पुनीत अति उमहि कही बृषकेतु।**
**भरद्वाज सुनु अपर पुनि राम जनम कर हेतु॥ १५२॥**

Do.: **yaha itihāsa punīta ati umahi kahī bṛṣaketu,**
**bharadvāja sunu apara puni rāma janama kara hetu.152.**

This most sacred legend was related by Śiva to Pārvatī. Bharadvāja, now hear yet another cause of Śrī Rāma's birth. (152)

[PAUSE 5 FOR A THIRTY-DAY RECITATION]

चौ०—**सुनु मुनि कथा पुनीत पुरानी। जो गिरिजा प्रति संभु बखानी॥**
**बिस्व बिदित एक कैकय देसू। सत्यकेतु तहँ बसइ नरेसू॥ १॥**

Cau.: **sunu muni kathā punīta purānī, jo girijā prati saṁbhu bakhānī.**
**bisva bidita eka kaikaya desū, satyaketu tahå basai naresū.1.**

Listen, O sage, to an old and sacred legend which was narrated by Śiva to Pārvatī. There was a principality known by the name of Kaikaya, which was celebrated throughout the world. A king named Satyaketu ruled over there. (1)

धरम धुरंधर नीति निधाना। तेज प्रताप सील बलवाना॥
तेहि कें भए जुगल सुत बीरा। सब गुन धाम महा रनधीरा॥ २॥

**dharama dhuraṁdhara nīti nidhānā, teja pratāpa sīla balavānā.**
**tehi kĕ bhae jugala suta bīrā, saba guna dhāma mahā ranadhīrā.2.**

He was an epitome of virtue, abounding in righteousness—dignified, glorious, amiable and powerful. He had two gallant sons, who were all virtuous and dauntless in battle. (2)

राज धनी जो जेठ सुत आही। नाम प्रतापभानु अस ताही॥
अपर सुतहि अरिमर्दन नामा। भुजबल अतुल अचल संग्रामा॥ ३॥

**rāja dhanī jo jeṭha suta āhī, nāma pratāpabhānu asa tāhī.**
**apara sutahi arimardana nāmā, bhujabala atula acala saṁgrāmā.3.**

The elder of the two and the heir to the throne was named Pratāpabhānu. The other was known by the name of Arimardana, who was unequalled in strength of arm and was steadfast in battle. (3)

भाइहि भाइहि परम समीती। सकल दोष छल बरजित प्रीती॥
जेठे सुतहि राज नृप दीन्हा। हरि हित आपु गवन बन कीन्हा॥ ४॥

**bhāihi bhāihi parama samītī, sakala doṣa chala barajita prītī.**
**jeṭhe sutahi rāja nṛpa dīnhā, hari hita āpu gavana bana kīnhā.4.**

There was perfect unity between the two brothers and the affection each bore to the other was free from all blemish and guile. To the elder son the king relinquished the throne and proceeded to the forest for the sake of devotion to Śrī Hari. (4)

दो०—**जब प्रतापरबि भयउ नृप फिरी दोहाई देस।**
**प्रजा पाल अति बेदबिधि कतहुँ नहीं अघ लेस॥ १५३॥**

Do.: **jaba pratāparabi bhayau nṛpa phirī dohāī desa,**
**prajā pāla ati bedabidhi katahŭ nahı̆ agha lesa.153.**

When Pratāpabhānu became king, there was great rejoicing throughout the realm. He looked after his subjects with utmost care according to the precepts of the Vedas and there was not a speck of sin anywhere in his kingdom. (153)

चौ०—नृप हितकारक सचिव सयाना। नाम धरमरुचि सुक्र समाना॥
सचिव सयान बंधु बलबीरा। आपु प्रतापपुंज रनधीरा॥ १॥

Cau.: **nṛpa hitakāraka saciva sayānā, nāma dharamaruci sukra samānā.**
**saciva sayāna baṁdhu balabīrā, āpu pratāpapuṁja ranadhīrā.1.**

The prime minister, Dharmaruci by name, was a second Śukra* and was as devoted to the king as he was wise. With a prudent counseller and a gallant and powerful brother, the king himself was an embodiment of glory and daring in war. (1)

सेन संग चतुरंग अपारा। अमित सुभट सब समर जुझारा॥
सेन बिलोकि राउ हरषाना। अरु बाजे गहगहे निसाना॥ २॥

* The celebrated preceptor of the Daityas, who is noted for his political insight and is credited with the authorship of the famous work on political science, Śukranīti.

**sena saṁga caturaṁga apārā, amita subhaṭa saba samara jujhārā.**
**sena biloki rāu haraṣānā, aru bāje gahagahe nisānā.2.**

He owned a vast and powerful four division army which had innumerable excellent warriors, all of whom fought fearlessly in battle. The king rejoiced to see his army and there was a tumultuous sound of kettledrums. (2)

बिजय हेतु कटकई बनाई। सुदिन साधि नृप चलेउ बजाई॥
जहँ तहँ परीं अनेक लराईं। जीते सकल भूप बरिआईं॥ ३॥

**bijaya hetu kaṭakaī banāī, sudina sādhi nṛpa caleu bajāī.**
**jahå tahå parī̐ aneka larāī̐, jīte sakala bhūpa bariāī̐.3.**

He collected a special force for the conquest of the world, and availing himself of an auspicious day marched forth with the beat of drums. A number of battles were waged here and there and all hostile kings were conquered by his superior might. (3)

सप्त दीप भुजबल बस कीन्हे। लै लै दंड छाड़ि नृप दीन्हे॥
सकल अवनि मंडल तेहि काला। एक प्रतापभानु महिपाला॥ ४॥

**sapta dīpa bhujabala basa kīnhe, lai lai daṁḍa chāRi nṛpa dīnhe.**
**sakala avani maṁḍala tehi kālā, eka pratāpabhānu mahipālā.4.**

By the strength of his arm he conquered all the seven sections of the terrestrial region and let the princes go on payment of tribute. Now Pratāpabhānu was the undisputed sovereign of the entire globe. (4)

दो०—**स्वबस बिस्व करि बाहुबल निज पुर कीन्ह प्रबेसु।**
**अरथ धरम कामादि सुख सेवइ समयँ नरेसु॥ १५४॥**

Do.: **svabasa bisva kari bāhubala nija pura kīnha prabesu,**
**aratha dharama kāmādi sukha sevai samayå naresu.154.**

Having thus subjugated the whole universe by the might of his arm, the king returned to his capital. He devoted himself to the pleasures of riches, religious practices and sense-gratification etc., at appropriate times. (154)

चौ०—भूप प्रतापभानु बल पाई। कामधेनु भै भूमि सुहाई॥
सब दुख बरजित प्रजा सुखारी। धरमसील सुंदर नर नारी॥ १॥

Cau.: **bhūpa pratāpabhānu bala pāī, kāmadhenu bhai bhūmi suhāī.**
**saba dukha barajita prajā sukhārī, dharamasīla suṁdara nara nārī.1.**

Invigorated by king Pratāpabhānu's might, the charming earth became the cow of plenty, as it were, (yielded all one's coveted products). The people were happy and free from all sorrows; both men and women were good-looking and virtuous. (1)

सचिव धरमरुचि हरि पद प्रीती। नृप हित हेतु सिखव नित नीती॥
गुर सुर संत पितर महिदेवा। करइ सदा नृप सब कै सेवा॥ २॥

**saciva dharamaruci hari pada prītī, nṛpa hita hetu sikhava nita nītī.**
**gura sura saṁta pitara mahidevā, karai sadā nṛpa saba kai sevā.2.**

The minister, Dharmaruci, was devoted to the feet of Śrī Hari; in the interest of his royal master he advised him on state policy every day. Preceptors, gods, saints, manes and Brāhmaṇas—the king invariably served them all. (2)

भूप धरम जे बेद बखाने। सकल करइ सादर सुख माने॥
दिन प्रति देइ बिबिध बिधि दाना। सुनइ सास्त्र बर बेद पुराना॥ ३॥

**bhūpa dharama je beda bakhāne, sakala karai sādara sukha māne.**
**dina prati dei bibidha bidhi dānā, sunai sāstra bara beda purānā.3.**

Whatever duties have been enjoined on a king in the Vedas, he gladly and devoutly performed. He bestowed gifts of various kinds every day and listened to great scriptures, including the Vedas and the Purāṇas. (3)

नाना बापीं कूप तड़ागा। सुमन बाटिका सुंदर बागा॥
बिप्रभवन सुरभवन सुहाए। सब तीरथन्ह बिचित्र बनाए॥ ४॥

**nānā bāpī̐ kūpa taRāgā, sumana bāṭikā suṁdara bāgā.**
**biprabhavana surabhavana suhāe, saba tīrathanha bicitra banāe.4.**

In all holy places he constructed many small and big wells and tanks, flower gardens and lovely orchards, dwellings for the Brāhmaṇas and beautiful temples of wonderful architecture. (4)

दो०—जहँ लगि कहे पुरान श्रुति एक एक सब जाग।
बार सहस्त्र सहस्त्र नृप किए सहित अनुराग॥ १५५॥

Do.: **jahā̐ lagi kahe purāna śruti eka eka saba jāga,**
**bāra sahasra sahasra nṛpa kie sahita anurāga.155.**

Whatever sacrifices have been enjoined in the Vedas and the Purāṇas, the king devoutly performed, each one of them a thousand times. (155)

चौ०—हृदयँ न कछु फल अनुसंधाना। भूप बिबेकी परम सुजाना॥
करइ जे धरम करम मन बानी। बासुदेव अर्पित नृप ग्यानी॥ १॥

Cau.: **hṛdayā̐ na kachu phala anusaṁdhānā, bhūpa bibekī parama sujānā.**
**karai je dharama karama mana bānī, bāsudeva arpita nṛpa gyānī.1.**

There was no seeking for any reward in his heart; the king was a man of great intelligence and wisdom. Whatever meritorious act he performed in thought, word or deed, the wise king dedicated it to Lord Vāsudeva (the all-pervading God Viṣṇu). (1)

चढ़ि बर बाजि बार एक राजा। मृगया कर सब साजि समाजा॥
बिंध्याचल गभीर बन गयऊ। मृग पुनीत बहु मारत भयऊ॥ २॥

**caRhi bara bāji bāra eka rājā, mṛgayā kara saba sāji samājā.**
**biṁdhyācala gabhīra bana gayaū, mṛga punīta bahu mārata bhayaū.2.**

Equipping himself with all the outfit of hunting, the king mounted a gallant steed one day and, entering the dense forest of the Vindhya range, killed many a sacred deer. (2)

फिरत बिपिन नृप दीख बराहू। जनु बन दुरेउ ससिहि ग्रसि राहू॥
बड़ बिधु नहिं समात मुख माहीं। मनहुँ क्रोध बस उगिलत नाहीं॥ ३॥

**phirata bipina nṛpa dīkha barāhū, janu bana dureu sasihi grasi rāhū.**
**baRa bidhu nahi̐ samāta mukha māhī̐, manahu̐ krodha basa ugilata nāhī̐.3.**

While ranging in the wood he espied a wild boar. It looked as if with the moon in his mouth, the demon Rāhu had hid in the forest. The orb was too large to be contained in the mouth, yet in his rage he would not disgorge it. (3)

कोल कराल दसन छबि गाई। तनु बिसाल पीवर अधिकाई॥
घुरुघुरात हय आरौ पाएँ। चकित बिलोकत कान उठाएँ॥ ४॥

**kola karāla dasana chabi gāī, tanu bisāla pīvara adhikāī.**
**ghurughurāta haya ārau pāẽ, cakita bilokata kāna uṭhāẽ.4.**

Thus have I portrayed the impressiveness of the frightful tusks of the boar, while its body too was of an enormous size and bulk. Growling at the tramp of the horse and pricking up its ears, it gazed with a startled look. (4)

दो०—**नील महीधर सिखर सम देखि बिसाल बराहु।**
**चपरि चलेउ हय सुटुकि नृप हाँकि न होइ निबाहु॥ १५६॥**

Do.: **nīla mahīdhara sikhara sama dekhi bisāla barāhu,**
**capari caleu haya suṭuki nṛpa hā̃ki na hoi nibāhu.156.**

On seeing the huge boar, which resembled a purple mountain-peak, the king whipped the horse and advanced rapidly, challenging the boar and at the same time yelling at it that now it could no longer escape. (156)

चौ०—आवत देखि अधिक रव बाजी। चलेउ बराह मरुत गति भाजी॥
तुरत कीन्ह नृप सर संधाना। महि मिलि गयउ बिलोकत बाना॥ १॥

Cau.: **āvata dekhi adhika rava bājī, caleu barāha maruta gati bhājī.**
**turata kīnha nṛpa sara saṁdhānā, mahi mili gayau bilokata bānā.1.**

When it saw the horse coming on with a great trumpeting sound, the boar took to flight, swift as wind. The king lost no time in fitting the arrow to his bow and the boar crouched as soon as it saw the shaft. (1)

तकि तकि तीर महीस चलावा। करि छल सुअर सरीर बचावा॥
प्रगटत दुरत जाइ मृग भागा। रिस बस भूप चलेउ सँग लागा॥ २॥

**taki taki tīra mahīsa calāvā, kari chala suara sarīra bacāvā.**
**pragaṭata durata jāi mṛga bhāgā, risa basa bhūpa caleu sãga lāgā.2.**

The king discharged his arrows taking a steady aim each time, but the boar saved itself by its wiliness. The beast rushed on, now hiding and now emerging into view; while the king in much excitement and anger followed closely on its track. (2)

गयउ दूरि घन गहन बराहू। जहँ नाहिन गज बाजि निबाहू॥
अति अकेल बन बिपुल कलेसू। तदपि न मृग मग तजइ नरेसू॥ ३॥

**gayau dūri ghana gahana barāhū, jahā̃ nāhina gaja bāji nibāhū.**
**ati akela bana bipula kalesū, tadapi na mṛga maga tajai naresū.3.**

The boar went afar into a dense thicket, which was impenetrable by horse or elephant. Even though the king was all by himself and was faced with untold hardships in the forest, still he would not give up the chase. (3)

कोल बिलोकि भूप बड़ धीरा। भागि पैठ गिरिगुहाँ गभीरा॥
अगम देखि नृप अति पछिताई। फिरेउ महाबन परेउ भुलाई॥ ४॥

**kola biloki bhūpa baRa dhīrā, bhāgi paiṭha giriguhā̃ gabhīrā.**
**agama dekhi nṛpa ati pachitāī, phireu mahābana pareu bhulāī.4.**

Seeing the king so determined, the boar slunk away into a deep mountain-cave. When the king perceived that there was no access to the cave, he had to return much disappointed; and what was worse, he lost his track in the dense forest. (4)

दो०—**खेद खिन्न छुद्धित तृषित राजा बाजि समेत।**
**खोजत ब्याकुल सरित सर जल बिनु भयउ अचेत॥ १५७॥**

Do.: **kheda khinna chuddhita tṛṣita rājā bāji sameta,**
**khojata byākula sarita sara jala binu bhayau aceta.157.**

Exhausted with much exertion and oppressed by hunger and thirst, the King, taking his horse along, kept searching for a stream or water-pond and almost fainted for want of water. (157)

चौ०—फिरत बिपिन आश्रम एक देखा। तहँ बस नृपति कपट मुनिबेषा॥
जासु देस नृप लीन्ह छड़ाई। समर सेन तजि गयउ पराई॥ १॥

Cau.: **phirata bipina āśrama eka dekhā, tahā̃ basa nṛpati kapaṭa munibeṣā.**
**jāsu desa nṛpa līnha chaRāī, samara sena taji gayau parāī.1.**

While wandering in the forest he espied a hermitage. In that hermitage dwelt, in the disguise of a hermit, a monarch who had been despoiled of his kingdom by Pratāpabhānu and who had run away from the field of battle deserting his army. (1)

समय प्रतापभानु कर जानी। आपन अति असमय अनुमानी॥
गयउ न गृह मन बहुत गलानी। मिला न राजहि नृप अभिमानी॥ २॥

**samaya pratāpabhānu kara jānī, āpana ati asamaya anumānī.**
**gayau na gṛha mana bahuta galānī, milā na rājahi nṛpa abhimānī.2.**

Knowing that the time was propitious for Pratāpabhānu and most unfavourable to his own self, he felt much disgusted at heart and refused to return home; and he was too proud to come to terms with the victor. (2)

रिस उर मारि रंक जिमि राजा। बिपिन बसइ तापस कें साजा॥
तासु समीप गवन नृप कीन्हा। यह प्रतापरबि तेहिं तब चीन्हा॥ ३॥

**risa ura māri raṁka jimi rājā, bipina basai tāpasa kĕ sājā.**
**tāsu samīpa gavana nṛpa kīnhā, yaha pratāparabi tehiṁ taba cīnhā.3.**

Like a pauper, suppressing the anger in his own heart, the ex-king lived in the forest in the disguise of an anchorite. It was to him that king Prātapabhānu went and he for his part immediately recognized that the newcomer was no other than Prātapabhānu. (3)

राउ तृषित नहिं सो पहिचाना। देखि सुबेष महामुनि जाना॥
उतरि तुरग तें कीन्ह प्रनामा। परम चतुर न कहेउ निज नामा॥ ४॥

**rāu tṛṣita nahiṁ so pahicānā, dekhi subeṣa mahāmuni jānā.**
**utari turaga tĕ kīnha pranāmā, parama catura na kaheu nija nāmā.4.**

Overcome by thirst, the latter, however, could not recognize the ex-king. Perceiving his holy garb Prātapabhānu took him to be a great sage and, getting down from his horse, made obeisance to him. The king was, however, too astute to disclose his name. (4)

दो०—भूपति तृषित बिलोकि तेहिं सरबरु दीन्ह देखाइ।
मज्जन पान समेत हय कीन्ह नृपति हरषाइ॥ १५८॥

Do.: **bhūpati tr̥ṣita biloki tehiँ sarabaru dīnha dekhāi,**
**majjana pāna sameta haya kīnha nr̥pati haraṣāi.158.**

Seeing king Pratāpabhānu thirsty, he showed him a good lake and the king, alongwith his horse, gladly bathed in it and drank from it. (158)

चौ०—गै श्रम सकल सुखी नृप भयऊ। निज आश्रम तापस लै गयऊ॥
आसन दीन्ह अस्त रबि जानी। पुनि तापस बोलेउ मृदु बानी॥ १॥

Cau.: **gai śrama sakala sukhī nr̥pa bhayaū, nija āśrama tāpasa lai gayaū.**
**āsana dīnha asta rabi jānī, puni tāpasa boleu mr̥du bānī.1.**

The whole fatigue was gone and the king heaved a sigh of relief. The hermit thereafter took him back to his hermitage; and perceiving that it was sunset now, he gave him a seat and then spoke to him in polite terms. (1)

को तुम्ह कस बन फिरहु अकेलें। सुंदर जुबा जीव परहेलें॥
चक्रबर्ति के लच्छन तोरें। देखत दया लागि अति मोरें॥ २॥

**ko tumha kasa bana phirahu akelĕ, suṁdara jubā jīva parahelĕ.**
**cakrabarti ke lacchana torĕ, dekhata dayā lāgi ati morĕ.2.**

"Who are you and wherefore do you risk your life by roaming in the forest all alone, even though you are so young and handsome? Reading the marks of an emperor on your person, I am moved to great pity." (2)

नाम प्रतापभानु अवनीसा। तासु सचिव मैं सुनहु मुनीसा॥
फिरत अहेरें परेउँ भुलाई। बड़ें भाग देखेउँ पद आई॥ ३॥

**nāma pratāpabhānu avanīsā, tāsu saciva maiँ sunahu munīsā.**
**phirata aherĕ pareŭ bhulāī, baRĕ bhāga dekheŭ pada āī.3.**

"Listen, O great sage: there is a king named Pratāpabhānu; I am his minister. Ranging in pursuit of game I have lost my way and by great good fortune I have been led into your presence. (3)

हम कहँ दुर्लभ दरस तुम्हारा। जानत हौं कछु भल होनिहारा॥
कह मुनि तात भयउ अँधिआरा। जोजन सत्तरि नगरु तुम्हारा॥ ४॥

**hama kahā̆ durlabha darasa tumhārā, jānata hau̐ kachu bhala honihārā.**
**kaha muni tāta bhayau ā̆dhiārā, jojana sattari nagaru tumhārā.4.**

"Your sight is a rare boon to me; it leads me to believe that something good is about to befall me." The hermit said, "It is now dusk, my son; and your city is five hundred and sixty miles away. (4)

दो०—निसा घोर गंभीर बन पंथ न सुनहु सुजान।
बसहु आजु अस जानि तुम्ह जाएहु होत बिहान॥ १५९ (क)॥

Do.: **nisā ghora gaṁbhīra bana paṁtha na sunahu sujāna,**
**basahu āju asa jāni tumha jāehu hota bihāna.159 (A).**

"Listen, my dear: dark and dreary is the night, and the forest is dense and trackless; knowing this, stay here overnight and depart next morning." (159A)

**तुलसी जसि भवतब्यता तैसी मिलइ सहाइ।**
**आपुनु आवइ ताहि पहिं ताहि तहाँ लै जाइ॥ १५९ ( ख )॥**
**tulasī jasi bhavatabyatā taisī milai sahāi,**
**āpunu āvai tāhi pahi̐ tāhi tahā̐ lai jāi.159(B).**

The inevitable, says Tulasīdāsa, is invariably preceded by circumstances that are favourable to it. Either it comes to a man or takes him to the cause of his doom. (159 B)

चौ०—भलेहिं नाथ आयसु धरि सीसा। बाँधि तुरग तरु बैठ महीसा॥
नृप बहु भाँति प्रसंसेउ ताही। चरन बंदि निज भाग्य सराही॥ १॥
Cau.: **bhalehi̐ nātha āyasu dhari sīsā, bā̐dhi turaga taru baiṭha mahīsā.**
**nṛpa bahu bhā̐ti prasaṁseu tāhī, carana baṁdi nija bhāgya sarāhī.1.**

"Very well, my lord," the king replied; and bowing to the hermit's command he tied up the horse to a tree and then sat down. The king extolled him in many ways and bowing at his feet, thanked his good fortune. (1)

पुनि बोलेउ मृदु गिरा सुहाई। जानि पिता प्रभु करउँ ढिठाई॥
मोहि मुनीस सुत सेवक जानी। नाथ नाम निज कहहु बखानी॥ २॥
**puni boleu mṛdu girā suhāī, jāni pitā prabhu karau̐ ḍhiṭhāī.**
**mohi munīsa suta sevaka jānī, nātha nāma nija kahahu bakhānī.2.**

He then spoke to him in soft and endearing terms, "Regarding you as a father, my lord, I venture to address you. Looking upon me as your son and servant, O great sage, pray tell me your name in full." (2)

तेहि न जान नृप नृपहि सो जाना। भूप सुहृद सो कपट सयाना॥
बैरी पुनि छत्री पुनि राजा। छल बल कीन्ह चहइ निज काजा॥ ३॥
**tehi na jāna nṛpa nṛpahi so jānā, bhūpa suhṛda so kapaṭa sayānā.**
**bairī puni chatrī puni rājā, chala bala kīnha cahai nija kājā.3.**

Although the king did not recognize him, he recognized the king. While the king had a guileless heart, the hermit was a past master in fraud. Being an enemy in the first instance, and a Kṣatriya on top of it and again of royal blood, he sought to accomplish his end by dint of his cunning. (3)

समुझि राजसुख दुखित अराती। अवाँ अनल इव सुलगइ छाती॥
सरल बचन नृप के सुनि काना। बयर सँभारि हृदयँ हरषाना॥ ४॥
**samujhi rājasukha dukhita arātī, avā̐ anala iva sulagai chātī.**
**sarala bacana nṛpa ke suni kānā, bayara sa̐bhāri hṛdayā̐ haraṣānā.4.**

The thought of the pleasures of royalty had made the enemy–king sad; the fire of jealousy smouldered within his heart like that of a furnace. On hearing the artless words of Prātapabhānu and recalling the grudge he had nursed against him, the hermit felt delighted at heart. (4)

दो०—**कपट बोरि बानी मृदुल बोलेउ जुगुति समेत।**
**नाम हमार भिखारि अब निर्धन रहित निकेत॥ १६०॥**
Do.: **kapaṭa bori bānī mṛdula boleu juguti sameta,**
**nāma hamāra bhikhāri aba nirdhana rahita niketa.160.**

He uttered the following soft yet false and artful words, "My name is now Bhikhārī (a mendicant), penniless and homeless as I am." (160)

चौ०—कह नृप जे बिग्यान निधाना। तुम्ह सारिखे गलित अभिमाना॥
सदा रहहिं अपनपौ दुराएँ। सब बिधि कुसल कुबेष बनाएँ॥ १॥

**Cau.: kaha nṛpa je bigyāna nidhānā, tumha sārikhe galita abhimānā.**
**sadā rahahiṁ apanapau durāẽ, saba bidhi kusala kubeṣa banāẽ.1.**

The king replied, "Those who are repositories of wisdom and free from pride like you always keep their reality concealed; even though proficient in everyway, they prefer to remain in tattered clothes. (1)

तेहि तें कहहिं संत श्रुति टेरें। परम अकिंचन प्रिय हरि केरें॥
तुम्ह सम अधन भिखारि अगेहा। होत बिरंचि सिवहि संदेहा॥ २॥

**tehi tẽ kahahiṁ saṁta śruti ṭerẽ, parama akiṁcana priya hari kerẽ.**
**tumha sama adhana bhikhāri agehā, hota biraṁci sivahi saṁdehā.2.**

"That is why saints as well as the Vedas proclaim that those who are devoid of possessiveness are held most dear by Śrī Hari. Penniless and homeless beggars like you cause doubt even in the minds of Brahmā and Śiva (whether they are real saints or are just beggars). (2)

जोसि सोसि तव चरन नमामी। मो पर कृपा करिअ अब स्वामी॥
सहज प्रीति भूपति कै देखी। आपु बिषय बिस्वास बिसेषी॥ ३॥

**josi sosi tava carana namāmī, mo para kṛpā karia aba svāmī.**
**sahaja prīti bhūpati kai dekhī, āpu biṣaya bisvāsa biseṣī.3.**

"Whoever you may be, I bow at Your feet; now be gracious to me, my lord." When the hermit saw the king's natural affection and extraordinary faith in him, (3)

सब प्रकार राजहि अपनाई। बोलेउ अधिक सनेह जनाई॥
सुनु सतिभाउ कहउँ महिपाला। इहाँ बसत बीते बहु काला॥ ४॥

**saba prakāra rājahi apanāī, boleu adhika saneha janāī.**
**sunu satibhāu kahaũ mahipālā, ihā̃ basata bīte bahu kālā.4.**

he won him over in everyway, and spoke with a still greater affection "Listen, O king; I tell you sincerely that I have dwelt here for long. (4)

दो०—अब लगि मोहि न मिलेउ कोउ मैं न जनावउँ काहु।
लोकमान्यता अनल सम कर तप कानन दाहु॥ १६१ (क)॥

**Do.: aba lagi mohi na mileu kou maiṁ na janāvaũ kāhu,**
**lokamānyatā anala sama kara tapa kānana dāhu.161(A).**

"No one has come to me so far nor do I make myself known to anyone; for, popular esteem is like a wild fire, which consumes the forest of penance (i.e., neutralizes it)." (161A)

सो०—तुलसी देखि सुबेषु भूलहिं मूढ़ न चतुर नर।
सुंदर केकिहि पेखु बचन सुधा सम असन अहि॥ १६१ (ख)॥

**So.: tulasī dekhi subeṣu bhūlahiṁ mūRha na catura nara,**
**suṁdara kekihi pekhu bacana sudhā sama asana ahi.161(B).**

Not only fools, says Tulasīdāsa, but even clever men are taken in by fair appearances. Look at the beautiful peacock: though its notes are sweet like nectar, it devours snakes. (161 B)

चौ०—तातें गुपुत रहउँ जग माहीं। हरि तजि किमपि प्रयोजन नाहीं॥
प्रभु जानत सब बिनहिं जनाएँ। कहहु कवनि सिधि लोक रिझाएँ॥ १॥

Cau.: **tātẽ guputa rahaũ jaga māhī̃, hari taji kimapi prayojana nāhī̃.**
**prabhu jānata saba binahi̐ janāẽ, kahahu kavani sidhi loka rijhāẽ.1.**

"That is why I live in this world away from the public gaze. I have little to do with anything other than Śrī Hari. The Lord knows everything without being told; tell me, then, what is to be gained by humouring the world. (1)

तुम्ह सुचि सुमति परम प्रिय मोरें। प्रीति प्रतीति मोहि पर तोरें॥
अब जौं तात दुरावउँ तोही। दारुन दोष घटइ अति मोही॥ २॥

**tumha suci sumati parama priya morẽ, prīti pratīti mohi para torẽ.**
**aba jaũ tāta durāvaũ tohī, dāruna doṣa ghaṭai ati mohī.2.**

"You are sincere and intelligent and are, therefore, supremely dear to me; and I too have earned your affection and confidence. Now, my dear, if I were to keep anything from you, I shall incur the most severe blame." (2)

जिमि जिमि तापसु कथइ उदासा। तिमि तिमि नृपहि उपज बिस्वासा॥
देखा स्वबस कर्म मन बानी। तब बोला तापस बगध्यानी॥ ३॥

**jimi jimi tāpasu kathai udāsā, timi timi nṛpahi upaja bisvāsā.**
**dekhā svabasa karma mana bānī, taba bolā tāpasa bagadhyānī.3.**

The more the hermit talked of his indifference to the world the more trustful grew the king. When the false anchorite saw the king totally surrendered to him in thought, word and deed, he said, (3)

नाम हमार एकतनु भाई। सुनि नृप बोलेउ पुनि सिरु नाई॥
कहहु नाम कर अरथ बखानी। मोहि सेवक अति आपन जानी॥ ४॥

**nāma hamāra ekatanu bhāī, suni nṛpa boleu puni siru nāī.**
**kahahu nāma kara aratha bakhānī, mohi sevaka ati āpana jānī.4.**

"My name, brother, is Ekatanu." Hearing this, the king bowed his head and asked further, "Kindly explain to me the meaning of this appellation recognizing me as your faithful servant." (4)

दो०—**आदिसृष्टि उपजी जबहिं तब उतपति भै मोरि।**
**नाम एकतनु हेतु तेहि देह न धरी बहोरि॥ १६२॥**

Do.: **ādisṛṣṭi upajī jabahi̐ taba utapati bhai mori,**
**nāma ekatanu hetu tehi deha na dharī bahori.162.**

"My birth took place at the first dawn of creation. Since then I have never taken another body; that is why I am called 'Ekatanu'." (162)

चौ०—जनि आचरजु करहु मन माहीं। सुत तप तें दुर्लभ कछु नाहीं॥
तपबल तें जग सृजइ बिधाता। तपबल बिष्नु भए परित्राता॥ १॥

Cau.: **jani ācaraju karahu mana māhī̃, suta tapa tẽ durlabha kachu nāhī̃.**
**tapabala tẽ jaga sṛjai bidhātā, tapabala biṣnu bhae paritrātā.1.**

"Marvel not, my son, to hear this; for nothing is too difficult to obtain through penance. By dint of penance Brahmā creates the universe; by dint of penance Viṣṇu assumed the role of its protector, (1)

तपबल संभु करहिं संघारा। तप तें अगम न कछु संसारा॥
भयउ नृपहि सुनि अति अनुरागा। कथा पुरातन कहै सो लागा॥ २॥

**tapabala saṁbhu karahiṁ saṁghārā, tapa tě agama na kachu saṁsārā.**
**bhayau nṛpahi suni ati anurāgā, kathā purātana kahai so lāgā.2.**

"By dint of penance, again, Rudra destroys the world; there is nothing in this world which cannot be attained through penance." Hearing this, the king felt much enchanted and the hermit commenced relating old legends. (2)

करम धरम इतिहास अनेका। करइ निरूपन बिरति बिबेका॥
उदभव पालन प्रलय कहानी। कहेसि अमित आचरज बखानी॥ ३॥

**karama dharama itihāsa anekā, karai nirūpana birati bibekā.**
**udabhava pālana pralaya kahānī, kahesi amita ācaraja bakhānī.3.**

Having discussed topics of Karma (action) and Dharma (duty) and telling many legends bearing on them, he discoursed on dispassion and knowledge. And he further related at length countless marvellous stories connected with the creation, maintenance and dissolution of the universe. (3)

सुनि महीप तापस बस भयऊ। आपन नाम कहन तब लयऊ॥
कह तापस नृप जानउँ तोही। कीन्हेहु कपट लाग भल मोही॥ ४॥

**suni mahīpa tāpasa basa bhayaū, āpana nāma kahana taba layaū.**
**kaha tāpasa nṛpa jānaů tohī, kīnhehu kapaṭa lāga bhala mohī.4.**

Hearing all this the king completely yielded to the influence of the hermit and then proceeded to tell him his real name. Said the hermit, "O king, I know you. Even though you tried to deceive me, I appreciated this move on your part." (4)

सो०—**सुनु महीस असि नीति जहँ तहँ नाम न कहहिं नृप।**
**मोहि तोहि पर अति प्रीति सोइ चतुरता बिचारि तव॥ १६३॥**

So.: **sunu mahīsa asi nīti jahå̃ tahå̃ nāma na kahahiṁ nṛpa,**
**mohi tohi para ati prīti soi caturatā bicāri tava.163.**

"O king, the political maxim is that kings should not disclose their name in all cases. And when I thought of your political shrewdness, I conceived great love for you. (163)

चौ०—नाम तुम्हार प्रताप दिनेसा। सत्यकेतु तव पिता नरेसा॥
गुर प्रसाद सब जानिअ राजा। कहिअ न आपन जानि अकाजा॥ १॥

Cau.: **nāma tumhāra pratāpa dinesā, satyaketu tava pitā naresā.**
**gura prasāda saba jānia rājā, kahia na āpana jāni akājā.1.**

"Your name is Pratāpabhānu; king Satyaketu was your father. O king, by the grace of my preceptor I know everything; but foreseeing my own harm, I do not tell anyone. (1)

देखि तात तव सहज सुधाई। प्रीति प्रतीति नीति निपुनाई॥
उपजि परी ममता मन मोरें। कहउँ कथा निज पूछे तोरें॥ २॥

**dekhi tāta tava sahaja sudhāī, prīti pratīti nīti nipunāī.**
**upaji parī mamatā mana morě, kahaů kathā nija pūche torě.2.**

"When I saw your natural straightforwardness, affection, faith and political wisdom, I

conceived a spontaneous affection for you; and that is why I told you my own story on your asking. (2)

अब प्रसन्न मैं संसय नाहीं। मागु जो भूप भाव मन माहीं॥
सुनि सुबचन भूपति हरषाना। गहि पद बिनय कीन्हि बिधि नाना॥ ३॥

**aba prasanna maĩ saṁsaya nāhī̃, māgu jo bhūpa bhāva mana māhī̃.**
**suni subacana bhūpati haraṣānā, gahi pada binaya kīnhi bidhi nānā.3.**

"I am now pleased; doubt not and ask what you will, O king." Hearing these agreeable words, the king rejoiced and, clasping the hermit's feet, supplicated to him in many ways. (3)

कृपासिंधु मुनि दरसन तोरें। चारि पदारथ करतल मोरें॥
प्रभुहि तथापि प्रसन्न बिलोकी। मागि अगम बर होउँ असोकी॥ ४॥

**kr̥pāsiṁdhu muni darasana torẽ, cāri padāratha karatala morẽ.**
**prabhuhi tathāpi prasanna bilokī, māgi agama bara hoũ asokī.4.**

"O gracious sage, by your very sight I have within my grasp all the four ends of human existence (viz., religious merit, wealth, enjoyment and final beatitude). Yet, as I see my lord so gracious, I would ask a boon which is impossible to attain otherwise, and thereby overcome sorrow. (4)

दो०—**जरा मरन दुख रहित तनु समर जितै जनि कोउ।**
**एकछत्र रिपुहीन महि राज कलप सत होउ॥ १६४॥**

Do.: **jarā marana dukha rahita tanu samara jitai jani kou,**
**ekachatra ripuhīna mahi rāja kalapa sata hou.164.**

"Let my body be free from old age, death and suffering; let no one vanquish me in battle and let me enjoy undisputed sovereignty over the globe for a hundred Kalpas (repetitions of creation) and let me have no enemies." (164)

चौ०—कह तापस नृप ऐसेइ होऊ। कारन एक कठिन सुनु सोऊ॥
कालउ तुअ पद नाइहि सीसा। एक बिप्रकुल छाड़ि महीसा॥ १॥

Cau.: **kaha tāpasa nr̥pa aisei hoū, kārana eka kaṭhina sunu soū.**
**kālau tua pada nāihi sīsā, eka biprakula chāRi mahīsā.1.**

Said the anchorite, "So be it, O king. But there is one difficulty; hear that too. Even Death shall bow his head at your feet (much more so, those who are subject to death). The only exception shall be the Brāhmaṇas, O ruler of the earth. (1)

तपबल बिप्र सदा बरिआरा। तिन्ह के कोप न कोउ रखवारा॥
जौं बिप्रन्ह बस करहु नरेसा। तौ तुअ बस बिधि बिष्नु महेसा॥ २॥

**tapabala bipra sadā bariārā, tinha ke kopa na kou rakhavārā.**
**jaũ bipranha basa karahu naresā, tau tua basa bidhi biṣnu mahesā.2.**

The Brāhmaṇas are ever powerful by virtue of their penance; no one can deliver from their wrath. If you can subjugate the Brāhmaṇas to your will, O king, even Brahmā, Viṣṇu and the great Lord Śiva shall be at your command. (2)

चल न ब्रह्मकुल सन बरिआई। सत्य कहउँ दोउ भुजा उठाई॥
बिप्र श्राप बिनु सुनु महिपाला। तोर नास नहिं कवनेहुँ काला॥ ३॥

**cala na brahmakula sana bariāī, satya kahaů dou bhujā uṭhāī.**
**bipra śrāpa binu sunu mahipālā, tora nāsa nahĩ kavanehů kālā.3.**

"Might is of no avail against the Brāhmaṇas; with both arms raised to heaven I tell you this truth. Listen, O King, if you can escape the Brāhmaṇas's curse, you shall never perish." (3)

हरषेउ राउ बचन सुनि तासू। नाथ न होइ मोर अब नासू॥
तव प्रसाद प्रभु कृपानिधाना। मो कहुँ सर्ब काल कल्याना॥ ४॥

**haraṣeu rāu bacana suni tāsū, nātha na hoi mora aba nāsū.**
**tava prasāda prabhu kṛpānidhānā, mo kahů sarba kāla kalyānā.4.**

Hearing his words, the king rejoiced and said, "My lord, I shall no longer die. By your grace, O benevolent master, I shall be blessed at all times." (4)

दो०—**एवमस्तु कहि कपटमुनि बोला कुटिल बहोरि।**
**मिलब हमार भुलाब निज कहहु त हमहि न खोरि॥ १६५॥**

Do.: **evamastu kahi kapaṭamuni bolā kuṭila bahori,**
**milaba hamāra bhulāba nija kahahu ta hamahi na khori.165.**

"Amen!" said the false anchorite, and added with crafty intent, "If you tell anyone about my meeting with you and your straying away, the fault shall not be mine. (165)

चौ०—तातें मैं तोहि बरजउँ राजा। कहें कथा तव परम अकाजा॥
छठें श्रवन यह परत कहानी। नास तुम्हार सत्य मम बानी॥ १॥

Cau.: **tātẽ maĩ tohi barajaů rājā, kahẽ kathā tava parama akājā.**
**chaṭhẽ śravana yaha parata kahānī, nāsa tumhāra satya mama bānī.1.**

"I warn you, O king, because great harm shall befall you if you relate this incident to anyone. If this talk happens to reach a third pair of ears, I tell you the truth, you are doomed. (1)

यह प्रगटें अथवा द्विजश्रापा। नास तोर सुनु भानुप्रतापा॥
आन उपायँ निधन तव नाहीं। जौं हरि हर कोपहिं मन माहीं॥ २॥

**yaha pragaṭẽ athavā dvijaśrāpā, nāsa tora sunu bhānupratāpā.**
**āna upāyå nidhana tava nāhĩ, jaů hari hara kopahĩ mana māhĩ.2.**

"O Pratāpabhānu, if you divulge this secret or if a Brāhmaṇa curses you, you are undone. In no other way shall you die, even if Śrī Hari and Śaṅkara get angry with you." (2)

सत्य नाथ पद गहि नृप भाषा। द्विज गुर कोप कहहु को राखा॥
राखइ गुर जौं कोप बिधाता। गुर बिरोध नहिं कोउ जग त्राता॥ ३॥

**satya nātha pada gahi nṛpa bhāṣā, dvija gura kopa kahahu ko rākhā.**
**rākhai gura jaů kopa bidhātā, gura birodha nahĩ kou jaga trātā.3.**

"It is true, my lord," said the king, clasping the hermit's feet. "Tell me, who can deliver from the wrath of Brāhmaṇas or spiritual preceptor? A Guru can save one even if one has evoked the wrath of Brahmā; but in the event of a dispute with one's preceptor, there is no one in the world who can save. (3)

जौं न चलब हम कहे तुम्हारें। होउ नास नहिं सोच हमारें॥
एकहिं डर डरपत मन मोरा। प्रभु महिदेव श्राप अति घोरा॥ ४॥

**jaů na calaba hama kahe tumhārě, hou nāsa nahi̐ soca hamārě.**
**ekahi̐ ḍara ḍarapata mana morā, prabhu mahideva śrāpa ati ghorā.4.**

"If I do not follow your advice, let me perish; I care not. My mind is disturbed by only one fear; the curse of Brāhmaṇas, my lord, is something most terrible. (4)

दो०—**होहिं बिप्र बस कवन बिधि कहहु कृपा करि सोउ।**
**तुम्ह तजि दीनदयाल निज हितू न देखउँ कोउ॥ १६६॥**

Do.: **hohi̐ bipra basa kavana bidhi kahahu kṛpā kari sou,**
**tumha taji dīnadayāla nija hitū na dekhaů kou.166.**

"How shall I be able to win over the Brāhmaṇas? Kindly tell me that too. I see no benefector other than you, my gracious lord." (166)

चौ०—सुनु नृप बिबिध जतन जग माहीं। कष्टसाध्य पुनि होहिं कि नाहीं॥
अहइ एक अति सुगम उपाई। तहाँ परंतु एक कठिनाई॥ १॥

Cau.: **sunu nṛpa bibidha jatana jaga māhi̐, kaṣṭasādhya puni hohi̐ ki nāhi̐.**
**ahai eka ati sugama upāī, tahā̐ paraṁtu eka kaṭhināī.1.**

"Listen, O king: there are various expedients in this world. But they are hard to accomplish and are of doubtful efficacy, besides. Of course, there is one very simple device; but that too involves one difficulty. (1)

मम आधीन जुगुति नृप सोई। मोर जाब तव नगर न होई॥
आजु लगें अरु जब तें भयऊँ। काहू के गृह ग्राम न गयऊँ॥ २॥

**mama ādhīna juguti nṛpa soī, mora jāba tava nagara na hoī.**
**āju lagě aru jaba tě bhayaů, kāhū ke gṛha grāma na gayaů.2.**

"Its contrivance depends on me; but my going to your city is out of question. Ever since I was born I have never been to anybody's house or village so far. (2)

जौं न जाउँ तव होइ अकाजू। बना आइ असमंजस आजू॥
सुनि महीस बोलेउ मृदु बानी। नाथ निगम असि नीति बखानी॥ ३॥

**jaů na jāů tava hoi akājū, banā āi asamaṁjasa ājū.**
**suni mahīsa boleu mṛdu bānī, nātha nigama asi nīti bakhānī.3.**

"And if I do not go, it will be a misfortune for you. I am, therefore, in a dilemma today." Hearing this, the king replied most humbly, "My lord, there is a maxim laid down in the Vedas, (3)

बड़े सनेह लघुन्ह पर करहीं। गिरि निज सिरनि सदा तृन धरहीं॥
जलधि अगाध मौलि बह फेनू। संतत धरनि धरत सिर रेनू॥ ४॥

**baRe saneha laghunha para karahi̐, giri nija sirani sadā tṛna dharahi̐.**
**jaladhi agādha mauli baha phenū, saṁtata dharani dharata sira renū.4.**

"The great show kindness to the small. Mountains always bear tiny blades of grass on their tops, the fathomless ocean carries floating foam on its breast and the earth ever bears dust on its bosom." (4)

दो०—अस कहि गहे नरेस पद स्वामी होहु कृपाल।
मोहि लागि दुख सहिअ प्रभु सज्जन दीनदयाल॥ १६७॥

Do.: **asa kahi gahe naresa pada svāmī hohu kṛpāla,**
**mohi lāgi dukha sahia prabhu sajjana dīnadayāla.167.**

So saying, the king clasped the hermit's feet and said, "Be gracious to me, my master. You are a saint, compassionate to the humble; therefore, my lord, take this trouble on my behalf." (167)

चौ०—जानि नृपहि आपन आधीना। बोला तापस कपट प्रबीना॥
सत्य कहउँ भूपति सुनु तोही। जग नाहिन दुर्लभ कछु मोही॥ १॥

Cau.: **jāni nṛpahi āpana ādhīnā, bolā tāpasa kapaṭa prabīnā.**
**satya kahaů bhūpati sunu tohī, jaga nāhina durlabha kachu mohī.1.**

Knowing that the king was completely under his sway, the hermit, who was clever at deception, said, "Listen, O king: I tell you the truth. For me in this world there is nothing difficult to accomplish. (1)

अवसि काज मैं करिहउँ तोरा। मन तन बचन भगत तैं मोरा॥
जोग जुगुति तप मंत्र प्रभाऊ। फलइ तबहिं जब करिअ दुराऊ॥ २॥

**avasi kāja maĭ karihaů torā, mana tana bacana bhagata taĭ morā.**
**joga juguti tapa mamtra prabhāū, phalai tabahĭ jaba karia durāū.2.**

"I will surely fulfil your object, devoted as you are in thought, word and deed to me. The power of Yoga (contemplation), planning, penance and mystic formulas work only when secrecy is maintained about them. (2)

जौं नरेस मैं करौं रसोई। तुम्ह परुसहु मोहि जान न कोई॥
अन्न सो जोइ जोइ भोजन करई। सोइ सोइ तव आयसु अनुसरई॥ ३॥

**jaů naresa maĭ karaů rasoī, tumha parusahu mohi jāna na koī.**
**anna so joi joi bhojana karaī, soi soi tava āyasu anusaraī.3.**

"O king, if I cook food and you serve it and if nobody comes to know me, whoever tastes the food so prepared shall become subservient to you. (3)

पुनि तिन्ह के गृह जेवँइ जोऊ। तव बस होइ भूप सुनु सोऊ॥
जाइ उपाय रचहु नृप एहू। संबत भरि संकलप करेहू॥ ४॥

**puni tinha ke gṛha jevåi joū, tava basa hoi bhūpa sunu soū.**
**jāi upāya racahu nṛpa ehū, saṁbata bhari saṁkalapa karehū.4.**

"Again, I tell you, whosoever dines at the house of such people shall, O king, he too will become submissive to you. Go and operate this scheme, O king, and take this vow for a whole year. (4)

दो०—नित नूतन द्विज सहस सत बरेहु सहित परिवार।
मैं तुम्हरे संकलप लगि दिनहिं करबि जेवनार॥ १६८॥

Do.: **nita nūtana dvija sahasa sata barehu sahita parivāra,**
**maĭ tumhare saṁkalapa lagi dinahĭ karabi jevanāra.168.**

"Everyday invite a new set of a hundred thousand Brāhmaṇas with their families; while I, so long as your vow lasts, shall provide the daily banquet. (168)

चौ०—एहि बिधि भूप कष्ट अति थोरें। होइहहिं सकल बिप्र बस तोरें॥
करिहहिं बिप्र होम मख सेवा। तेहिं प्रसंग सहजेहिं बस देवा॥ १॥

**Cau.: ehi bidhi bhūpa kaṣṭa ati thorẽ, hoihahi̐ sakala bipra basa torẽ.**
**karihahi̐ bipra homa makha sevā, tehi̐ prasaṁga sahajehi̐ basa devā.1.**

"In this way, O king, with little exertion all the Brāhmaṇas shall be subjected to your will. The Brāhmaṇas in their turn will offer oblations into the sacred fire, perform big sacrifices and practise adoration; and through that device the gods too shall be easily won over. (1)

और एक तोहि कहउँ लखाऊ। मैं एहि बेष न आउब काऊ॥
तुम्हरे उपरोहित कहुँ राया। हरि आनब मैं करि निज माया॥ २॥

**aura eka tohi kahaů lakhāū, mai̐ ehi beṣa na āuba kāū.**
**tumhare uparohita kahů rāyā, hari ānaba mai̐ kari nija māyā.2.**

"I give you one more sign. I will never come in this form. By my delusive power, O king, I will carry off your family priest. (2)

तपबल तेहि करि आपु समाना। रखिहउँ इहाँ बरष परवाना॥
मैं धरि तासु बेषु सुनु राजा। सब बिधि तोर सँवारब काजा॥ ३॥

**tapabala tehi kari āpu samānā, rakhihaů ihā̐ baraṣa paravānā.**
**mai̐ dhari tāsu beṣu sunu rājā, saba bidhi tora sa̐vāraba kājā.3.**

"And, making him just like myself by dint of my penance, will keep him here for the year; while I, O king, will take his form and manage everything for you. (3)

गै निसि बहुत सयन अब कीजे। मोहि तोहि भूप भेंट दिन तीजे॥
मैं तपबल तोहि तुरग समेता। पहुँचैहउँ सोवतहि निकेता॥ ४॥

**gai nisi bahuta sayana aba kīje, mohi tohi bhūpa bhẽṭa dina tīje.**
**mai̐ tapabala tohi turaga sametā, pahůcaihaů sovatahi niketā.4.**

"The night is far gone, so you better retire now; on the third day we will meet again. By my penitential power I will convey you home, both you and your horse, even while you are asleep. (4)

दो०—**मैं आउब सोइ बेषु धरि पहिचानेहु तब मोहि।**
**जब एकांत बोलाइ सब कथा सुनावौं तोहि॥ १६९॥**

**Do.: mai̐ āuba soi beṣu dhari pahicānehu taba mohi,**
**jaba ekāṁta bolāi saba kathā sunāvaů tohi.169.**

"I will come in the form I have told you, and you will recognize me when I call you aside and remind you of all this." (169).

चौ०—सयन कीन्ह नृप आयसु मानी। आसन जाइ बैठ छलग्यानी॥
श्रमित भूप निद्रा अति आई। सो किमि सोव सोच अधिकाई॥ १॥

**Cau.: sayana kīnha nṛpa āyasu mānī, āsana jāi baiṭha chalagyānī.**
**śramita bhūpa nidrā ati āī, so kimi sova soca adhikāī.1.**

The king went to sleep in obedience to the hermit; while the fake sage returned to his own seat and sat down there. Deep sleep came upon the weary monarch; but how could the other fellow sleep, distracted as he was with anxiety. (1)

**कालकेतु निसिचर तहँ आवा। जेहिं सूकर होइ नृपहि भुलावा॥**
**परम मित्र तापस नृप केरा। जानइ सो अति कपट घनेरा॥ २॥**

**kālaketu nisicara taha̐ āvā, jehi̐ sūkara hoi nṛpahi bhulāvā.**
**parama mitra tāpasa nṛpa kerā, jānai so ati kapaṭa ghanerā.2.**

The demon Kālaketu made his appearance there; it was he who had assumed the form of a boar and led the king astray. A great friend of the hermit-king, he was skilled in manifold ways of deceit. (2)

**तेहि के सत सुत अरु दस भाई। खल अति अजय देव दुखदाई॥**
**प्रथमहिं भूप समर सब मारे। बिप्र संत सुर देखि दुखारे॥ ३॥**

**tehi ke sata suta aru dasa bhāī, khala ati ajaya deva dukhadāī.**
**prathamahi̐ bhūpa samara saba māre, bipra saṁta sura dekhi dukhāre.3.**

He had a hundred sons and ten brothers, who were great villains, invincible and troublesome to the gods. Seeing the Brāhmaṇas, saints and gods in distress, the king had already killed them all in battle. (3)

**तेहिं खल पाछिल बयरु सँभारा। तापस नृप मिलि मंत्र बिचारा॥**
**जेहिं रिपु छय सोइ रचेन्हि उपाऊ। भावी बस न जान कछु राऊ॥ ४॥**

**tehi̐ khala pāchila bayaru sa̐bhārā, tāpasa nṛpa mili maṁtra bicārā.**
**jehi̐ ripu chaya soi racenhi upāū, bhāvī basa na jāna kachu rāū.4.**

Recalling the old enemity the wretch conspired with the hermit-king and contrived a plot for the extermination of the enemy; but, as fate would have it, the king knew nothing of it. (4)

दो०—**रिपु तेजसी अकेल अपि लघु करि गनिअ न ताहु।**
**अजहुँ देत दुख रबि ससिहि सिर अवसेषित राहु॥ १७०॥**

Do.: **ripu tejasī akela api laghu kari gania na tāhu,**
**ajahu̐ deta dukha rabi sasihi sira avaseṣita rāhu.170.**

A spirited foe, even though left alone, should not be taken lightly. The demon Rāhu,* who has nothing left of him but his head, is able to torment both the sun and the moon even to this day. (170)

चौ०—**तापस नृप निज सखहि निहारी। हरषि मिलेउ उठि भयउ सुखारी॥**
**मित्रहि कहि सब कथा सुनाई। जातुधान बोला सुख पाई॥ १॥**

Cau.: **tāpasa nṛpa nija sakhahi nihārī, haraṣi mileu uṭhi bhayau sukhārī.**
**mitrahi kahi saba kathā sunāī, jātudhāna bolā sukha pāī.1.**

* According to the Hindu mythology a solar or lunar eclipse takes place only when in the astral plane the demon Rāhu, a sworn enemy of both the sun-god and the moon-god, devours the one or the other, either wholly or partly. The demon, however consists of the head alone, his trunk having been cut off by God Viṣṇu while he was cunningly attempting to partake of the nectar which was being served to the gods. Since, however, he had already tasted the nectar, the head became immortal.

The hermit-king was delighted to see his ally and rose to meet him. The meeting gave him much satisfaction and he related the whole story to his friend. The demon too was glad and said, (1)

अब साधेउँ रिपु सुनहु नरेसा। जौं तुम्ह कीन्ह मोर उपदेसा॥
परिहरि सोच रहहु तुम्ह सोई। बिनु औषध बिआधि बिधि खोई॥ २॥

**aba sādheů ripu sunahu naresā, jaů tumha kīnha mora upadesā.**
**parihari soca rahahu tumha soī, binu auṣadha biādhi bidhi khoī.2.**

"Listen, O king, since you have followed my advice, take the enemy as subdued. Cease to worry now and lay yourself to rest. God has effected a cure without resort to medicine. (2)

कुल समेत रिपु मूल बहाई। चौथें दिवस मिलब मैं आई॥
तापस नृपहि बहुत परितोषी। चला महाकपटी अतिरोषी॥ ३॥

**kula sameta ripu mūla bahāī, cauthẽ divasa milaba maĩ āī.**
**tāpasa nṛpahi bahuta paritoṣī, calā mahākapaṭī atiroṣī.3.**

"I will sweep away the enemy root and branch and see you on the fourth day." Fully reassuring the hermit-king, the arch-impostor, who was highly irascible, departed. (3)

भानुप्रतापहि बाजि समेता। पहुँचाएसि छन माझ निकेता॥
नृपहि नारि पहिं सयन कराई। हयगृहँ बाँधेसि बाजि बनाई॥ ४॥

**bhānupratāpahi bāji sametā, pahůcāesi chana mājha niketā.**
**nṛpahi nāri pahĩ sayana karāī, hayagṛhå̃ bå̃dhesi bāji banāī.4.**

In an instant he conveyed Pratāpabhānu to his palace, horse and all. Putting the king to bed beside his queen, he tied up the horse in the stable in the proper way. (4)

दो०—**राजा के उपरोहितहि हरि लै गयउ बहोरि।**
**लै राखेसि गिरि खोह महुँ मायाँ करि मति भोरि॥ १७१॥**

Do.: **rājā ke uparohitahi hari lai gayau bahori,**
**lai rākhesi giri khoha mahů māyå̃ kari mati bhori.171.**

Again he carried off the king's family priest and, depriving him of his senses by his supernatural power, kept him in a mountain-cave. (171)

चौ०—आपु बिरचि उपरोहित रूपा। परेउ जाइ तेहि सेज अनूपा॥
जागेउ नृप अनभएँ बिहाना। देखि भवन अति अचरजु माना॥ १॥

Cau.: **āpu biraci uparohita rūpā, pareu jāi tehi seja anūpā.**
**jāgeu nṛpa anabhaẽ bihānā, dekhi bhavana ati acaraju mānā.1.**

Himself assuming the form of the family priest, the demon went and lay down on the former's luxurious bed. The king woke up even before daybreak and felt much astonished to find himself at home. (1)

मुनि महिमा मन महुँ अनुमानी। उठेउ गवँहिं जेहिं जान न रानी॥
कानन गयउ बाजि चढ़ि तेहीं। पुर नर नारि न जानेउ केहीं॥ २॥

**muni mahimā mana mahů anumānī, uṭheu gavå̃hĩ jehĩ jāna na rānī.**
**kānana gayau bāji caRhi tehĩ, pura nara nāri na jāneu kehĩ.2.**

Attributing the miracle to the supernatural power of the anchorite, he got up quietly, unnoticed by the queen. Mounting the same horse he rode off to the woods without any man or woman of the city knowing it. (2)

गएँ जाम जुग भूपति आवा। घर घर उत्सव बाज बधावा॥
उपरोहितहि देख जब राजा। चकित बिलोक सुमिरि सोइ काजा॥ ३॥

**gaẽ jāma juga bhūpati āvā, ghara ghara utsava bāja badhāvā.**
**uparohitahi dekha jaba rājā, cakita biloka sumiri soi kājā.3.**

When it was midday, the king returned; there was rejoicing and festal music in every house. When the king saw his family-priest (the demon in the garb of priest), he looked at him in amazement, recollecting the object he held so dear to his heart. (3)

जुग सम नृपहि गए दिन तीनी। कपटी मुनि पद रह मति लीनी॥
समय जानि उपरोहित आवा। नृपहि मते सब कहि समुझावा॥ ४॥

**juga sama nṛpahi gae dina tīnī, kapaṭī muni pada raha mati līnī.**
**samaya jāni uparohita āvā, nṛpahi mate saba kahi samujhāvā.4.**

The interval of three days hung heavy on the monarch as an age, his mind being set on the feet of the false anchorite. At the appointed time the priest (the demon in the assumed form) came and reminded him in detail of all that had been secretly agreed upon. (4)

दो०—**नृप हरषेउ पहिचानि गुरु भ्रम बस रहा न चेत।**
**बरे तुरत सत सहस बर बिप्र कुटुंब समेत॥ १७२॥**

Do.: **nṛpa haraṣeu pahicāni guru bhrama basa rahā na ceta,**
**bare turata sata sahasa bara bipra kuṭuṁba sameta.172.**

The king was delighted to recognize his preceptor (in the priest's form); his mind was too confounded to have any sense left. At once he invited a hundred thousand holy Brāhmaṇas with their families. (172)

चौ०—उपरोहित जेवनार बनाई। छरस चारि बिधि जसि श्रुति गाई॥
मायामय तेहिं कीन्हि रसोई। बिंजन बहु गनि सकइ न कोई॥ १॥

Cau.: **uparohita jevanāra banāī, charasa cāri bidhi jasi śruti gāī.**
**māyāmaya tehiṁ kīnhi rasoī, biṁjana bahu gani sakai na koī.1.**

The priest cooked four kinds of foods with six different tastes as mentioned in the Vedas. He prepared an illusory banquet and a variety of seasoned dishes more than one could count. (1)

बिबिध मृगन्ह कर आमिष राँधा। तेहि महुँ बिप्र माँसु खल साँधा॥
भोजन कहुँ सब बिप्र बोलाए। पद पखारि सादर बैठाए॥ २॥

**bibidha mṛganha kara āmiṣa rẫdhā, tehi mahũ bipra mẫsu khala sẫdhā.**
**bhojana kahũ saba bipra bolāe, pada pakhāri sādara baiṭhāe.2.**

Dressing the flesh of a variety of animals, the wretch mixed with it the cooked flesh of Brāhmaṇas. All the invited Brāhmaṇas were then called for the dinner. Their feet were duly washed and they were respectfully taken to their (dining) seats. (2)

परुसन जबहिं लाग महिपाला। भै अकासबानी तेहि काला॥
बिप्रबृंद उठि उठि गृह जाहू। है बड़ि हानि अन्न जनि खाहू॥ ३॥

**parusana jabahi̐ lāga mahipālā, bhai akāsabānī tehi kālā.**
**biprabṛṁda uṭhi uṭhi gṛha jāhū, hai baRi hāni anna jani khāhū.3.**

The moment the king began to serve the food, a (fictitious) voice from heaven (raised by the demon Kālaketu himself) said, "Up, up, Brāhmaṇas! and return to your homes. Taste not this food; it is most harmful. (3)

भयउ रसोईं भूसुर माँसू। सब द्विज उठे मानि बिस्वासू॥
भूप बिकल मति मोहँ भुलानी। भावी बस न आव मुख बानी॥ ४॥

**bhayau rasoī̐ bhūsura mā̐sū, saba dvija uṭhe māni bisvāsū.**
**bhūpa bikala mati mohā̐ bhulānī, bhāvī basa na āva mukha bānī.4.**

"The dishes include flesh of the Brāhmaṇas." Up rose all the Brāhmaṇas believing the (fake) ethereal voice. The king lost his nerve; his mind was bewildered with delusion. As fate would have it, he could not utter a word. (4)

दो०—**बोले बिप्र सकोप तब नहिं कछु कीन्ह बिचार।**
**जाइ निसाचर होहु नृप मूढ़ सहित परिवार॥ १७३॥**

Do.: **bole bipra sakopa taba nahi̐ kachu kīnha bicāra,**
**jāi nisācara hohu nṛpa mūRha sahita parivāra.173.**

Then exclaimed the Brāhmaṇas in wrath, regardless of consequences, "O foolish king, go and take birth in the demon's form, you and all your family. (173)

चौ०—छत्रबंधु तैं बिप्र बोलाई। घालै लिए सहित समुदाई॥
ईस्वर राखा धरम हमारा। जैहसि तैं समेत परिवारा॥ १॥

Cau.: **chatrabaṁdhu tai̐ bipra bolāī, ghālai lie sahita samudāī.**
**īsvara rākhā dharama hamārā, jaihasi tai̐ sameta parivārā.1.**

"O vile Kṣatriya! inviting the Brāhmaṇas you were out to ruin them with their families. But God has preserved our sanctity; it is you and your race that are undone. (1)

संबत मध्य नास तव होऊ। जलदाता न रहिहि कुल कोऊ॥
नृप सुनि श्राप बिकल अति त्रासा। भै बहोरि बर गिरा अकासा॥ २॥

**saṁbata madhya nāsa tava hoū, jaladātā na rahihi kula koū.**
**nṛpa suni śrāpa bikala ati trāsā, bhai bahori bara girā akāsā.2.**

"In the course of a year you shall perish; and not a soul shall be left in your family to offer even water to gratify your spirit." Hearing the curse the king was sore stricken with fear. Again, a voice was heard from heaven. (2)

बिप्रहु श्राप बिचारि न दीन्हा। नहिं अपराध भूप कछु कीन्हा॥
चकित बिप्र सब सुनि नभबानी। भूप गयउ जहँ भोजन खानी॥ ३॥

**biprahu śrāpa bicāri na dīnhā, nahi̐ aparādha bhūpa kachu kīnhā.**
**cakita bipra saba suni nabhabānī, bhūpa gayau jahā̐ bhojana khānī.3.**

"O holy Brāhmaṇas you have uttered this curse without careful thought; the king has committed no crime." The Brāhmaṇas were astounded when they heard the ethereal voice. The king hastened to the kitchen. (3)

तहँ न असन नहिं बिप्र सुआरा। फिरेउ राउ मन सोच अपारा॥
सब प्रसंग महिसुरन्ह सुनाई। त्रसित परेउ अवनीं अकुलाई॥ ४॥

**tahā̐ na asana nahi̐ bipra suārā, phireu rāu mana soca apārā.**
**saba prasaṁga mahisuranha sunāī, trasita pareu avanī̐ akulāī.4.**

There was neither any food there nor the Brāhmaṇa cook. The king returned in deep thought. He related the whole story to the Brāhmaṇas and with a fearful and agitated mind he threw himself on the ground. (4)

दो०—भूपति भावी मिटइ नहिं जदपि न दूषन तोर।
किएँ अन्यथा होइ नहिं बिप्रश्राप अति घोर॥ १७४॥

**Do.: bhūpati bhāvī miṭai nahi̐ jadapi na dūṣana tora,**
**kiě anyathā hoi nahi̐ bipraśrāpa ati ghora.174.**

"Even though you are not at fault, O king, what is inevitable must happen. A Brāhmaṇa's curse is terrible indeed; no amount of effort can ward it off." (174)

चौ०—अस कहि सब महिदेव सिधाए। समाचार पुरलोगन्ह पाए॥
सोचहिं दूषन दैवहि देहीं। बिरचत हंस काग किय जेहीं॥ १॥

**Cau.: asa kahi saba mahideva sidhāe, samācāra puraloganha pāe.**
**socahi̐ dūṣana daivahi dehī̐, biracata haṁsa kāga kiya jehī̐.1.**

So saying, all the Brāhmaṇas dispersed. When the people of the city received the news, they were much perturbed and began to blame Providence, who had set upon a swan but produced a crow instead. (1)

उपरोहितहि भवन पहुँचाई। असुर तापसहि खबरि जनाई॥
तेहिं खल जहँ तहँ पत्र पठाए। सजि सजि सेन भूप सब धाए॥ २॥

**uparohitahi bhavana pahũcāī, asura tāpasahi khabari janāī.**
**tehi̐ khala jahā̐ tahā̐ patra paṭhāe, saji saji sena bhūpa saba dhāe.2.**

Conveying the priest to his house, the demon (Kālaketu) communicated the tidings to the (false) hermit. The wretch in his turn dispatched letters in all directions and a host of princes hastened with their troops, martially arrayed; (2)

घेरेन्हि नगर निसान बजाई। बिबिध भाँति नित होइ लराई॥
जूझे सकल सुभट करि करनी। बंधु समेत परेउ नृप धरनी॥ ३॥

**gherenhi nagara nisāna bajāī, bibidha bhā̐ti nita hoi larāī.**
**jūjhe sakala subhaṭa kari karanī, baṁdhu sameta pareu nṛpa dharanī.3.**

and beating their kettledrums, beleaguered the city. Everyday battles were fought in diverse forms. All his heroes fought valiantly and fell. And the king with his brother bit the dust. (3)

सत्यकेतु कुल कोउ नहिं बाँचा। बिप्रश्राप किमि होइ असाँचा॥
रिपु जिति सब नृप नगर बसाई। निज पुर गवने जय जसु पाई॥ ४॥

**satyaketu kula kou nahi̐ bā̐cā, bipraśrāpa kimi hoi asā̐cā.**
**ripu jiti saba nṛpa nagara basāī, nija pura gavane jaya jasu pāī.4.**

Not one of Satyaketu's family survived; a Brāhmaṇa's curse can never fail. Having

vanquished the foe and re-inhabiting the city, all the chiefs returned to their own capitals enriched with victory and fame. (4)

दो०—**भरद्वाज सुनु जाहि जब होइ बिधाता बाम।**
**धूरि मेरुसम जनक जम ताहि ब्यालसम दाम॥ १७५॥**

Do.: **bharadvāja sunu jāhi jaba hoi bidhātā bāma,**
**dhūri merusama janaka jama tāhi byālasama dāma.175.**

Listen, O Bharadvāja: whosoever incurs the displeasure of Providence, for him a grain of dust becomes as vast a burden as Mount Meru, a father becomes frightful as Yama (the god of death) and even rope, a snake. (175)

चौ०—**काल पाइ मुनि सुनु सोइ राजा। भयउ निसाचर सहित समाजा॥**
**दस सिर ताहि बीस भुजदंडा। रावन नाम बीर बरिबंडा॥ १॥**

Cau.: **kāla pāi muni sunu soi rājā, bhayau nisācara sahita samājā.**
**dasa sira tāhi bīsa bhujadaṁḍā, rāvana nāma bīra baribaṁḍā.1.**

O sage, in due time, I tell you, this king, with his family, was born as a demon. He had ten heads and twenty arms. His name was Rāvaṇa; he was a formidable hero. (1)

**भूप अनुज अरिमर्दन नामा। भयउ सो कुंभकरन बलधामा॥**
**सचिव जो रहा धरमरुचि जासू। भयउ बिमात्र बंधु लघु तासू॥ २॥**

**bhūpa anuja arimardana nāmā, bhayau so kuṁbhakarana baladhāmā.**
**saciva jo rahā dharamaruci jāsū, bhayau bimātra baṁdhu laghu tāsū.2.**

The king's younger brother, Arimardana by name, became the powerful Kumbhakarṇa. His minister, who was known as Dharmaruci, became Rāvaṇa's younger half-brother, (2)

**नाम बिभीषन जेहि जग जाना। बिष्नुभगत बिग्यान निधाना॥**
**रहे जे सुत सेवक नृप केरे। भए निसाचर घोर घनेरे॥ ३॥**

**nāma bibhīṣana jehi jaga jānā, biṣnubhagata bigyāna nidhānā.**
**rahe je suta sevaka nṛpa kere, bhae nisācara ghora ghanere.3.**

Vibhīṣaṇa by name, who is known to the whole world as a devotee of God Viṣṇu and a repository of wisdom. And the king's sons and servants were born as a fierce demon crew. (3)

**कामरूप खल जिनस अनेका। कुटिल भयंकर बिगत बिबेका॥**
**कृपा रहित हिंसक सब पापी। बरनि न जाहिं बिस्व परितापी॥ ४॥**

**kāmarūpa khala jinasa anekā, kuṭila bhayaṁkara bigata bibekā.**
**kṛpā rahita hiṁsaka saba pāpī, barani na jāhiँ bisva paritāpī.4.**

These wretches could take any shape they liked and belonged to various orders. They were all wicked, monstrous and devoid of sense and were ruthless, bloody and sinful. They were a torment to all creation beyond description. (4)

दो०—**उपजे जदपि पुलस्त्यकुल पावन अमल अनूप।**
**तदपि महीसुर श्राप बस भए सकल अघरूप॥ १७६॥**

Do.: **upaje jadapi pulastyakula pāvana amala anūpa,
tadapi mahīsura śrāpa basa bhae sakala agharūpa.176.**

Even though they were born in the incomparably pure and holy lineage of the sage Pulastya, yet, on account of the Brāhmaṇas' curse they all became embodiments of sin. (176)

चौ०—कीन्ह बिबिध तप तीनिहुँ भाई। परम उग्र नहिं बरनि सो जाई॥
गयउ निकट तप देखि बिधाता। मागहु बर प्रसन्न मैं ताता॥ १॥

Cau.: **kīnha bibidha tapa tīnihů bhāī, parama ugra nahi̐ barani so jāī.
gayau nikaṭa tapa dekhi bidhātā, māgahu bara prasanna mai̐ tātā.1.**

All the three brothers practised austerities of various kinds, terrible beyond description. Seeing their penance the Creator drew near and said to the eldest of them, "Ask a boon, my loved one." (1)

करि बिनती पद गहि दससीसा। बोलेउ बचन सुनहु जगदीसा॥
हम काहू के मरहिं न मारें। बानर मनुज जाति दुइ बारें॥ २॥

**kari binatī pada gahi dasasīsā, boleu bacana sunahu jagadīsā.
hama kāhū ke marahi̐ na mārě̐, bānara manuja jāti dui bārě̐.2.**

The ten-headed Rāvaṇa suppliantly clasped his feet and addressed to him the following words. "Listen, O lord of the universe, my prayer is that I should die at the hands of none save monkeys and men (grant me this boon)." (2)

एवमस्तु तुम्ह बड़ तप कीन्हा। मैं ब्रह्माँ मिलि तेहि बर दीन्हा॥
पुनि प्रभु कुंभकरन पहिं गयऊ। तेहि बिलोकि मन बिसमय भयऊ॥ ३॥

**evamastu tumha baRa tapa kīnhā, mai̐ brahmā̐ mili tehi bara dīnhā.
puni prabhu kuṁbhakarana pahi̐ gayaū, tehi biloki mana bisamaya bhayaū.3.**

"So be it; you have done great penance." This was the boon Brahmā and I granted to him (said Śiva). The Creator then approached Kumbhakarṇa and was astounded to see his gigantic form. (3)

जौं एहिं खल नित करब अहारू। होइहि सब उजारि संसारू॥
सारद प्रेरि तासु मति फेरी। मागेसि नीद मास षट केरी॥ ४॥

**jaů ehi̐ khala nita karaba ahārū, hoihi saba ujāri saṁsārū.
sārada preri tāsu mati pherī, māgesi nīda māsa ṣaṭa kerī.4.**

Brahmā said to himself, "Should this wretch have his daily repast, the whole world will be laid waste." So Brahmā directed Sarasvatī, who confounded his mind. Accordingly the demon asked for continued sleep extending over six months. (4)

दो०—गए बिभीषन पास पुनि कहेउ पुत्र बर मागु।
तेहिं मागेउ भगवंत पद कमल अमल अनुरागु॥ १७७॥

Do.: **gae bibhīṣana pāsa puni kaheu putra bara māgu,
tehi̐ māgeu bhagavaṁta pada kamala amala anurāgu.177.**

Last of all Brahmā went up to Vibhīṣaṇa and said, "Ask a boon, my son." He asked for pure love for the lotus feet of the Lord. (177)

चौ०—तिन्हहि देइ बर ब्रह्म सिधाए। हरषित ते अपने गृह आए॥
मय तनुजा मंदोदरि नामा। परम सुंदरी नारि ललामा॥ १॥

Cau.: **tinhahi dei bara brahma sidhāe, haraṣita te apane gṛha āe.**
**maya tanujā maṁdodari nāmā, parama suṁdarī nāri lalāmā.1.**

Having granted them boons Brahmā went away, while they returned to their home rejoicing. The demon Maya (मय) had a daughter, Mandodarī by name, who was exceedingly beautiful, a jewel of womankind. (1)

सोइ मयँ दीन्हि रावनहि आनी। होइहि जातुधानपति जानी॥
हरषित भयउ नारि भलि पाई। पुनि दोउ बंधु बिआहेसि जाई॥ २॥

**soi mayå̃ dīnhi rāvanahi ānī, hoihi jātudhānapati jānī.**
**haraṣita bhayau nāri bhali pāī, puni dou baṁdhu biāhesi jāī.2.**

Maya brought and made her over to Rāvaṇa, knowing that the latter was going to become the lord of the demons. Delighted at having obtained such a good wife, Rāvaṇa next went and got married his two brothers. (2)

गिरि त्रिकूट एक सिंधु मझारी। बिधि निर्मित दुर्गम अति भारी॥
सोइ मय दानवँ बहुरि सँवारा। कनक रचित मनिभवन अपारा॥ ३॥

**giri trikūṭa eka siṁdhu majhārī, bidhi nirmita durgama ati bhārī.**
**soi maya dānavå̃ bahuri så̃vārā, kanaka racita manibhavana apārā.3.**

On a three-peaked mountain called Trikūṭa in the middle of the ocean there stood a very large fortress built by Brahmā himself. The demon Maya (who was a great architect) renovated it. It contained innumerable palaces of gold and jewels, (3)

भोगावति जसि अहिकुल बासा। अमरावति जसि सक्रनिवासा॥
तिन्ह तें अधिक रम्य अति बंका। जग बिख्यात नाम तेहि लंका॥ ४॥

**bhogāvati jasi ahikula bāsā, amarāvati jasi sakranivāsā.**
**tinha tẽ adhika ramya ati baṁkā, jaga bikhyāta nāma tehi laṁkā.4.**

and was more beautiful and charming than Bhogāvatī (the capital of Pātāla, the nethermost region in the core of the globe), the city of the serpents, and Amarāvatī, the capital of Indra (the lord of paradise). It was known throughout the world by the name of Laṅkā. (4)

दो०—**खाईं सिंधु गभीर अति चारिहुँ दिसि फिरि आव।**
**कनक कोट मनिखचित दृढ़ बरनि न जाइ बनाव॥ १७८ (क)॥**

Do.: **khāī̃ siṁdhu gabhīra ati cārihů̃ disi phiri āva,**
**kanaka koṭa manikhacita dṛRha barani na jāi banāva.178(A).**

The ocean surrounded it on all sides as a very deep moat. It had a strong fortification wall built of gold and jewels, the architectural beauty of which defied description. (178-A)

**हरि प्रेरित जेहिं कलप जोइ जातुधानपति होइ।**
**सूर प्रतापी अतुलबल दल समेत बस सोइ॥ १७८ (ख)॥**

**hari prerita jehi̐ kalapa joi jātudhānapati hoi,**
**sūra pratāpī atulabala dala sameta basa soi.178(B).**

Whoever was preordained by Śrī Hari to be the chief of the demons in a particular cycle, that illustrious hero of incomparable might lived there with his army. (178-B)

चौ०—रहे तहाँ निसिचर भट भारे। ते सब सुरन्ह समर संघारे॥
अब तहँ रहहिं सक्र के प्रेरे। रच्छक कोटि जच्छपति केरे॥ १॥

Cau.: **rahe tahā̐ nisicara bhaṭa bhāre, te saba suranha samara saṁghāre.**
**aba tahā̐ rahahi̐ sakra ke prere, racchaka koṭi jacchapati kere.1.**

Great demon warriors had been living there. They were all exterminated in battle by the gods. Now under Indra's commission it was occupied by a garrison consisting of ten million guards of Kubera (the chief of the Yakṣas). (1)

दसमुख कतहुँ खबरि असि पाई। सेन साजि गढ़ घेरेसि जाई॥
देखि बिकट भट बड़ि कटकाई। जच्छ जीव लै गए पराई॥ २॥

**dasamukha katahŭ khabari asi pāī, sena sāji gaRha gheresi jāī.**
**dekhi bikaṭa bhaṭa baRi kaṭakāī, jaccha jīva lai gae parāī.2.**

Having obtained this news from some quarter, Rāvaṇa marshalled his army and besieged the fortress. Seeing his vast force of fierce warriors, the Yakṣas fled for their lives. (2)

फिरि सब नगर दसानन देखा। गयउ सोच सुख भयउ बिसेषा॥
सुंदर सहज अगम अनुमानी। कीन्हि तहाँ रावन रजधानी॥ ३॥

**phiri saba nagara dasānana dekhā, gayau soca sukha bhayau biseṣā.**
**suṁdara sahaja agama anumānī, kīnhi tahā̐ rāvana rajadhānī.3.**

Thereupon Rāvaṇa surveyed the whole city; he was very much pleased with what he saw and all his anxiety (about a suitable capital) was over. Perceiving that the city was naturally beautiful and inaccessible for others, Rāvaṇa established his capital there. (3)

जेहि जस जोग बाँटि गृह दीन्हे। सुखी सकल रजनीचर कीन्हे॥
एक बार कुबेर पर धावा। पुष्पक जान जीति लै आवा॥ ४॥

**jehi jasa joga bā̐ṭi gṛha dīnhe, sukhī sakala rajanīcara kīnhe.**
**eka bāra kubera para dhāvā, puṣpaka jāna jīti lai āvā.4.**

By assigning quarters to his followers according to their deserts, he made them all happy. On one occasion he led an expedition against Kubera and carried away his aerial car known by the name of 'Puṣpaka' as a trophy. (4)

दो०—**कौतुकहीं कैलास पुनि लीन्हेसि जाइ उठाइ।**
**मनहुँ तौलि निज बाहुबल चला बहुत सुख पाइ॥ १७९॥**

Do.: **kautukahī̐ kailāsa puni līnhesi jāi uṭhāi,**
**manahŭ tauli nija bāhubala calā bahuta sukha pāi.179.**

Again, in a sportive mood he went and lifted Mount Kailāsa and thereby testing, as it were, the might of his arms, returned most jubilant. (179)

चौ०—सुख संपति सुत सेन सहाई। जय प्रताप बल बुद्धि बड़ाई॥
नित नूतन सब बाढ़त जाई। जिमि प्रतिलाभ लोभ अधिकाई॥ १॥

Cau.: sukha saṁpati suta sena sahāī, jaya pratāpa bala buddhi baRāī.
nita nūtana saba bāRhata jāī, jimi pratilābha lobha adhikāī.1.

His happiness and prosperity, the number of his sons, his army and his allies, his victories and glory, his might, wisdom and fame grew more and more day by day even as avarice grows with each new gain. (1)

अतिबल कुंभकरन अस भ्राता। जेहि कहुँ नहिं प्रतिभट जग जाता॥
करइ पान सोवइ षट मासा। जागत होइ तिहूँ पुर त्रासा॥ २॥

atibala kuṁbhakarana asa bhrātā, jehi kahů nahí pratibhaṭa jaga jātā.
karai pāna sovai ṣaṭa māsā, jāgata hoi tihů pura trāsā.2.

He had a stalwart brother, Kumbhakarṇa, a compeer to whom was never born in this world. Drinking his fill he remained buried in sleep for six months; and on his waking the three worlds trembled. (2)

जौं दिन प्रति अहार कर सोई। बिस्व बेगि सब चौपट होई॥
समर धीर नहिं जाइ बखाना। तेहि सम अमित बीर बलवाना॥ ३॥

jaů dina prati ahāra kara soī, bisva begi saba caupaṭa hoī.
samara dhīra nahí jāi bakhānā, tehi sama amita bīra balavānā.3.

Were he to take his meals everyday, the whole universe would soon be ruined. He was indescribably staunch in battle and there were innumerable brave warriors (in Laṅkā) who could be likened to him. (3)

बारिदनाद जेठ सुत तासू। भट महुँ प्रथम लीक जग जासू॥
जेहि न होइ रन सनमुख कोई। सुरपुर नितहिं परावन होई॥ ४॥

bāridanāda jeṭha suta tāsū, bhaṭa mahů prathama līka jaga jāsū.
jehi na hoi rana sanamukha koī, surapura nitahí parāvana hoī.4.

Rāvaṇa's eldest son was Meghanāda, who ranked foremost among the heroes of the world. Before him none could stand in battle. Due to him there was a stampede in heaven, the abode of the immortals, everyday. (4)

दो०—कुमुख अकंपन कुलिसरद धूमकेतु अतिकाय।
एक एक जग जीति सक ऐसे सुभट निकाय॥ १८०॥

Do.: kumukha akaṁpana kulisarada dhūmaketu atikāya,
eka eka jaga jīti saka aise subhaṭa nikāya.180.

There were many more heroes such as the hideous Durmukha, the intrepid Akampana, Vajradanta with teeth like thunderbolts, the fiery Dhūmaketu and the gigantic Atikāya, each one of whom was capable of subduing the whole world. (180)

चौ०—कामरूप जानहिं सब माया। सपनेहुँ जिन्ह कें धरम न दाया॥
दसमुख बैठ सभाँ एक बारा। देखि अमित आपन परिवारा॥ १॥

Cau.: kāmarūpa jānahí saba māyā, sapanehů jinha kẽ dharama na dāyā.
dasamukha baiṭha sabhā̃ eka bārā, dekhi amita āpana parivārā.1.

Taking form at will, they were skilled in all forms of demoniac Māyā (deceit); they

never thought of piety or compassion even in dream. One day the ten-headed Rāvaṇa was seated in court and surveyed the innumerable members of his clan; (1)

सुत समूह जन परिजन नाती। गनै को पार निसाचर जाती॥
सेन बिलोकि सहज अभिमानी। बोला बचन क्रोध मद सानी॥ २॥

**suta samūha jana parijana nātī, ganai ko pāra nisācara jātī.**
**sena biloki sahaja abhimānī, bolā bacana krodha mada sānī.2.**

hosts of sons and grandsons, relatives and servants, troops of demons, more than anyone could count. On seeing his army the naturally proud Rāvaṇa spoke words full of wrath and arrogance; (2)

सुनहु सकल रजनीचर जूथा। हमरे बैरी बिबुध बरूथा॥
ते सनमुख नहिं करहिं लराई। देखि सबल रिपु जाहिं पराई॥ ३॥

**sunahu sakala rajanīcara jūthā, hamare bairī bibudha barūthā.**
**te sanamukha nahi̐ karahi̐ larāī, dekhi sabala ripu jāhi̐ parāī.3.**

"Listen, all demon troops: the gods are my enemies. They never dare to confront us in open fight, and flee away at the sight of a powerful adversary. (3)

तेन्ह कर मरन एक बिधि होई। कहउँ बुझाइ सुनहु अब सोई॥
द्विजभोजन मख होम सराधा। सब कै जाइ करहु तुम्ह बाधा॥ ४॥

**tenha kara marana eka bidhi hoī, kahau̐ bujhāi sunahu aba soī.**
**dvijabhojana makha homa sarādhā, saba kai jāi karahu tumha bādhā.4.**

"There is only one way of causing their death, which I tell you in detail; now listen to it. Go and prevent the feasting of Brāhmaṇas, the performance of sacrifices, the pouring of oblations into the sacred fire, the ceremony of Śrāddha (offering food etc., to departed soul) and all other religious functions. (4)

दो०—**छुधा छीन बलहीन सुर सहजेहिं मिलिहहिं आइ।**
**तब मारिहउँ कि छाड़िहउँ भली भाँति अपनाइ॥ १८१॥**

Do.: **chudhā chīna balahīna sura sahajehi̐ milihahi̐ āi,**
**taba mārihau̐ ki chāRihau̐ bhalī bhā̐ti apanāi.181.**

"Emaciated with starvation and rendered weak, the gods will automatically surrender to me. Then I will see whether I should kill them or let them go after subjugating them utterly to my will." (181)

चौ०—मेघनाद कहुँ पुनि हँकरावा। दीन्ही सिख बलु बयरु बढ़ावा॥
जे सुर समर धीर बलवाना। जिन्ह कें लरिबे कर अभिमाना॥ १॥

Cau.: **meghanāda kahu̐ puni ha̐karāvā, dīnhī sikha balu bayaru baRhāvā.**
**je sura samara dhīra balavānā, jinha kĕ laribe kara abhimānā.1.**

Then Rāvaṇa sent for Meghanāda and admonished him, inciting him to greater strength and hostility (towards gods). "The gods, who are staunch in battle, powerful and proud of their fighting skill, (1)

तिन्हहि जीति रन आनेसु बाँधी। उठि सुत पितु अनुसासन काँधी॥
एहि बिधि सबही अग्या दीन्ही। आपुनु चलेउ गदा कर लीन्ही॥ २॥

**tinhahi jīti rana ānesu bā̐dhī, uṭhi suta pitu anusāsana kā̐dhī.**
**ehi bidhi sabahī agyā dīnhī, āpunu caleu gadā kara līnhī.2.**

"you should conquer in battle and bring them in chains." The son got up and bowed to the commands of his father. In this way Rāvaṇa ordered all and himself sallied forth, mace in hand. (2)

चलत दसानन डोलति अवनी। गर्जत गर्भ स्त्रवहिं सुर रवनी॥
रावन आवत सुनेउ सकोहा। देवन्ह तके मेरु गिरि खोहा॥ ३॥

**calata dasānana ḍolati avanī, garjata garbha sravahi̐ sura ravanī.**
**rāvana āvata suneu sakohā, devanha take meru giri khohā.3.**

Even as the ten-headed Rāvaṇa marched, the earth shook, and at his thundering call the spouses of gods miscarried. Hearing of Rāvaṇa's angry approach the gods themselves sought the caves of Mount Sumeru. (3)

दिगपालन्ह के लोक सुहाए। सूने सकल दसानन पाए॥
पुनि पुनि सिंघनाद करि भारी। देइ देवतन्ह गारि पचारी॥ ४॥

**digapālanha ke loka suhāe, sūne sakala dasānana pāe.**
**puni puni siṁghanāda kari bhārī, dei devatanha gāri pacārī.4.**

When the ten-faced Rāvaṇa invaded the beautiful realms of the guardians of the ten quarters, he found them all desolate. Again and again he roared loudly like a lion and, challenging the gods to battle, scoffed at them. (4)

रन मद मत्त फिरइ जग धावा। प्रतिभट खोजत कतहुँ न पावा॥
रबि ससि पवन बरुन धनधारी। अगिनि काल जम सब अधिकारी॥ ५॥

**rana mada matta phirai jaga dhāvā, pratibhaṭa khojata katahu̐ na pāvā.**
**rabi sasi pavana baruna dhanadhārī, agini kāla jama saba adhikārī.5.**

Mad with lust of blood he traversed the whole world in search of a worthy combatant, but nowhere could he find any. The sun-god, the moon-god, the wind-god, the god of water, the gods of wealth and fire, the gods of time and death and all other gods entrusted with the governance of the world, (5)

किंनर सिद्ध मनुज सुर नागा। हठि सबही के पंथहिं लागा॥
ब्रह्मसृष्टि जहँ लगि तनुधारी। दसमुख बसबर्ती नर नारी॥ ६॥

**kiṁnara siddha manuja sura nāgā, haṭhi sabahī ke paṁthahi̐ lāgā.**
**brahmasṛṣṭi jahā̐ lagi tanudhārī, dasamukha basabartī nara nārī.6.**

Kinnaras, Siddhas, men, gods and Nāgas, all were wilfully pursued by him. All embodied beings in the creation of Brahmā, whether men or women, submitted to Rāvaṇa's will. (6)

आयसु करहिं सकल भयभीता। नवहिं आइ नित चरन बिनीता॥ ७॥

**āyasu karahi̐ sakala bhayabhītā, navahi̐ āi nita carana binītā.7.**

All did his bidding out of fear and always bowed meekly at his feet. (7)

दो०—**भुजबल बिस्व बस्य करि राखेसि कोउ न सुतंत्र।**
**मंडलीक मनि रावन राज करइ निज मंत्र॥ १८२ (क)॥**

Do.: **bhujabala bisva basya kari rākhesi kou na sutaṁtra,**
**maṁḍalīka mani rāvana rāja karai nija maṁtra.182(A).**

By his mighty arm he subdued the whole universe and left no one independent. The King of kings, Rāvaṇa, ruled according to his own will. (182-A)

**देव जच्छ गंधर्ब नर किंनर नाग कुमारि।**
**जीति बरीं निज बाहुबल बहु सुंदर बर नारि॥ १८२ ( ख )॥**

**deva jaccha gaṁdharba nara kiṁnara nāga kumāri,**
**jīti barī̐ nija bāhubala bahu suṁdara bara nāri.182(B).**

He won by the might of his arms and wedded daughters of gods, Yakṣas, Gandharvas, human beings, Kinnaras and Nāgas and many other beautiful and excellent dames. (182-B)

चौ०—इंद्रजीत सन जो कछु कहेऊ। सो सब जनु पहिलेहिं करि रहेऊ॥
प्रथमहिं जिन्ह कहुँ आयसु दीन्हा। तिन्ह कर चरित सुनहु जो कीन्हा॥ १॥

Cau.: **iṁdrajīta sana jo kachu kaheū, so saba janu pahilehi̐ kari raheū.**
**prathamahi̐ jinha kahu̐ āyasu dīnhā, tinha kara carita sunahu jo kīnhā.1.**

Whatever Rāvaṇa told Indrajīt to do was done by him sooner, as it were, than the former uttered the command. Now hear what they did who had been ordered by him even earlier. (1)

देखत भीमरूप सब पापी। निसिचर निकर देव परितापी॥
करहिं उपद्रव असुर निकाया। नाना रूप धरहिं करि माया॥ २॥

**dekhata bhīmarūpa saba pāpī, nisicara nikara deva paritāpī.**
**karahi̐ upadrava asura nikāyā, nānā rūpa dharahi̐ kari māyā.2.**

The whole demon crew, sinful at heart and of terrible aspect, were the tormentors of heaven. Roaming at night, they did outrages of various kinds and assumed diverse forms through their delusive power. (2)

जेहि बिधि होइ धर्म निर्मूला। सो सब करहिं बेद प्रतिकूला॥
जेहिं जेहिं देस धेनु द्विज पावहिं। नगर गाउँ पुर आगि लगावहिं॥ ३॥

**jehi bidhi hoi dharma nirmūlā, so saba karahi̐ beda pratikūlā.**
**jehi̐ jehi̐ desa dhenu dvija pāvahi̐, nagara gāu̐ pura āgi lagāvahi̐.3.**

They acted in everyway contrary to Veda and did everything in their power to eradicate religion, root and branch. Wherever they found cows or Brāhmaṇas, they set fire to that city, town or village. (3)

सुभ आचरन कतहुँ नहिं होई। देव बिप्र गुरु मान न कोई॥
नहिं हरिभगति जग्य तप ग्याना। सपनेहुँ सुनिअ न बेद पुराना॥ ४॥

**subha ācarana katahu̐ nahi̐ hoī, deva bipra guru māna na koī.**
**nahi̐ haribhagati jagya tapa gyānā, sapanehu̐ sunia na beda purānā.4.**

Virtuous acts were nowhere to be seen. (Out of fear) no one paid any respect to the gods, the Brāhmaṇas and the spiritual preceptors. There was no devotion to Śrī Hari, no sacrificial performances, no austerities and no spiritual wisdom. No one could even dream of listening to the Vedas or the Purāṇas. (4)

छं०— **जप जोग बिरागा तप मख भागा श्रवन सुनइ दससीसा।**
**आपुनु उठि धावइ रहै न पावइ धरि सब घालइ खीसा॥**
**अस भ्रष्ट अचारा भा संसारा धर्म सुनिअ नहिं काना।**
**तेहि बहुबिधि त्रासइ देस निकासइ जो कह बेद पुराना॥**

Cham.: **japa joga birāgā tapa makha bhāgā śravana sunai dasasīsā,**
**āpunu uṭhi dhāvai rahai na pāvai dhari saba ghālai khīsā.**
**asa bhraṣṭa acārā bhā saṁsārā dharma sunia nahiṁ kānā,**
**tehi bahubidhi trāsai desa nikāsai jo kaha beda purānā.**

If ever any talk of Japa (muttering of sacred formulas 'मंत्र'), Yoga (control of mind), dispassion, penance or of oblations to gods in a sacrifice (Yajña) reached Rāvaṇa's ears, he would at once be on his feet and run to stop them. He would allow nothing of these and would destroy everything he laid his hands upon. There was such degradation in the world that no talk of piety or religious activity could be heard anywhere. Whoever recited the Vedas or the Purāṇas was tormented in manifold ways and was sent into exile.

सो०—**बरनि न जाइ अनीति घोर निसाचर जो करहिं।**
**हिंसा पर अति प्रीति तिन्ह के पापहि कवनि मिति॥ १८३॥**

So.: **barani na jāi anīti ghora nisācara jo karahiṁ,**
**hiṁsā para ati prīti tinha ke pāpahi kavani miti.183.**

The terrible outrages the demons indulged in beggar description. There is no limit to the evil-doings of those who hold violence most dear to their heart. (183)

[PAUSE 6 FOR A THIRTY-DAY RECITATION]

चौ०—बाढ़े खल बहु चोर जुआरा। जे लंपट परधन परदारा॥
मानहिं मातु पिता नहिं देवा। साधुन्ह सन करवावहिं सेवा॥ १॥

Cau.: **bāRhe khala bahu cora juārā, je laṁpaṭa paradhana paradārā.**
**mānahiṁ mātu pitā nahiṁ devā, sādhunha sana karavāvahiṁ sevā.1.**

The number of villains, thieves and gamblers and of those who coveted others' wealth and wives swelled to a great extent. People honoured not their parents and gods and exacted service from mendicants (Sādhus). (1)

जिन्ह के यह आचरन भवानी। ते जानेहु निसिचर सब प्रानी॥
अतिसय देखि धर्म कै ग्लानी। परम सभीत धरा अकुलानी॥ २॥

**jinha ke yaha ācarana bhavānī, te jānehu nisicara saba prānī.**
**atisaya dekhi dharma kai glānī, parama sabhīta dharā akulānī.2.**

Those who act in this way, Bhavānī, know all such creatures as demons. Perceiving the appalling disrespect for religion, Earth was extremely terrified and perturbed. (2)

गिरि सरि सिंधु भार नहिं मोही। जस मोहि गरुअ एक परद्रोही॥
सकल धर्म देखइ बिपरीता। कहि न सकइ रावन भय भीता॥ ३॥

**giri sari siṁdhu bhāra nahi mohī, jasa mohi garua eka paradrohī.**
**sakala dharma dekhai biparītā, kahi na sakai rāvana bhaya bhītā.3.**

'The weight of mountains, rivers and oceans,' she said to herself, 'is not so oppressive to me as of him who is malevolent to others.' She saw all goodness perverted; yet for fear of Rāvaṇa she could not utter a word. (3)

धेनु रूप धरि हृदयँ बिचारी। गई तहाँ जहँ सुर मुनि झारी॥
निज संताप सुनाएसि रोई। काहू तें कछु काज न होई॥ ४॥

**dhenu rūpa dhari hṛdayå bicārī, gaī tahå jahå sura muni jhārī.**
**nija saṁtāpa sunāesi roī, kāhū tẽ kachu kāja na hoī.4.**

After great deliberation she took the form of a cow and went to the spot where all gods and sages were in hiding. With tears in her eyes she told them her sufferings, but none could be of any help to her. (4)

छं०—**सुर मुनि गंधर्बा मिलि करि सर्बा गे बिरंचि के लोका।**
**सँग गोतनुधारी भूमि बिचारी परम बिकल भय सोका॥**
**ब्रह्माँ सब जाना मन अनुमाना मोर कछू न बसाई।**
**जा करि तैं दासी सो अबिनासी हमरेउ तोर सहाई॥**

Chaṁ: **sura muni gaṁdharbā mili kari sarbā ge biraṁci ke lokā,**
**såga gotanudhārī bhūmi bicārī parama bikala bhaya sokā.**
**brahmå saba jānā mana anumānā mora kachū na basāī,**
**jā kari taĩ dāsī so abināsī hamareu tora sahāī.**

The gods, sages and Gandharvas (celestial songsters), all repaired to Brahmā's abode; with them was poor Earth in the form of a cow, grievously stricken with fear and grief. Brahmā came to know everything, and realizing in his heart of hearts his inability to help her, he said, "The immortal Lord, whose servant you are, will be of our help as well as yours."

सो०—**धरनि धरहि मन धीर कह बिरंचि हरि पद सुमिरु।**
**जानत जन की पीर प्रभु भंजिहि दारुन बिपति॥ १८४॥**

So.: **dharani dharahi mana dhīra kaha biraṁci hari pada sumiru,**
**jānata jana kī pīra prabhu bhaṁjihi dāruna bipati.184.**

"Have patience, Earth," said Brahmā, "and fix your mind on the feet of Śrī Hari. The Lord knows the distress of His servants/followers (सेवक) and will put an end to your terrible suffering." (184)

चौ०—बैठे सुर सब करहिं बिचारा। कहँ पाइअ प्रभु करिअ पुकारा॥
पुर बैकुंठ जान कह कोई। कोउ कह पयनिधि बस प्रभु सोई॥ १॥

Cau.: **baiṭhe sura saba karahi bicārā, kahå pāia prabhu karia pukārā.**
**pura baikuṁṭha jāna kaha koī, kou kaha payanidhi basa prabhu soī.1.**

All the gods sat in counsel: "Where can we find the Lord, so that we may appeal to Him?" Someone suggested that they should go to Vaikuṇṭha. Another said, "The Lord has His abode in the ocean of milk." (1)

जाके हृदयँ भगति जसि प्रीती। प्रभु तहँ प्रगट सदा तेहिं रीती॥
तेहिं समाज गिरिजा मैं रहेऊँ। अवसर पाइ बचन एक कहेऊँ॥ २॥

**jāke hṛdayå̐ bhagati jasi prītī, prabhu tahå̐ pragaṭa sadā tehiṁ rītī.**
**tehiṁ samāja girijā maiṁ raheū̐, avasara pāi bacana eka kaheū̐.2.**

The Lord always manifests Himself in response to the devotion and love one cherishes in one's heart. Pārvatī, I too happened to be in that assembly and took the occasion to put in a word: (2)

हरि ब्यापक सर्बत्र समाना। प्रेम तें प्रगट होहिं मैं जाना॥
देस काल दिसि बिदिसिहु माहीं। कहहु सो कहाँ जहाँ प्रभु नाहीं॥ ३॥

**hari byāpaka sarbatra samānā, prema tẽ pragaṭa hohiṁ maiṁ jānā.**
**desa kāla disi bidisihu māhī̐, kahahu so kahå̐ jahå̐ prabhu nāhī̐.3.**

"For aught I know, Śrī Hari is present everywhere alike and is revealed only by love. Tell Me any place, time, quarter or direction where the Lord is not. (3)

अग जगमय सब रहित बिरागी। प्रेम तें प्रभु प्रगटइ जिमि आगी॥
मोर बचन सब के मन माना। साधु साधु करि ब्रह्म बखाना॥ ४॥

**aga jagamaya saba rahita birāgī, prema tẽ prabhu pragaṭai jimi āgī.**
**mora bacana saba ke mana mānā, sādhu sādhu kari brahma bakhānā.4.**

"Having taken the form of all creation, both animate and inanimate, He is yet bereft of everything and passionless; He is revealed by love even as fire is manifested by friction." My words found favour with all and Brahmā applauded by saying, "Well said! well said!!" (4)

दो०—**सुनि बिरंचि मन हरष तन पुलकि नयन बह नीर।**
**अस्तुति करत जोरि कर सावधान मतिधीर॥ १८५॥**

Do.: **suni biraṁci mana harasa tana pulaki nayana baha nīra,**
**astuti karata jori kara sāvadhāna matidhīra.185.**

Brahmā was glad at heart to hear My words, the hair on his body bristled and tears flowed from his eyes. Recovering himself, the stable-minded Brahmā folded his hands and prayed:— (185)

छं०—**जय जय सुरनायक जन सुखदायक प्रनतपाल भगवंता।**
**गो द्विज हितकारी जय असुरारी सिंधुसुता प्रिय कंता॥**
**पालन सुर धरनी अद्भुत करनी मरम न जानइ कोई।**
**जो सहज कृपाला दीनदयाला करउ अनुग्रह सोई॥ १॥**

Chaṁ.: **jaya jaya suranāyaka jana sukhadāyaka pranatapāla bhagavaṁtā,**
**go dvija hitakārī jaya asurārī siṁdhusutā priya kaṁtā.**
**pālana sura dharanī adbhuta karanī marama na jānai koī,**
**jo sahaja kṛpālā dīnadayālā karau anugraha soī.1.**

Glory, all glory to You, O Lord of immortals, O delight of the devotees, O protector

of the suppliant, O benefactor of cows and the Brāhmaṇas, O slayer of demons, O beloved consort of Lakṣmī (daughter of the ocean), glory to You. O guardian of gods and the earth, mysterious are Thy ways: their secret is known to none. Let Him, who is benevolent by nature and compassionate to the humble, shower His grace on us; (1)

जय जय अबिनासी सब घट बासी ब्यापक परमानंदा।
अबिगत गोतीतं चरित पुनीतं मायारहित मुकुंदा॥
जेहि लागि बिरागी अति अनुरागी बिगत मोह मुनिबृंदा।
निसि बासर ध्यावहिं गुनगन गावहिं जयति सच्चिदानंदा॥ २॥

**jaya jaya abināsī saba ghaṭa bāsī byāpaka paramānaṁdā,**
**abigata gotītaṁ carita punītaṁ māyārahita mukuṁdā.**
**jehi lāgi birāgī ati anurāgī bigata moha munibṛṁdā,**
**nisi bāsara dhyāvahiṁ gunagana gāvahiṁ jayati saccidānaṁdā.2.**

Glory, all glory to the immortal Lord Mukunda (the bestower of salvation and love), who resides in the hearts of all, is supreme bliss personified, who is omnipresent, unknowable, and supersensuous, whose acts are holy and who is beyond the veil of Māyā (illusion). Glory to Him who is Truth, Consciousness and Bliss combined, who is most lovingly meditated upon day and night and whose glories are sung by multitudes of sages who are full of dispassion and entirely free from infatuation; (2)

जेहिं सृष्टि उपाई त्रिबिध बनाई संग सहाय न दूजा।
सो करउ अघारी चिंत हमारी जानिअ भगति न पूजा॥
जो भव भय भंजन मुनि मन रंजन गंजन बिपति बरूथा।
मन बच क्रम बानी छाड़ि सयानी सरन सकल सुरजूथा॥ ३॥

**jehiṁ sṛṣṭi upāī tribidha banāī saṁga sahāya na dūjā,**
**so karau aghārī ciṁta hamārī jānia bhagati na pūjā.**
**jo bhava bhaya bhaṁjana muni mana raṁjana gaṁjana bipati barūthā,**
**mana baca krama bānī chāRi sayānī sarana sakala surajūthā.3.**

Let the Destroyer of sins, Śrī Hari, bestow His care on us—He who brought forth the threefold creation (viz., that which is dominated by Sattva, Rajas and Tamas, viz., gods, men and demons) single-handed without anyone's assistance; we know neither devotion nor worship. He who dispels the fear of transmigration, delights the mind of sages and puts an end to hosts of calamities, we gods betake ourselves to Him in thought, word and deed, giving up our wonted cleverness; (3)

सारद श्रुति सेषा रिषय असेषा जा कहुँ कोउ नहिं जाना।
जेहि दीन पिआरे बेद पुकारे द्रवउ सो श्रीभगवाना॥
भव बारिधि मंदर सब बिधि सुंदर गुनमंदिर सुखपुंजा।
मुनि सिद्ध सकल सुर परम भयातुर नमत नाथ पद कंजा॥ ४॥

**sārada śruti seṣā riṣaya aseṣā jā kahů̐ kou nahi̐ jānā,**
**jehi dīna piāre beda pukāre dravau so śrībhagavānā.**
**bhava bāridhi maṁdara saba bidhi suṁdara gunamaṁdira sukhapuṁjā,**
**muni siddha sakala sura parama bhayātura namata nātha pada kaṁjā.4.**

The Lord, who is known neither to Sarasvatī, nor to the Vedas, nor again to Śeṣa (the serpent-god), nor to any of the sages, who, as the Vedas proclaim, loves the lowly, let Him take pity on us. The sages, Siddhas (a class of celestials naturally endowed with supernatural powers) and all gods, grievously stricken with fear, bow at the lotus feet of the Lord who serves as Mount Mandara for churning the ocean of worldly existence, who is charming in everyway, who is an abode of virtue and an embodiment of bliss. (4)

दो०—**जानि सभय सुर भूमि सुनि बचन समेत सनेह।**
**गगनगिरा गंभीर भइ हरनि सोक संदेह॥ १८६॥**

Do.: **jāni sabhaya sura bhūmi suni bacana sameta saneha,**
**gaganagirā gaṁbhīra bhai harani soka saṁdeha.186.**

Knowing that the gods and Earth were terror-sticken and hearing their loving entreaties, a deep voice came from heaven, which removed all their doubt and anxiety: (186)

चौ०—जनि डरपहु मुनि सिद्ध सुरेसा। तुम्हहि लागि धरिहउँ नर बेसा॥
अंसन्ह सहित मनुज अवतारा। लेहउँ दिनकर बंस उदारा॥ १॥

Cau.: **jani ḍarapahu muni siddha suresā, tumhahi lāgi dharihaů̐ nara besā.**
**aṁsanha sahita manuja avatārā, lehaů̐ dinakara baṁsa udārā.1.**

"Fear not, O sages, Siddhas and Indra (the chief of gods); for your sake I will assume the form of a human being. In the glorious solar race I shall be born as a human being alongwith My part manifestations. (1)

कस्यप अदिति महातप कीन्हा। तिन्ह कहुँ मैं पूरब बर दीन्हा॥
ते दसरथ कौसल्या रूपा। कोसलपुरीं प्रगट नरभूपा॥ २॥

**kasyapa aditi mahātapa kīnhā, tinha kahů̐ mai̐ pūraba bara dīnhā.**
**te dasaratha kausalyā rūpā, kosalapurī̐ pragaṭa narabhūpā.2.**

"The sage Kaśyapa and his wife Aditi did severe penance; to them I have already vouchsafed a boon. They have appeared in the city of Ayodhyā as rulers of men in the form of Daśaratha and Kausalyā. (2)

तिन्ह कें गृह अवतरिहउँ जाई। रघुकुल तिलक सो चारिउ भाई॥
नारद बचन सत्य सब करिहउँ। परम सक्ति समेत अवतरिहउँ॥ ३॥

**tinha kĕ gṛha avatarihaů̐ jāī, raghukula tilaka so cāriu bhāī.**
**nārada bacana satya saba karihaů̐, parama sakti sameta avatarihaů̐.3.**

"In their house I shall take birth in the form of four brothers, the ornament of Raghu's line. I shall prove the veracity of all that was uttered by Nārada and shall descend with My Supreme Energy (पराशक्ति). (3)

हरिहउँ सकल भूमि गरुआई। निर्भय होहु देव समुदाई॥
गगन ब्रह्मबानी सुनि काना। तुरत फिरे सुर हृदय जुड़ाना॥ ४॥

**harihaů sakala bhūmi garuāī, nirbhaya hohu deva sumudāī.**
**gagana brahmabānī suni kānā, turata phire sura hṛdaya juRānā.4.**

"In this way I shall relieve the earth of all its burden; be fearless, O gods." As the divine voice from heaven reached the gods' ears, their hearts were soothed and they returned to their abodes forthwith. (4)

तब ब्रह्माँ धरनिहि समुझावा। अभय भई भरोस जियँ आवा॥ ५॥

**taba brahmā̐ dharanihi sumujhāvā, abhaya bhaī bharosa jiyā̐ āvā.5.**

Then Brahmā admonished Earth, who was rid of all fear and felt reassured in her heart. (5)

दो०—**निज लोकहि बिरंचि गे देवन्ह इहइ सिखाइ।**
**बानर तनु धरि धरि महि हरि पद सेवहु जाइ॥ १८७॥**

Do.: **nija lokahi biraṁci ge devanha ihai sikhāi,**
**bānara tanu dhari dhari mahi hari pada sevahu jāi.187.**

Brahmā proceeded to his realm after instructing the gods thus: "Assuming the form of monkeys you go to the earth and adore the feet of Śrī Hari." (187)

चौ०—गए देव सब निज निज धामा। भूमि सहित मन कहुँ बिश्रामा॥
जो कछु आयसु ब्रह्माँ दीन्हा। हरषे देव बिलंब न कीन्हा॥ १॥

Cau.: **gae deva saba nija nija dhāmā, bhūmi sahita mana kahů biśrāmā.**
**jo kachu āyasu brahmā̐ dīnhā, haraṣe deva bilaṁba na kīnhā.1.**

Alongwith Earth all the gods went to their respective abodes; they all felt relieved in their heart. And the gods were delighted to receive the orders that Brahmā gave and lost no time in carrying them out. (1)

बनचर देह धरी छिति माहीं। अतुलित बल प्रताप तिन्ह पाहीं॥
गिरि तरु नख आयुध सब बीरा। हरि मारग चितवहिं मतिधीरा॥ २॥

**banacara deha dharī chiti māhī̐, atulita bala pratāpa tinha pāhī̐.**
**giri taru nakha āyudha saba bīrā, hari māraga citavahiṁ matidhīrā.2.**

They took the form of monkeys on earth; their might and glory were incomparable. They were all brave and had mountains (rocks), trees and nails for their weapons. Resolute of mind, they awaited the advent of Śrī Hari. (2)

गिरि कानन जहँ तहँ भरि पूरी। रहे निज निज अनीक रचि रूरी॥
यह सब रुचिर चरित मैं भाषा। अब सो सुनहु जो बीचहिं राखा॥ ३॥

**giri kānana jahā̐ tahā̐ bhari pūrī, rahe nija nija anīka raci rūrī.**
**yaha saba rucira carita maiṁ bhāṣā, aba so sunahu jo bīcahiṁ rākhā.3.**

Swarming on mountains and in woods, wherever they liked, they divided themselves into gallant troops of their own. I have related to you all this interesting account; now hear that which was interrupted earlier. (3)

अवधपुरीं रघुकुलमनि राऊ। बेद बिदित तेहि दसरथ नाऊँ॥
धरम धुरंधर गुननिधि ग्यानी। हृदयँ भगति मति सारँगपानी॥ ४॥

**avadhapurī̐ raghukulamani rāū, beda bidita tehi dasaratha nāū̐.**
**dharama dhuraṁdhara gunanidhi gyānī, hṛdayå̐ bhagati mati sārå̐gapānī.4.**

In the city of Ayodhyā there ruled a king who was a jewel of Raghu's race; he was called Daśaratha, a name which is familiar in the Vedas. He was an epitome of virtue, a repository of good qualities and a man of wisdom; he was a sincere devotee of God Viṣṇu (the wielder of the Śārṅga bow) and his mind was also set on Him. (4)

दो०—**कौसल्यादि नारि प्रिय सब आचरन पुनीत।**
**पति अनुकूल प्रेम दृढ़ हरि पद कमल बिनीत॥ १८८॥**

Do.: **kausalyādi nāri priya saba ācarana punīta,**
**pati anukūla prema dṛRha hari pada kamala binīta.188.**

Kausalyā and his other beloved consorts were all of holy demeanour; humble and devoted to their lord, they had a strong attachment to the lotus feet of Śrī Hari. (188)

चौ०—एक बार भूपति मन माहीं। भै गलानि मोरें सुत नाहीं॥
गुर गृह गयउ तुरत महिपाला। चरन लागि करि बिनय बिसाला॥ १॥

Cau.: **eka bāra bhūpati mana māhī̐, bhai galāni morĕ suta nāhī̐.**
**gura gṛha gayau turata mahipālā, carana lāgi kari binaya bisālā.1.**

One day the king was sad at heart that he had no son. He hastened to his preceptor's hermitage and falling at his feet made profuse entreaties. (1)

निज दुख सुख सब गुरहि सुनायउ। कहि बसिष्ठ बहु बिधि समुझायउ॥
धरहु धीर होइहहिं सुत चारी। त्रिभुवन बिदित भगत भय हारी॥ २॥

**nija dukha sukha saba gurahi sunāyau, kahi basiṣṭha bahu bidhi samujhāyau.**
**dharahu dhīra hoihahĭ suta cārī, tribhuvana bidita bhagata bhaya hārī.2.**

He told the Guru all his joys and sorrows; the sage Vasiṣṭha comforted him in many ways and said, "Take heart and wait; you will have four sons, who will be known throughout the three worlds and will relieve the devotees of their fears." (2)

सृंगी रिषिहि बसिष्ठ बोलावा। पुत्रकाम सुभ जग्य करावा॥
भगति सहित मुनि आहुति दीन्हें। प्रगटे अगिनि चरू कर लीन्हें॥ ३॥

**sṛṁgī riṣihi basiṣṭha bolāvā, putrakāma subha jagya karāvā.**
**bhagati sahita muni āhuti dīnhĕ, pragaṭe agini carū kara līnhĕ.3.**

Then Vasiṣṭha summoned sage Sṛṅgī and had a noble sacrifice performed by him for the birth of son to the king. When the sage devoutly offered oblations into the sacred fire, the fire-god appeared with an oblation of porridge (of rice and milk) in his hand. (3)

जो बसिष्ठ कछु हृदयँ बिचारा। सकल काजु भा सिद्ध तुम्हारा॥
यह हबि बाँटि देहु नृप जाई। जथा जोग जेहि भाग बनाई॥ ४॥

**jo basiṣṭha kachu hṛdayå̐ bicārā, sakala kāju bhā siddha tumhārā.**
**yaha habi bå̐ṭi dehu nṛpa jāī, jathā joga jehi bhāga banāī.4.**

Said the fire-god, "Whatever Vasiṣṭha has contemplated for you that object is fully accomplished. Take this oblation, O king, and distribute it among your Queens in such proportions as you think fit." (4)

दो०—**तब अदृस्य भए पावक सकल सभहि समुझाइ।**
**परमानंद मगन नृप हरष न हृदयँ समाइ॥ १८९॥**

Do.: **taba adṛsya bhae pāvaka sakala sabhahi samujhāi,**
**paramānaṁda magana nṛpa haraṣa na hṛdayå samāi.189.**

The fire-god then disappeared after explaining to the whole assembly (of what was to be done). The king was transported with ecstasy and could hardly contain himself with rapturous joy. (189)

चौ०—तबहिं रायँ प्रिय नारि बोलाईं। कौसल्यादि तहाँ चलि आईं॥
अर्ध भाग कौसल्यहि दीन्हा। उभय भाग आधे कर कीन्हा॥ १॥

Cau.: **tabahiṁ rāyå priya nāri bolāī̊, kausalyādi tahå cali āī̊.**
**ardha bhāga kausalyahi dīnhā, ubhaya bhāga ādhe kara kīnhā.1.**

The king at once sent for his beloved consorts. When Kausalyā and the other queens came, he gave one half of the oblation to Kausalyā and divided the rest into two halves, (1)

कैकेई कहँ नृप सो दयऊ। रह्यो सो उभय भाग पुनि भयऊ॥
कौसल्या कैकेई हाथ धरि। दीन्ह सुमित्रहि मन प्रसन्न करि॥ २॥

**kaikeī kahå nṛpa so dayaū, rahyo so ubhaya bhāga puni bhayaū.**
**kausalyā kaikeī hātha dhari, dīnha sumitrahi mana prasanna kari.2.**

one of which he gave to Kaikeyī. The remnant was again divided into two parts, which he placed in the hands of Kausalyā and Kaikeyī and after thus obtaining their assent handed both the shares to Sumitrā. (2)

एहि बिधि गर्भसहित सब नारी। भईं हृदयँ हरषित सुख भारी॥
जा दिन तें हरि गर्भहिं आए। सकल लोक सुख संपति छाए॥ ३॥

**ehi bidhi garbhasahita saba nārī, bhaī̊ hṛdayå haraṣita sukha bhārī.**
**jā dina tẽ hari garbhahiṁ āe, sakala loka sukha saṁpati chāe.3.**

In this way all the queens became pregnant. They were all glad at heart and felt very happy. From the time Śrī Hari got Himself into the womb, joy and prosperity reigned in all the worlds. (3)

मंदिर महँ सब राजहिं रानीं। सोभा सील तेज की खानीं॥
सुख जुत कछुक काल चलि गयऊ। जेहिं प्रभु प्रगट सो अवसर भयऊ॥ ४॥

**maṁdira mahå saba rājahiṁ rānī, sobhā sīla teja kī khānī.**
**sukha juta kachuka kāla cali gayaū, jehiṁ prabhu pragaṭa so avasara bhayaū.4.**

In the palace resplendent were the queens, who were all mines of beauty, virtue and glory. Some time thus happily passed till the time arrived for the Lord to reveal Himself. (4)

दो०—**जोग लगन ग्रह बार तिथि सकल भए अनुकूल।**
**चर अरु अचर हर्षजुत राम जनम सुखमूल॥ १९०॥**

Do.: **joga lagana graha bāra tithi sakala bhae anukūla,**
**cara aru acara harṣajuta rāma janama sukhamūla.190.**

The position of the sun and the moon, the zodiacal sign into which the sun had entered, the position of the seven other planets, the day of the week as well as the day of the lunar month, all these turned out to be propitious. And full of delight was all creation, animate and inanimate, for the birth of Śrī Rāma is the source of joy. (190)

चौ०—नौमी तिथि मधु मास पुनीता। सुकल पच्छ अभिजित हरिप्रीता॥
मध्य दिवस अति सीत न घामा। पावन काल लोक बिश्रामा॥ १॥

Cau.: **naumī tithi madhu māsa punītā, sukala paccha abhijita haripritā.**
**madhya divasa ati sīta na ghāmā, pāvana kāla loka biśrāmā.1.**

It was the ninth day of the bright half of the sacred month of Caitra (approximately April); the moon had entered the asterism named Abhijit, which is so dear to Śrī Hari. The sun was at its meridian; the day was neither cold nor hot. It was a holy time which gave tranquility to the whole world. (1)

सीतल मंद सुरभि बह बाऊ। हरषित सुर संतन मन चाऊ॥
बन कुसुमित गिरिगन मनिआरा। स्त्रवहिं सकल सरिताऽमृतधारा॥ २॥

**sītala mamda surabhi baha bāū, haraṣita sura samtana mana cāū.**
**bana kusumita girigana maniārā, sravahiṁ sakala saritā'mṛtadhārā.2.**

A cool, soft and fragrant breeze was blowing. The gods were feeling exhilarated and the saints were ecstatic. The woods were full of blossoms, the mountains were resplendent with gems and in every river flowed a stream of nectar. (2)

सो अवसर बिरंचि जब जाना। चले सकल सुर साजि बिमाना॥
गगन बिमल संकुल सुर जूथा। गावहिं गुन गंधर्ब बरूथा॥ ३॥

**so avasara biramci jaba jānā, cale sakala sura sāji bimānā.**
**gagana bimala samkula sura jūthā, gāvahiṁ guna gamdharba barūthā.3.**

When Brahmā perceived that the time (of Śrī Rāma's birth) had come, all the gods came out with their aerial cars duly equipped. The bright heaven was crowded with their hosts and troops of Gandharvas chanted glories, (3)

बरषहिं सुमन सुअंजुलि साजी। गहगहि गगन दुंदुभी बाजी॥
अस्तुति करहिं नाग मुनि देवा। बहुबिधि लावहिं निज निज सेवा॥ ४॥

**baraṣahiṁ sumana suamjuli sājī, gahagahi gagana dumdubhī bājī.**
**astuti karahiṁ nāga muni devā, bahubidhi lāvahiṁ nija nija sevā.4.**

and rained down flowers holding them in their beautiful palms. The sky resounded with the beat of kettledrums. Nāgas, sages and gods offered glories and tendered their services in manifold ways. (4)

दो०—**सुर समूह बिनती करि पहुँचे निज निज धाम।**
**जगनिवास प्रभु प्रगटे अखिल लोक बिश्राम॥ १९१॥**

Do.: **sura samūha binatī kari pahum̐ce nija nija dhāma,**
**jaganivāsa prabhu pragaṭe akhila loka biśrāma.191.**

Having offered their prayers, the gods returned to their respective abodes, when the Lord, the abode of the universe and the solace of all creation, manifested Himself. (191)

छं०—भए प्रगट कृपाला दीनदयाला कौसल्या हितकारी।
हरषित महतारी मुनि मन हारी अद्भुत रूप बिचारी॥
लोचन अभिरामा तनु घनस्यामा निज आयुध भुज चारी।
भूषन बनमाला नयन बिसाला सोभासिंधु खरारी॥ १॥

Cham.:**bhae pragaṭa kṛpālā dīnadayālā kausalyā hitakārī,**
**haraṣita mahatārī muni mana hārī adbhuta rūpa bicārī.**
**locana abhirāmā tanu ghanasyāmā nija āyudha bhuja cārī,**
**bhūṣana banamālā nayana bisālā sobhāsiṁdhu kharārī.1.**

The gracious Lord, who is compassionate to the lowly and the benefactor of Kausalyā, appeared. The thought of His marvellous form, which steals the heart of sages, filled the mother with joy. His body was dark as a cloud, the delight of all eyes; in His four arms He bore His characteristic emblems (a conch-shell, a discus, a club and a lotus). Adorned with jewels and a garland of sylvan flowers and endowed with large eyes, the Slayer of the demon Khara was an ocean of beauty. (1)

कह दुइ कर जोरी अस्तुति तोरी केहि बिधि करौं अनंता।
माया गुन ग्यानातीत अमाना बेद पुरान भनंता॥
करुना सुख सागर सब गुन आगर जेहि गावहिं श्रुति संता।
सो मम हित लागी जन अनुरागी भयउ प्रगट श्रीकंता॥ २॥

**kaha dui kara jorī astuti torī kehi bidhi karaů anaṁtā,**
**māyā guna gyānātīta amānā beda purāna bhanaṁtā.**
**karunā sukha sāgara saba guna āgara jehi gāvahiṁ śruti saṁtā,**
**so mama hita lāgī jana anurāgī bhayau pragaṭa śrīkaṁtā.2.**

Folding her hands the mother said, “O infinite Lord, how would I adore You! The Vedas as well as the Purāṇas declare You as transcending Māyā, beyond attributes, above knowledge and beyond all measure. He who is glorified by the Vedas and holy men as an ocean of mercy and bliss and the repository of all virtues, the same Lord of Lakṣmī, the lover of His devotees, has revealed Himself for my good. (2)

ब्रह्मांड निकाया निर्मित माया रोम रोम प्रति बेद कहै।
मम उर सो बासी यह उपहासी सुनत धीर मति थिर न रहै॥
उपजा जब ग्याना प्रभु मुसुकाना चरित बहुत बिधि कीन्ह चहै।
कहि कथा सुहाई मातु बुझाई जेहि प्रकार सुत प्रेम लहै॥ ३॥

**brahmāṁḍa nikāyā nirmita māyā roma roma prati beda kahai,**
**mama ura so bāsī yaha upahāsī sunata dhīra mati thira na rahai.**
**upajā jaba gyānā prabhu musukānā carita bahuta bidhi kīnha cahai,**
**kahi kathā suhāī mātu bujhāī jehi prakāra suta prema lahai.3.**

"The Vedas proclaim that every pore of Your body contains multitudes of universes brought forth by Māyā. That such a Lord stayed in my womb—this amusing story staggers the mind of even men of wisdom." When the revelation came upon the mother, the Lord smiled; He would perform many a sportive act (Līlā). Therefore, He exhorted her by telling her the charming account of her previous birth so that she might love Him as her own child. (3)

**माता पुनि बोली सो मति डोली तजहु तात यह रूपा।**
**कीजै सिसुलीला अति प्रियसीला यह सुख परम अनूपा॥**
**सुनि बचन सुजाना रोदन ठाना होइ बालक सुरभूपा।**
**यह चरित जे गावहिं हरिपद पावहिं ते न परहिं भवकूपा॥ ४॥**

**mātā puni bolī so mati ḍolī tajahu tāta yaha rūpā,**
**kījai sisulīlā ati priyasīlā yaha sukha parama anūpā.**
**suni bacana sujānā rodana ṭhānā hoi bālaka surabhūpā,**
**yaha carita je gāvahi̐ haripada pāvahi̐ te na parahi̐ bhavakūpā.4.**

The mother's mind was transformed; she spoke again, "Give up this transcendent form and betake to child's sports, which are so dear to a mother's heart; the joy that comes from such sports is unique and unparalled in every way." Hearing these words (of the mother), the all-wise Lord of immortals became an infant babe and began to cry. Those who sing this lay, says Tulasīdāsa, attain to the abode of Śrī Hari and never fall into the snares of mundane existence. (4)

दो०—**बिप्र धेनु सुर संत हित लीन्ह मनुज अवतार।**
**निज इच्छा निर्मित तनु माया गुन गो पार॥ १९२॥**

Do.: **bipra dhenu sura saṁta hita līnha manuja avatāra,**
**nija icchā nirmita tanu māyā guna go pāra.192.**

For the sake of Brāhmaṇas, cows, gods and saints, the Lord, who transcends Māyā and is beyond the three modes of Prakṛti (Sattva, Rajas and Tamas) as well as beyond the reach of the senses, took birth as a human being assuming a form which is a product of His own will. (192)

चौ०—सुनि सिसु रुदन परम प्रिय बानी। संभ्रम चलि आईं सब रानी॥
हरषित जहँ तहँ धाईं दासी। आनँद मगन सकल पुरबासी॥ १॥

Cau.: **suni sisu rudana parama priya bānī, saṁbhrama cali āī̐ saba rānī.**
**haraṣita jaha̐ taha̐ dhāī̐ dāsī, āna̐da magana sakala purabāsī.1.**

On hearing the most pleasing sound of the baby's cry all the queens came in a flurry. Maid-servants ran helter-skelter in great delight; all the people of the city were exhilarated with joy. (1)

दसरथ पुत्रजन्म सुनि काना। मानहुँ ब्रह्मानंद समाना॥
परम प्रेम मन पुलक सरीरा। चाहत उठन करत मति धीरा॥ २॥

**dasaratha putrajanma suni kānā, mānahu̐ brahmānaṁda samānā.**
**parama prema mana pulaka sarīrā, cāhata uṭhana karata mati dhīrā.2.**

When the tidings of the birth of a son reached Daśaratha's ears, he was immersed, as it were, in the bliss of ecstasy of absorption into Brahma. With a mind saturated with the highest love and with a body thrilling all over with joy he sought to get up, while attempting to retrieve his senses. (2)

जाकर नाम सुनत सुभ होई। मोरें गृह आवा प्रभु सोई॥
परमानंद पूरि मन राजा। कहा बोलाइ बजावहु बाजा॥ ३॥

**jākara nāma sunata subha hoī, more̐ gṛha āvā prabhu soī.**
**paramānaṁda pūri mana rājā, kahā bolāi bajāvahu bājā.3.**

"The same Lord, whose very Name brings blessings with It even as It reaches one's ears, has arrived at my house," he said to himself; and the thought filled his mind with supreme joy. Sending for musicians he said, "Play your bands." (3)

गुर बसिष्ठ कहँ गयउ हँकारा। आए द्विजन सहित नृपद्वारा॥
अनुपम बालक देखेन्हि जाई। रूप रासि गुन कहि न सिराई॥ ४॥

**gura basiṣṭha kahå̐ gayau hå̐kārā, āe dvijana sahita nṛpadvārā.**
**anupama bālaka dekhenhi jāī, rūpa rāsi guna kahi na sirāī.4.**

The preceptor Vasiṣṭha was also summoned and he called at the palace door, with a host of Brāhmaṇas. They all went in and gazed upon the peerless babe, who was an embodiment of supreme beauty and possessed excellences more than one could tell. (4)

दो०—**नंदीमुख सराध करि जातकरम सब कीन्ह।**
**हाटक धेनु बसन मनि नृप बिप्रन्ह कहँ दीन्ह॥ १९३॥**

Do.: **naṁdīmukha sarādha kari jātakarama saba kīnha,**
**hāṭaka dhenu basana mani nṛpa bipranha kahå̐ dīnha.193.**

After performing the Nandīmukha Śrāddha* the king completed all the rites connected with the birth of a child and made gifts of gold, cows, raiment and jewels to the Brāhmaṇas. (193)

चौ०—ध्वज पताक तोरन पुर छावा। कहि न जाइ जेहि भाँति बनावा॥
सुमनबृष्टि अकास तें होई। ब्रह्मानंद मगन सब लोई॥ १॥

Cau.: **dhvaja patāka torana pura chāvā, kahi na jāi jehi bhå̐ti banāvā.**
**sumanabṛṣṭi akāsa te̐ hoī, brahmānaṁda magana saba loī.1.**

The city was full of flags and banners and festal arches. It was decorated in a way which defies description. Showers of flowers dropped from heaven; everybody was rapt in the joy of absorption into Brahma. (1)

बृंद बृंद मिलि चलीं लोगाईं। सहज सिंगार किएँ उठि धाईं॥
कनक कलस मंगल भरि थारा। गावत पैठहिं भूप दुआरा॥ २॥

**bṛṁda bṛṁda mili calī̐ logāī̐, sahaja siṁgāra kie̐ uṭhi dhāī̐.**
**kanaka kalasa maṁgala bhari thārā, gāvata paiṭhahi̐ bhūpa duārā.2.**

Women streamed forth in troops; they came running in their natural adornments. Carrying

* A commemorative offering to the Manes preliminary to any joyous occasion, such as investiture with the sacred thread, wedding etc.

jars of gold and salvers full of auspicious articles, they entered the portals of the royal palace, singing as they went along. (2)

**करि आरति नेवछावरि करहीं। बार बार सिसु चरनन्हि परहीं॥**
**मागध सूत बंदिगन गायक। पावन गुन गावहिं रघुनायक॥ ३॥**

**kari ārati nevachāvari karahī̐, bāra bāra sisu carananhi parahī̐.**
**māgadha sūta baṁdigana gāyaka, pāvana guna gāvahiṁ raghunāyaka.3.**

Waving lights and passing offerings round and round over the child's head as an act of exorcism, they threw themselves at the babe's feet again and again. Bards, minstrels, panegyrists and songsters chanted solemn praises of the Lord of Raghus. (3)

**सर्बस दान दीन्ह सब काहू। जेहिं पावा राखा नहिं ताहू॥**
**मृगमद चंदन कुंकुम कीचा। मची सकल बीथिन्ह बिच बीचा॥ ४॥**

**sarbasa dāna dīnha saba kāhū, jehiṁ pāvā rākhā nahiṁ tāhū.**
**mṛgamada caṁdana kuṁkuma kīcā, macī sakala bīthinha bica bīcā.4.**

Everyone gave whatever one possessed; even he who received did not retain it. All the lanes of the city were moist with the sprinkling of musk, sandal and saffron. (4)

दो०—**गृह गृह बाज बधाव सुभ प्रगटे सुषमा कंद।**
**हरषवंत सब जहँ तहँ नगर नारि नर बृंद॥ १९४॥**

Do.: **gṛha gṛha bāja badhāva subha pragaṭe suṣamā kaṁda,**
**haraṣavaṁta saba jahā̐ tahā̐ nagara nāri nara bṛṁda.194.**

There was happy music and rejoicing in every house; for the very Fountain of beauty had manifested Himself. All the men and women of the city were full of joy everywhere. (194)

चौ०—**कैकयसुता सुमित्रा दोऊ। सुंदर सुत जनमत भैं ओऊ॥**
**वह सुख संपति समय समाजा। कहि न सकइ सारद अहिराजा॥ १॥**

Cau.: **kaikayasutā sumitrā doū, suṁdara suta janamata bhaiṁ oū.**
**vaha sukha saṁpati samaya samājā, kahi na sakai sārada ahirājā.1.**

Kaikeyī and Sumitrā each gave birth to lovely boy(s). The joy, grandeur, solemnity of the occasion and the concourse of men were more than what Sarasvatī and the serpent-king 'Śeṣa' could describe. (1)

**अवधपुरी सोहइ एहि भाँती। प्रभुहि मिलन आई जनु राती॥**
**देखि भानु जनु मन सकुचानी। तदपि बनी संध्या अनुमानी॥ २॥**

**avadhapurī sohai ehi bhā̐tī, prabhuhi milana āī janu rātī.**
**dekhi bhānu janu mana sakucānī, tadapi banī saṁdhyā anumānī.2.**

The city of Ayodhyā wore a galla appearance; it looked as if Night had come to see the Lord and, feeling abashed, as it were, at the sight of the sun (her own lord), had deliberately stayed over in the form of twilight. (2)

**अगर धूप बहु जनु अँधिआरी। उड़इ अबीर मनहुँ अरुनारी॥**
**मंदिर मनि समूह जनु तारा। नृप गृह कलस सो इंदु उदारा॥ ३॥**

**agara dhūpa bahu janu a̐dhiārī, uRai abīra manahu̐ arunārī.**
**maṁdira mani samūha janu tārā, nṛpa gṛha kalasa so iṁdu udārā.3.**

Clouds of incense represented the dusk; and handfuls of red powder tossed up and wafted in the air represented the redish light of sunset. The hosts of jewels that gleamed on house tops looked like so many stars; while the round pinnacle on the top of the royal palace looked like the enchanting moon. (3)

भवन बेदधुनि अति मृदु बानी। जनु खग मुखर समयँ जनु सानी॥
कौतुक देखि पतंग भुलाना। एक मास तेइँ जात न जाना॥ ४॥

**bhavana bedadhuni ati mṛdu bānī, janu khaga mukhara samayå̐ janu sānī.**
**kautuka dekhi pataṁga bhulānā, eka māsa teĩ jāta na jānā.4.**

The murmuring sound of the chanting of Veda in the palace resembled the chirping of birds, appropriate to the occasion. Gazing upon this spectacle the sun forgot himself; a whole month passed without his knowing it. (4)

दो०—**मास दिवस कर दिवस भा मरम न जानइ कोइ।**
**रथ समेत रबि थाकेउ निसा कवन बिधि होइ॥ १९५॥**

Do.: **māsa divasa kara divasa bhā marama na jānai koi,**
**ratha sameta rabi thākeu nisā kavana bidhi hoi.195.**

The day assumed the length of a month; but no one was aware of the mystery. The sun stood motionless with his chariot; how could there be night? (195)

चौ०—यह रहस्य काहूँ नहिं जाना। दिनमनि चले करत गुनगाना॥
देखि महोत्सव सुर मुनि नागा। चले भवन बरनत निज भागा॥ १॥

Cau.: **yaha rahasya kāhū̐ nahĩ jānā, dinamani cale karata gunagānā.**
**dekhi mahotsava sura muni nāgā, cale bhavana baranata nija bhāgā.1.**

Nobody noticed this strange phenomenon; the sun at last moved ahead singing the praises of Śrī Rāma as he glided. Witnessing the great festival the gods, sages and Nāgas proceeded to their respective abodes, applauding themselves on their good fortune. (1)

औरउ एक कहउँ निज चोरी। सुनु गिरिजा अति दृढ़ मति तोरी॥
काकभुसुंडि संग हम दोऊ। मनुजरूप जानइ नहिं कोऊ॥ २॥

**aurau eka kahaů nija corī, sunu girijā ati dṛRha mati torī.**
**kākabhusuṁḍi saṁga hama doū, manujarūpa jānai nahĩ koū.2.**

"I tell you one more covert act of Mine; listen to it, O Pārvatī, for I know your steadfast faith (in Śrī Rāma's feet). The sage Kākabhuśuṇḍi and Myself both were there together in human form without anyone knowing of it. (2)

परमानंद प्रेम सुख फूले। बीथिन्ह फिरहिं मगन मन भूले॥
यह सुभ चरित जान पै सोई। कृपा राम कै जापर होई॥ ३॥

**paramānaṁda prema sukha phūle, bīthinha phirahĩ magana mana bhūle.**
**yaha subha carita jāna pai soī, kṛpā rāma kai jāpara hoī.3.**

"Elated with supreme joy and the delight of love we roamed about the streets in ecstasy forgetful of our own selves. He alone who enjoyed Śrī Rāma's grace could be aware of this blessed adventure of ours." (3)

तेहि अवसर जो जेहि बिधि आवा। दीन्ह भूप जो जेहि मन भावा॥
गज रथ तुरग हेम गो हीरा। दीन्हे नृप नानाबिधि चीरा॥ ४॥

**tehi avasara jo jehi bidhi āvā, dīnha bhūpa jo jehi mana bhāvā.**
**gaja ratha turaga hema go hīrā, dīnhe nṛpa nānābidhi cīrā.4.**

On that occasion the king granted the wishes of everyone's heart, in whatever manner one came. He bestowed elephants, chariots, horses, gold, cows, diamonds and costumes of various kinds. (4)

दो०—**मन संतोषे सबन्हि के जहँ तहँ देहिं असीस।**
**सकल तनय चिर जीवहुँ तुलसिदास के ईस॥ १९६॥**

Do.: **mana saṁtoṣe sabanhi ke jahå̐ tahå̐ dehiँ asīsa,**
**sakala tanaya cira jīvahů tulasidāsa ke īsa.196.**

All were satisfied in their heart and invoked blessings here and there, saying, "May all the sons of Daśaratha live long—the Lords of Tulasīdāsa." (196)

चौ०—कछुक दिवस बीते एहि भाँती। जात न जानिअ दिन अरु राती॥
नामकरन कर अवसरु जानी। भूप बोलि पठए मुनि ग्यानी॥ १॥

Cau.: **kachuka divasa bīte ehi bhå̐tī, jāta na jānia dina aru rātī.**
**nāmakarana kara avasaru jānī, bhūpa boli paṭhae muni gyānī.1.**

A few days rolled by in this manner; days and nights passed unnoticed. Knowing that the time had come for naming the children, the king sent for the enlightened sage Vasiṣṭha. (1)

करि पूजा भूपति अस भाषा। धरिअ नाम जो मुनि गुनि राखा॥
इन्ह के नाम अनेक अनूपा। मैं नृप कहब स्वमति अनुरूपा॥ २॥

**kari pūjā bhūpati asa bhāṣā, dharia nāma jo muni guni rākhā.**
**inha ke nāma aneka anūpā, maiँ nṛpa kahaba svamati anurūpā.2.**

After paying him homage, the king spoke to him thus: "Holy sir! Kindly assign them names that you have thought of in your mind." "Their names are many and unique; yet O king ! I will declare them according to my own understanding. (2)

जो आनंद सिंधु सुखरासी। सीकर तें त्रैलोक सुपासी॥
सो सुखधाम राम अस नामा। अखिल लोक दायक बिश्रामा॥ ३॥

**jo ānaṁda siṁdhu sukharāsī, sīkara tě trailoka supāsī.**
**so sukhadhāma rāma asa nāmā, akhila loka dāyaka biśrāmā.3.**

"This eldest boy of yours, who is an ocean of felicity and embodiment of joy, a particle of which fills the three worlds with delight, has for His name 'Rāma', the very abode of bliss and the comforter of all the worlds. (3)

बिस्व भरन पोषन कर जोई। ताकर नाम भरत अस होई॥
जाके सुमिरन तें रिपु नासा। नाम सत्रुहन बेद प्रकासा॥ ४॥

**bisva bharana poṣana kara joī, tākara nāma bharata asa hoī.**
**jāke sumirana tě ripu nāsā, nāma satruhana beda prakāsā.4.**

"Your second son, who sustains and supports the universe, will be called 'Bharata';

while he whose very thought destroys one's enemies and is celebrated in the Vedas will be known by the name of 'Satrughna'. (4)

दो०—लच्छन धाम राम प्रिय सकल जगत आधार।
गुरु बसिष्ट तेहि राखा लछिमन नाम उदार॥१९७॥

Do.: **lacchana dhāma rāma priya sakala jagata ādhāra,**
**guru basiṣṭa tehi rākhā lachimana nāma udāra.197.**

"He who is the abode of noble characteristics, the beloved of Śrī Rāma and the mainstay of the whole universe, was given by Guru Vasiṣṭha the splendid name of 'Lakṣmaṇa'." (197)

चौ०—धरे नाम गुर हृदयँ बिचारी। बेद तत्व नृप तव सुत चारी॥
मुनि धन जन सरबस सिव प्राना। बाल केलि रस तेहिं सुख माना॥१॥

Cau.: **dhare nāma gura hṛdayå̐ bicārī, beda tatva nṛpa tava suta cārī.**
**muni dhana jana sarabasa siva prānā, bāla keli rasa tehi̐ sukha mānā.1.**

The preceptor assigned these names after careful thought and then said, "Your four sons, O king, are the essence of Veda itself. Of them, Śrī Rāma is the sages' treasure, the devotees' all in all and Śiva's very life; He takes delight (at present due to your love) in the rapture of child's sports". (1)

बारेहि ते निज हित पति जानी। लछिमन राम चरन रति मानी॥
भरत सत्रुहन दूनउ भाई। प्रभु सेवक जसि प्रीति बड़ाई॥२॥

**bārehi te nija hita pati jānī, lachimana rāma carana rati mānī.**
**bharata satruhana dūnau bhāī, prabhu sevaka jasi prīti baRāī.2.**

From his earliest days Lakṣmaṇa came to look upon Śrī Rāma as his benefactor and master and conceived devotion to His feet. The love that existed between the two brothers, Bharata and Śatrughna, was as glorious as that which obtains between a master and his servant. (2)

स्याम गौर सुंदर दोउ जोरी। निरखहिं छबि जननीं तृन तोरी॥
चारिउ सील रूप गुन धामा। तदपि अधिक सुखसागर रामा॥३॥

**syāma gaura sumdara dou jorī, nirakhahi̐ chabi jananī̐ tṛna torī.**
**cāriu sīla rūpa guna dhāmā, tadapi adhika sukhasāgara rāmā.3.**

As the mothers gazed on the beauty of the two lovely pairs, one of whom was dark, the other fair, they would break a blade of grass in order to avert the evil eye. Although all the four brothers were embodiments of amiability, beauty and goodness, yet Śrī Rāma was an ocean of bliss par excellence. (3)

हृदयँ अनुग्रह इंदु प्रकासा। सूचत किरन मनोहर हासा॥
कबहुँ उछंग कबहुँ बर पलना। मातु दुलारइ कहि प्रिय ललना॥४॥

**hṛdayå̐ anugraha imdu prakāsā, sūcata kirana manohara hāsā.**
**kabahů uchamga kabahů bara palanā, mātu dulārai kahi priya lalanā.4.**

In His heart shone the moon of grace and His captivating smile represented its rays. Now on her lap and now in the beautiful cradle, the mother fondled Him calling Him her own darling. (4)

दो०—ब्यापक ब्रह्म निरंजन निर्गुन बिगत बिनोद।
सो अज प्रेम भगति बस कौसल्या कें गोद॥ १९८॥

Do.: **byāpaka brahma niraṁjana nirguna bigata binoda,**
**so aja prema bhagati basa kausalyā kẽ goda.198.**

The unborn and all-pervading Brahma, who is untainted by Māyā, without attributes and devoid of fun, has sought shelter in the arms of Kausalyā, conquered by her love and devotion. (198)

चौ०—काम कोटि छबि स्याम सरीरा। नील कंज बारिद गंभीरा॥
अरुन चरन पंकज नख जोती। कमल दलन्हि बैठे जनु मोती॥ १॥

Cau.: **kāma koṭi chabi syāma sarīrā, nīla kaṁja bārida gaṁbhīrā.**
**aruna carana paṁkaja nakha jotī, kamala dalanhi baiṭhe janu motī.1.**

His dark form, which resembles a blue lotus and a heavy rain-cloud, possessed the beauty of millions of Cupids. The nails glistened on His red lotus-like feet as if pearls had been set on the petals of a rosy lotus. (1)

रेख कुलिस ध्वज अंकुस सोहे। नूपुर धुनि सुनि मुनि मन मोहे॥
कटि किंकिनी उदर त्रय रेखा। नाभि गभीर जान जेहिं देखा॥ २॥

**rekha kulisa dhvaja aṁkusa sohe, nūpura dhuni suni muni mana mohe.**
**kaṭi kiṁkinī udara traya rekhā, nābhi gabhīra jāna jehi̐ dekhā.2.**

Marks of a thunderbolt, a flag and a goad shone on His soles and the tinkling of His anklets enraptured the heart of sages. A string of tiny bells girdled His waist and there were three folds in His belly; the profundity of His navel is known to him alone who has perceived it. (2)

भुज बिसाल भूषन जुत भूरी। हियँ हरि नख अति सोभा रूरी॥
उर मनिहार पदिक की सोभा। बिप्र चरन देखत मन लोभा॥ ३॥

**bhuja bisāla bhūṣana juta bhūrī, hiya̐ hari nakha ati sobhā rūrī.**
**ura manihāra padika kī sobhā, bipra carana dekhata mana lobhā.3.**

His long arms were adorned with a number of ornaments and the tiger's nail dangling on his breast possessed an exquisite beauty. The elegance of the necklace of gems with a diamond at the lowest end and the mark of the Brāhmaṇa's foot* on the chest fascinated one's mind. (3)

* Once upon a time there was a discussion among the sages as to which of the three Lords of creation, viz., Brahmā, Viṣṇu and Śiva was the greatest. In order to put the matter to the test Brahmā's son Bhṛgu was deputed to visit the three divinities one by one. Bhṛgu first approached his own father and did not bow to him as a dutiful son. This enraged Brahmā; but he somehow managed to curb his anger by force of reason. From Brahmā's court the sage went to Kailāsa. The god of gods, Śaṅkara, rose to greet the sage and stretched His arms to embrace him. But Bhṛgu avoided His touch saying, "Touch me not, since you have broken social conventions and flouted the injunctions of the Vedas." Śiva lost His temper when He heard these aspersions. Taking up His trident He proceeded to strike the sage; but Goddess Pārvatī intervened and pacified Him. Thereafter Bhṛgu went to Vaikuṇṭha, the abode of Bhagavān Viṣṇu, and found the Lord reposing with His head on the lap of Śrī Lakṣmī. Breaking into His room unceremoniously the sage suddenly kicked Him on

कंबु कंठ अति चिबुक सुहाई। आनन अमित मदन छबि छाई॥
दुइ दुइ दसन अधर अरुनारे। नासा तिलक को बरनै पारे॥ ४॥

**kaṁbu kaṁṭha ati cibuka suhāī, ānana amita madana chabi chāī.**
**dui dui dasana adhara arunāre, nāsā tilaka ko baranai pāre.4.**

His neck resembled a conch-shell in its spiral shape and the chin looked most beautiful; while His face flushed with the beauty of countless Cupids. Pairs of small teeth were veiled by rosy lips and His beautiful nose and the sectarian mark (Tilaka) on His brow defied description. (4)

सुंदर श्रवन सुचारु कपोला। अति प्रिय मधुर तोतरे बोला॥
चिक्कन कच कुंचित गभुआरे। बहु प्रकार रचि मातु सँवारे॥ ५॥

**suṁdara śravana sucāru kapolā, ati priya madhura totare bolā.**
**cikkana kaca kuṁcita gabhuāre, bahu prakāra raci mātu sa̐vāre.5.**

With charming ears and most lovely cheeks, His sweet lisping prattle was most delightful to hear. The soft and curly hair that had not been trimmed since His birth had been beautifully dressed in manifold ways by the mother. (5)

पीत झगुलिआ तनु पहिराई। जानु पानि बिचरनि मोहि भाई॥
रूप सकहिं नहिं कहि श्रुति सेषा। सो जानइ सपनेहुँ जेहिं देखा॥ ६॥

**pīta jhaguliā tanu pahirāī, jānu pāni bicarani mohi bhāī.**
**rūpa sakahiṁ nahiṁ kahi śruti seṣā, so jānai sapanehu̐ jehiṁ dekhā.6.**

A yellow frock covered His body and His crawling on knees and hands was most pleasing to me. The elegance of His form was something which even the Vedas and Śeṣa (the serpent-god) could not describe; it is known to him alone who has beheld it even in a dream. (6)

दो०—**सुख संदोह मोहपर ग्यान गिरा गोतीत।**
**दंपति परम प्रेम बस कर सिसुचरित पुनीत॥ १९९॥**

Do.: **sukha saṁdoha mohapara gyāna girā gotīta,**
**daṁpati parama prema basa kara sisucarita punīta.199.**

The all-blissful Lord, who is above delusion and transcends knowledge, speech and all sensuous perception, played innocent sports like a child, yielding to the supreme love of the royal couple, Daśaratha and Kausalyā. (199)

चौ०—एहि बिधि राम जगत पितु माता। कोसलपुर बासिन्ह सुखदाता॥
जिन्ह रघुनाथ चरन रति मानी। तिन्ह की यह गति प्रगट भवानी॥ १॥

Cau.: **ehi bidhi rāma jagata pitu mātā, kosalapura bāsinha sukhadātā.**
**jinha raghunātha carana rati mānī, tinha kī yaha gati pragaṭa bhavānī.1.**

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the chest. The almighty Lord quickly rose with Śrī Lakṣmī, alighted from His bed and, offering him homage, asked his forgiveness for the incivility shown to him by not welcoming him in advance. The Lord then rubbed the sage's foot saying that it might have been hurt by striking against His hard breast. Since then the Lord has ever borne on His bosom the print of the sage's foot as a mark of honour and it stands an abiding monument to His unequalled forbearance.

In this way Śrī Rāma, the father and mother of the universe, delighted the people of Ayodhyā. Bhavānī, this demonstrates how those who have conceived devotion to the feet of Śrī Rāma are amply rewarded by Him. (1)

रघुपति बिमुख जतन कर कोरी। कवन सकइ भव बंधन छोरी॥
जीव चराचर बस कै राखे। सो माया प्रभु सों भय भाखे॥ २॥

**raghupati bimukha jatana kara korī, kavana sakai bhava baṁdhana chorī.**
**jīva carācara basa kai rākhe, so māyā prabhu sō̐ bhaya bhākhe.2.**

On the other hand, no one can liberate from the bondage of worldly existence him who is averse to Śrī Raghunātha, however much he may struggle. Even that 'Māyā' which has held under her sway all living beings, both animate and inanimate, is frightened of the Lord, (2)

भृकुटि बिलास नचावइ ताही। अस प्रभु छाड़ि भजिअ कहु काही॥
मन क्रम बचन छाड़ि चतुराई। भजत कृपा करिहहिं रघुराई॥ ३॥

**bhṛkuṭi bilāsa nacāvai tāhī, asa prabhu chāRi bhajia kahu kāhī.**
**mana krama bacana chāRi caturāī, bhajata kṛpā karihahi̐ raghurāī.3.**

who makes her dance to the play of His eye-brows. Leaving such a lord, tell me, whom should we adore? Śrī Raghunātha will be compassionate to those who betake themselves to Him in thought, word and deed, giving up all cleverness. (3)

एहि बिधि सिसुबिनोद प्रभु कीन्हा। सकल नगरबासिन्ह सुख दीन्हा॥
लै उछंग कबहुँक हलरावै। कबहुँ पालनें घालि झुलावै॥ ४॥

**ehi bidhi sisubinoda prabhu kīnhā, sakala nagarabāsinha sukha dīnhā.**
**lai uchaṁga kabahu̐ka halarāvai, kabahu̐ pālane̐ ghāli jhulāvai.4.**

In this way the Lord sported as a child, to the delight of all the people of the city. The mother would now dandle Him in her arms, and now put Him down and rock Him in the cradle. (4)

दो०—**प्रेम मगन कौसल्या निसि दिन जात न जान।**
**सुत सनेह बस माता बालचरित कर गान॥ २००॥**

Do.: **prema magana kausalyā nisi dina jāta na jāna,**
**suta saneha basa mātā bālacarita kara gāna.200.**

Kausalyā remained so rapt in love that days and nights passed unnoticed. Out of affection for her son she would sing lays of His childhood. (200)

चौ०—एक बार जननीं अन्हवाए। करि सिंगार पलनाँ पौढ़ाए॥
निज कुल इष्टदेव भगवाना। पूजा हेतु कीन्ह अस्नाना॥ १॥

Cau.: **eka bāra jananī̐ anhavāe, kari siṁgāra palanā̐ pauRhāe.**
**nija kula iṣṭadeva bhagavānā, pūjā hetu kīnha asnānā.1.**

One day mother Kausalyā bathed and adorned her child, Śrī Rāma, and put Him to sleep in the cradle. Thereafter she bathed herself in order to worship the patron deity of her family. (1)

करि पूजा नैबेद्य चढ़ावा। आपु गई जहँ पाक बनावा॥
बहुरि मातु तहवाँ चलि आई। भोजन करत देख सुत जाई॥ २॥

**kari pūjā naibedya caRhāvā, āpu gaī jahȧ̐ pāka banāvā.**
**bahuri mātu tahavȧ̐ cali āī, bhojana karata dekha suta jāī.2.**

Having worshipped the deity she offered Him the sacramental food and then returned to the kitchen. When she came back to the place of worship, she beheld her boy eating the consecrated food that had been offered to the Lord. (2)

गै जननी सिसु पहिं भयभीता। देखा बाल तहाँ पुनि सूता॥
बहुरि आइ देखा सुत सोई। हृदयँ कंप मन धीर न होई॥ ३॥

**gai jananī sisu pahiṁ bhayabhītā, dekhā bāla tahȧ̐ puni sūtā.**
**bahuri āi dekhā suta soī, hṛdayȧ̐ kaṁpa mana dhīra na hoī.3.**

Frightened at this, the mother went to her boy and found Him asleep in the cradle. Coming back once more to the shrine she still saw the boy there. She now trembled with fear and her mind found no rest. (3)

इहाँ उहाँ दुइ बालक देखा। मतिभ्रम मोर कि आन बिसेषा॥
देखि राम जननी अकुलानी। प्रभु हँसि दीन्ह मधुर मुसुकानी॥ ४॥

**ihȧ̐ uhȧ̐ dui bālaka dekhā, matibhrama mora ki āna biseṣā.**
**dekhi rāma jananī akulānī, prabhu hȧ̐si dīnha madhura musukānī.4.**

She saw two boys, one in the shrine and the other in the cradle. She said to herself, "Is it my mental illusion or some other unusual phenomenon?" When Śrī Rāma saw His mother perplexed, the Lord gently smiled. (4)

दो०—**देखरावा मातहि निज अद्भुत रूप अखंड।**
**रोम रोम प्रति लागे कोटि कोटि ब्रह्मंड॥ २०१॥**

Do.: **dekharāvā mātahi nija adbhuta rūpa akhaṁḍa,**
**roma roma prati lāge koṭi koṭi brahmaṁḍa.201.**

The Lord then revealed to His mother His marvellous infinite form, every pore of whose skin contained millions of universes. (201)

चौ०—अगनित रबि ससि सिव चतुरानन। बहु गिरि सरित सिंधु महि कानन॥
काल कर्म गुन ग्यान सुभाऊ। सोउ देखा जो सुना न काऊ॥ १॥

Cau.: **aganita rabi sasi siva caturānana, bahu giri sarita siṁdhu mahi kānana,**
**kāla karma guna gyāna subhāū, sou dekhā jo sunā na kāū.1.**

She saw therein countless suns and moons, Śivas and four-faced Brahmās, and a number of mountains, rivers, oceans, plains and woods, as well as the spirit of time, the principle of action, the modes of Prakṛti (Sattva, Rajas and Tamas), the spirit of knowledge and Nature and many more things of which she had never heard before. (1)

देखी माया सब बिधि गाढ़ी। अति सभीत जोरें कर ठाढ़ी॥
देखा जीव नचावइ जाही। देखी भगति जो छोरइ ताही॥ २॥

**dekhī māyā saba bidhi gāRhī, ati sabhīta jorė̐ kara ṭhāRhī,**
**dekhā jīva nacāvai jāhī, dekhī bhagati jo chorai tāhī.2.**

She further perceived Māyā, who is powerful in every respect, stricken with terror and standing with folded hands (before the Lord). The mother also beheld the embodied soul

(Jīva) that is held under its sway by Māyā, and even so, the spirit of devotion, which liberates the soul. (2)

तन पुलकित मुख बचन न आवा। नयन मूदि चरननि सिरु नावा॥
बिसमयवंत देखि महतारी। भए बहुरि सिसुरूप खरारी॥ ३॥

**tana pulakita mukha bacana na āvā, nayana mūdi caranani siru nāvā.**
**bisamayavaṁta dekhi mahatārī, bhae bahuri sisurūpa kharārī.3.**

The hair on the mother's body stood on end and she stood speechless. Closing her eyes she bowed her head at the Lord's feet. Seeing the mother struck with wonder, the Slayer of Khara, Śrī Rāma, assumed the form of a child again. (3)

अस्तुति करि न जाइ भय माना। जगत पिता मैं सुत करि जाना॥
हरि जननी बहुबिधि समुझाई। यह जनि कतहुँ कहसि सुनु माई॥ ४॥

**astuti kari na jāi bhaya mānā, jagata pitā maĩ suta kari jānā.**
**hari jananī bahubidhi samujhāī, yaha jani katahũ kahasi sunu māī.4.**

She was unable to utter praises and was scared at the thought that she had looked upon the Father of the universe as her own son. Śrī Hari comforted His mother in many ways and said, "Listen, My mother, do not reveal this event anywhere." (4)

दो०—**बार बार कौसल्या बिनय करइ कर जोरि।**
**अब जनि कबहूँ ब्यापै प्रभु मोहि माया तोरि॥ २०२॥**

Do.: **bāra bāra kausalyā binaya karai kara jori,**
**aba jani kabahū̃ byāpai prabhu mohi māyā tori.202.**

With folded hands Kausalyā prayed again and again, "My Lord, let Your Māyā no longer cast her spell on me." (202)

चौ०—बालचरित हरि बहुबिधि कीन्हा। अति अनंद दासन्ह कहँ दीन्हा॥
कछुक काल बीतें सब भाई। बड़े भए परिजन सुखदाई॥ १॥

Cau.: **bālacarita hari bahubidhi kīnhā, ati anaṁda dāsanha kahã dīnhā.**
**kachuka kāla bītẽ saba bhāī, baRe bhae parijana sukhadāī.1.**

Śrī Hari played many kinds of child's sports to the great delight of His servants/ followers. After some time all the four brothers passed the stage of infancy, gladdening all people of His clan. (1)

चूड़ाकरन कीन्ह गुरु जाई। बिप्रन्ह पुनि दछिना बहु पाई॥
परम मनोहर चरित अपारा। करत फिरत चारिउ सुकुमारा॥ २॥

**cūRākarana kīnha guru jāī, bipranha puni dachinā bahu pāī.**
**parama manohara carita apārā, karata phirata cāriu sukumārā.2.**

The preceptor then came and performed the ceremony of tonsure; and the Brāhmaṇas received handsome presents for officiating at the same. All the four noble princes moved about indulging in numerous plays, which were most delightful to look at. (2)

मन क्रम बचन अगोचर जोई। दसरथ अजिर बिचर प्रभु सोई॥
भोजन करत बोल जब राजा। नहिं आवत तजि बाल समाजा॥ ३॥

**mana krama bacana agocara joī, dasaratha ajira bicara prabhu soī.**
**bhojana karata bola jaba rājā, nahiँ āvata taji bāla samājā.3.**

The Lord, who cannot be comprehended through mind, speech or action, sported in the courtyard of Daśaratha. When the king, while at dinner, called Him, He would not turn up, loath as he was to leave the company of His playmates. (3)

कौसल्या जब बोलन जाई। ठुमुकु ठुमुकु प्रभु चलहिं पराई॥
निगम नेति सिव अंत न पावा। ताहि धरै जननी हठि धावा॥ ४॥

**kausalyā jaba bolana jāī, ṭhumuku ṭhumuku prabhu calahiँ parāī.**
**nigama neti siva aṁta na pāvā, tāhi dharai jananī haṭhi dhāvā.4.**

When Kausalyā went to call Him, the Lord would run away toddling. He whom the Vedas declare in negative terms and whose end even Śiva could not find, the mother ran to catch Him with loving zeal. (4)

धूसर धूरि भरें तनु आए। भूपति बिहसि गोद बैठाए॥ ५॥

**dhūsara dhūri bhareँ tanu āe, bhūpati bihasi goda baiṭhāe.5.**

With His body besmeared with dust, He came and the king smilingly took Him up in his lap. (5)

दो०—**भोजन करत चपल चित इत उत अवसरु पाइ।**
**भाजि चले किलकत मुख दधि ओदन लपटाइ॥ २०३॥**

Do.: **bhojana karata capala cita ita uta avasaru pāi,**
**bhāji cale kilakata mukha dadhi odana lapaṭāi.203.**

Even while the Lord sat for meals, His mind was restless, so that the moment He got a chance He would run away hither and thither with a scream of delight, His mouth daubed with curds and rice. (203)

चौ०—बालचरित अति सरल सुहाए। सारद सेष संभु श्रुति गाए॥
जिन्ह कर मन इन्ह सन नहिं राता। ते जन बंचित किए बिधाता॥ १॥

Cau.: **bālacarita ati sarala suhāe, sārada seṣa saṁbhu śruti gāe.**
**jinha kara mana inha sana nahiँ rātā, te jana baṁcita kie bidhātā.1.**

His charming and most innocent childlike sports have been sung by Sarasvatī, Śeṣa, Śiva and the Vedas. Those whose mind does not take delight in these sports have been deprived by Providence of a great good fortune. (1)

भए कुमार जबहिं सब भ्राता। दीन्ह जनेऊ गुरु पितु माता॥
गुरगृहँ गए पढ़न रघुराई। अलप काल बिद्या सब आई॥ २॥

**bhae kumāra jabahiँ saba bhrātā, dīnha janeū guru pitu mātā.**
**guragṛhaँ gae paRhana raghurāī, alapa kāla bidyā saba āī.2.**

When all the four brothers attained boyhood, the preceptor as well as their parents invested them with the sacred thread. Śrī Raghunātha (with His brothers) then proceeded to His preceptor's hermitage for study and in a short time mastered all the branches of knowledge. (2)

जाकी सहज स्वास श्रुति चारी। सो हरि पढ़ यह कौतुक भारी॥
बिद्या बिनय निपुन गुन सीला। खेलहिं खेल सकल नृप लीला॥ ३॥

**jākī sahaja svāsa śruti cārī, so hari paRha yaha kautuka bhārī.**
**bidyā binaya nipuna guna sīlā, khelahi̐ khela sakala nṛpa līlā.3.**

What a great wonder that Śrī Hari, whose natural breath stands crystallized in the form of the four Vedas, should go to school! Proficient in learning and perfect in politeness, virtues and decorum, all the four brothers played games imitating the role of kings. (3)

करतल बान धनुष अति सोहा। देखत रूप चराचर मोहा॥
जिन्ह बीथिन्ह बिहरहिं सब भाई। थकित होहिं सब लोग लुगाई॥ ४॥

**karatala bāna dhanuṣa ati sohā, dekhata rūpa carācara mohā.**
**jinha bīthinha biharahi̐ saba bhāī, thakita hohi̐ saba loga lugāī.4.**

With an arrow and bow in the hands of each, they appeared most charming; their beauty enraptured the whole creation, both animate and inanimate. Through whichever street the four brothers passed in pursuit of their sport, all the men and women there stood motionless on looking at them. (4)

दो०—**कोसलपुर बासी नर नारि बृद्ध अरु बाल।**
**प्रानहु ते प्रिय लागत सब कहुँ राम कृपाल॥ २०४॥**

Do.: **kosalapura bāsī nara nāri bṛddha aru bāla,**
**prānahu te priya lāgata saba kahů rāma kṛpāla.204.**

The people of Ayodhyā, men and women, elderly people as well as children, all held the gracious Śrī Rāma dearer than life. (204)

चौ०—बंधु सखा सँग लेहिं बोलाई। बन मृगया नित खेलहिं जाई॥
पावन मृग मारहिं जियँ जानी। दिन प्रति नृपहि देखावहिं आनी॥ १॥

Cau.: **baṁdhu sakhā sǎga lehi̐ bolāī, bana mṛgayā nita khelahi̐ jāī.**
**pāvana mṛga mārahi̐ jiyǎ jānī, dina prati nṛpahi dekhāvahi̐ ānī.1.**

Calling his brothers and playmates, Śrī Rāma would take them with Him and go out to the forest for hunting everyday. He would consciously kill only the holy game and brought and showed the daily bag to the king. (1)

जे मृग राम बान के मारे। ते तनु तजि सुरलोक सिधारे॥
अनुज सखा सँग भोजन करहीं। मातु पिता अग्या अनुसरहीं॥ २॥

**je mṛga rāma bāna ke māre, te tanu taji suraloka sidhāre.**
**anuja sakhā sǎga bhojana karahī̐, mātu pitā agyā anusarahī̐.2.**

The beasts that were killed by Śrī Rāma's shaft went straight to heaven after death. He took His meals with His younger brothers and companions and obeyed the orders of His parents. (2)

जेहि बिधि सुखी होहिं पुर लोगा। करहिं कृपानिधि सोइ संजोगा॥
बेद पुरान सुनहिं मन लाई। आपु कहहिं अनुजन्ह समुझाई॥ ३॥

**jehi bidhi sukhī hohi̐ pura logā, karahi̐ kṛpānidhi soi saṁjogā.**
**beda purāna sunahi̐ mana lāī, āpu kahahi̐ anujanha samujhāī.3.**

He would always perform such acts as would be delightful to the people of the city.

He would listen to the Vedas and Purāṇas with rapt attention and would Himself expound the truths contained therein to His younger brothers. (3)

प्रातकाल उठि कै रघुनाथा। मातु पिता गुरु नावहिं माथा॥
आयसु मागि करहिं पुर काजा। देखि चरित हरषइ मन राजा॥ ४॥

**prātakāla uṭhi kai raghunāthā, mātu pitā guru nāvahiँ māthā.**
**āyasu māgi karahiँ pura kājā, dekhi carita haraṣai mana rājā.4.**

Rising at break of day, Śrī Raghunātha would bow His head to His parents and preceptor and, obtaining their permission, engaged Himself with the affairs of the state. The king was glad at heart to see His noble acts. (4)

दो०—**ब्यापक अकल अनीह अज निर्गुन नाम न रूप।**
**भगत हेतु नाना बिधि करत चरित्र अनूप॥ २०५॥**

Do.: **byāpaka akala anīha aja nirguna nāma na rūpa,**
**bhagata hetu nānā bidhi karata caritra anūpa.205.**

The Lord, who is all-pervading, indivisible, desireless, birthless, attributeless and without name or form, performed marvellous acts of various kinds for the sake of His devotees. (205)

चौ०—यह सब चरित कहा मैं गाई। आगिलि कथा सुनहु मन लाई॥
बिस्वामित्र महामुनि ग्यानी। बसहिं बिपिन सुभ आश्रम जानी॥ १॥

Cau.: **yaha saba carita kahā maiँ gāī, āgili kathā sunahu mana lāī.**
**bisvāmitra mahāmuni gyānī, basahiँ bipina subha āśrama jānī.1.**

All this story has been sung by me; now hear attentively what followed. The great enlightened hermit Viśvāmitra lived in forest knowing it to be a sacred spot. (1)

जहँ जप जग्य जोग मुनि करहीं। अति मारीच सुबाहुहि डरहीं॥
देखत जग्य निसाचर धावहिं। करहिं उपद्रव मुनि दुख पावहिं॥ २॥

**jahaँ japa jagya joga muni karahīँ, ati mārīca subāhuhi ḍarahīँ.**
**dekhata jagya nisācara dhāvahiँ, karahiँ upadrava muni dukha pāvahiँ.2.**

There he practised Japa (muttering of sacred formulas) and Yoga (contemplation) and performed Yajña (sacrifices); but he was much scared of the demons Mārīca and Subāhu. For as soon as they saw a sacrifice, they would hasten to desecrate it to the great chagrin of the sage, (2)

गाधितनय मन चिंता ब्यापी। हरि बिनु मरहिं न निसिचर पापी॥
तब मुनिबर मन कीन्ह बिचारा। प्रभु अवतरेउ हरन महि भारा॥ ३॥

**gādhitanaya mana ciṁtā byāpī, hari binu marahiँ na nisicara pāpī.**
**taba munibara mana kīnha bicārā, prabhu avatareu harana mahi bhārā.3.**

who felt disturbed in his mind and thought that the wicked Rākṣasas could not be disposed of without Śrī Hari. The great sage then said to himself, "The Lord's advent has already taken place to relieve the earth of its burden. (3)

एहूँ मिस देखौं पद जाई। करि बिनती आनौं दोउ भाई॥
ग्यान बिराग सकल गुन अयना। सो प्रभु मैं देखब भरि नयना॥ ४॥

**ehū̐ misa dekhaū̐ pada jāī, kari binatī ānaū̐ dou bhāī.**
**gyāna birāga sakala guna ayanā, so prabhu mai̐ dekhaba bhari nayanā.4.**

"Let me make the outrage of the demons an excuse of seeing His feet and after due entreaty bring the two brothers here. I will regale my eyes with the sight of Him who is the abode of knowledge, dispassion and all virtues." (4)

दो०—**बहुबिधि करत मनोरथ जात लागि नहिं बार।**
**करि मज्जन सरऊ जल गए भूप दरबार॥ २०६॥**

Do.: **bahubidhi karata manoratha jāta lāgi nahi̐ bāra,**
**kari majjana saraū jala gae bhūpa darabāra.206.**

Indulging in expectations of various kinds the sage took no time in reaching his destination. Bathing in the stream of the Sarayū, he proceeded to the royal court. (206)

चौ०—मुनि आगमन सुना जब राजा। मिलन गयउ लै बिप्र समाजा॥
करि दंडवत मुनिहि सनमानी। निज आसन बैठारेन्हि आनी॥ १॥

Cau.: **muni āgamana sunā jaba rājā, milana gayau lai bipra samājā.**
**kari daṁḍavata munihi sanamānī, nija āsana baiṭhārenhi ānī.1.**

When the king heard of the sage's arrival he went out to meet him with a host of Brāhmaṇas. Prostrating himself on the ground, the king reverently brought him in and seated him on his own throne. (1)

चरन पखारि कीन्हि अति पूजा। मो सम आजु धन्य नहिं दूजा॥
बिबिध भाँति भोजन करवावा। मुनिबर हृदयँ हरष अति पावा॥ २॥

**carana pakhāri kīnhi ati pūjā, mo sama āju dhanya nahi̐ dūjā.**
**bibidha bhā̐ti bhojana karavāvā, munibara hṛdayā̐ haraṣa ati pāvā.2.**

Then, washing the sage's feet, he paid him great honours and said, "No one else is so blessed as I am today." The king next entertained him with various kinds of food and the great sage was much delighted at heart. (2)

पुनि चरननि मेले सुत चारी। राम देखि मुनि देह बिसारी॥
भए मगन देखत मुख सोभा। जनु चकोर पूरन ससि लोभा॥ ३॥

**puni caranani mele suta cārī, rāma dekhi muni deha bisārī.**
**bhae magana dekhata mukha sobhā, janu cakora pūrana sasi lobhā.3.**

He then bid his four sons to bow in salutation at the sage's feet. At the sight of Śrī Rāma the sage forgot all his own self. He was deeply enraptured as he gazed on the beauty of Śrī Rāma's countenance even as the Cakora bird is enamoured of the full moon. (3)

तब मन हरषि बचन कह राऊ। मुनि अस कृपा न कीन्हिहु काऊ॥
केहि कारन आगमन तुम्हारा। कहहु सो करत न लावउँ बारा॥ ४॥

**taba mana haraṣi bacana kaha rāū, muni asa kṛpā na kīnhihu kāū.**
**kehi kārana āgamana tumhārā, kahahu so karata na lāvaū̐ bārā.4.**

Gladdened at heart, the king then addressed the following words to him, "Revered sir, you have never shown such kindness to me before. Tell me how you have deigned to visit us; I will carry out your orders instantaneously." (4)

असुर समूह सतावहिं मोही। मैं जाचन आयउँ नृप तोही॥
अनुज समेत देहु रघुनाथा। निसिचर बध मैं होब सनाथा॥ ५॥

**asura samūha satāvahi̐ mohī, mai̐ jācana āyaū̐ nṛpa tohī.**
**anuja sameta dehu raghunāthā, nisicara badha mai̐ hoba sanāthā.5.**

"Hosts of demons molest me, O king; I have, therefore, come to ask something of you. Let me have the Lord of Raghus, Śrī Rāma, with His younger brother Lakṣmaṇa; with the extermination of the demons I will feel secure. (5)

दो०—**देहु भूप मन हरषित तजहु मोह अग्यान।**
**धर्म सुजस प्रभु तुम्ह कौं इन्ह कहँ अति कल्यान॥ २०७॥**

Do.: **dehu bhūpa mana haraṣita tajahu moha agyāna,**
**dharma sujasa prabhu tumha kaū̐ inha kahā̐ ati kalyāna.207.**

"Entrust them to me, O king, with a cheerful heart; let no infatuation or ignorance stand in your way. You will earn religious merit and fair renown thereby, and your sons will be highly blessed." (207)

चौ०—सुनि राजा अति अप्रिय बानी। हृदय कंप मुख दुति कुमुलानी॥
चौथेंपन पायउँ सुत चारी। बिप्र बचन नहिं कहेहु बिचारी॥ १॥

Cau.: **suni rājā ati apriya bānī, hṛdaya kaṁpa mukha duti kumulānī.**
**cauthe̐pana pāyaū̐ suta cārī, bipra bacana nahi̐ kahehu bicārī.1.**

Hearing this most unpleasant demand, the king's heart quivered and the brightness of his countenance faded. He said "I have been blessed with these four sons in my old age. You have, therefore, made your demand without due thought, O holy Brāhmaṇa! (1)

मागहु भूमि धेनु धन कोसा। सर्बस देउँ आजु सहरोसा॥
देह प्रान तें प्रिय कछु नाहीं। सोउ मुनि देउँ निमिष एक माहीं॥ २॥

**māgahu bhūmi dhenu dhana kosā, sarbasa deū̐ āju saharosā.**
**deha prāna te̐ priya kachu nāhī̐, sou muni deū̐ nimiṣa eka māhī̐.2.**

"Ask of me land, cattle, goods and treasure; I will gladly give all I have without delay. Nothing is dearer than one's body and life; even these I would part with in a trice. (2)

सब सुत प्रिय मोहि प्रान कि नाईं। राम देत नहिं बनइ गोसाईं॥
कहँ निसिचर अति घोर कठोरा। कहँ सुंदर सुत परम किसोरा॥ ३॥

**saba suta priya mohi prāna ki nāī̐, rāma deta nahi̐ banai gosāī̐.**
**kahā̐ nisicara ati ghora kaṭhorā, kahā̐ suṁdara suta parama kisorā.3.**

"All my sons are dear to me as life; but in no case can I afford to spare Rāma, my lord. My lovely boys, who are yet too young, are no match for the most frightening and cruel demons." (3)

सुनि नृप गिरा प्रेम रस सानी। हृदयँ हरष माना मुनि ग्यानी॥
तब बसिष्ठ बहुबिधि समुझावा। नृप संदेह नास कहँ पावा॥ ४॥

**suni nṛpa girā prema rasa sānī, hṛdayā̐ haraṣa mānā muni gyānī.**
**taba basiṣṭha bahubidhi samujhāvā, nṛpa saṁdeha nāsa kahā̐ pāvā.4.**

The enlightened hermit Viśvāmitra felt delighted at heart to hear the king's response,

steeped as it was in the nectar of love. Then Vasiṣṭha counselled the king in manifold ways and all his doubts were set at rest. (4)

अति आदर दोउ तनय बोलाए। हृदयँ लाइ बहु भाँति सिखाए॥
मेरे प्रान नाथ सुत दोऊ। तुम्ह मुनि पिता आन नहिं कोऊ॥५॥

**ati ādara dou tanaya bolāe, hṛdayåँ lāi bahu bhåँti sikhāe.**
**mere prāna nātha suta doū, tumha muni pitā āna nahiँ koū.5.**

Most politely the King sent for the two boys and pressing them to his bosom admonished them in many ways. Turning to the sage he then said, "My lord, the two boys are my very life. You are their only father now, holy sir; there is no one else to look after them." (5)

दो०—**सौंपे भूप रिषिहि सुत बहुबिधि देइ असीस।**
**जननी भवन गए प्रभु चले नाइ पद सीस॥ २०८ (क)॥**

Do.: **saůpe bhūpa riṣihi suta bahubidhi dei asīsa,**
**jananī bhavana gae prabhu cale nāi pada sīsa.208(A).**

Invoking various blessings on the boys, the king committed them to the care of the sage; then the Lord called at the mother's apartment and bowing His head at her feet, (they) departed. (208-A)

सो०—**पुरुषसिंह दोउ बीर हरषि चले मुनि भय हरन।**
**कृपासिंधु मतिधीर अखिल बिस्व कारन करन॥ २०८ (ख)॥**

So.: **puruṣasiṁha dou bīra haraṣi cale muni bhaya harana,**
**kṛpāsiṁdhu matidhīra akhila bisva kārana karana.208(B).**

The two heroes, lions among men, oceans of compassion, resolute of purpose and the ultimate cause of the whole universe, gladly proceeded to rid the sage of his fear. (208-B)

चौ०— अरुन नयन उर बाहु बिसाला। नील जलज तनु स्याम तमाला॥
कटि पट पीत कसें बर भाथा। रुचिर चाप सायक दुहुँ हाथा॥१॥

Cau.: **aruna nayana ura bāhu bisālā, nīla jalaja tanu syāma tamālā.**
**kaṭi paṭa pīta kasě bara bhāthā, rucira cāpa sāyaka duhů hāthā.1.**

The Lord had reddish eyes, a broad chest and long arms; His body was dark as the blue lotus or the Tamāla tree. With a beautiful quiver fastened at His back with a yellow piece of cloth wrapped round His waist, He held in His two hands a lovely bow and arrow. (1)

स्याम गौर सुंदर दोउ भाई। बिस्वामित्र महानिधि पाई॥
प्रभु ब्रह्मन्यदेव मैं जाना। मोहि निति पिता तजेउ भगवाना॥२॥

**syāma gaura suṁdara dou bhāī, bisvāmitra mahānidhi pāī.**
**prabhu brahmanyadeva maiँ jānā, mohi niti pitā tajeu bhagavānā.2.**

In the two pretty boys, one of whom was dark and the other fair, Viśvāmitra secured a great treasure. "I have now realized," said he to himself, "that the Lord is a votary of the Brāhmaṇas; on my account He has left His own father." (2)

चले जात मुनि दीन्हि देखाई। सुनि ताड़का क्रोध करि धाई॥
एकहिं बान प्रान हरि लीन्हा। दीन जानि तेहि निज पद दीन्हा॥ ३॥

**cale jāta muni dīnhi dekhāī, suni tāRakā krodha kari dhāī.**
**ekahi̐ bāna prāna hari līnhā, dīna jāni tehi nija pada dīnhā.3.**

While on the way the sage pointed out the demoness Tāḍakā, who on hearing their voice rushed up in a fury. With a single shaft the Lord took her life and recognizing her as pitiable, bestowed His own state on her. (3)

तब रिषि निज नाथहि जियँ चीन्ही। बिद्यानिधि कहुँ बिद्या दीन्ही॥
जाते लाग न छुधा पिपासा। अतुलित बल तनु तेज प्रकासा॥ ४॥

**taba riṣi nija nāthahi jiya̐ cīnhī, bidyānidhi kahu̐ bidyā dīnhī.**
**jāte lāga na chudhā pipāsā, atulita bala tanu teja prakāsā.4.**

Then the seer Viśvāmitra, while recognizing his lord as the fountain of knowledge, imparted to Him knowledge which would shield Him against hunger and thirst and endowed Him with unparalleled bodily strength and glow of splendour. (4)

दो०—**आयुध सर्ब समर्पि कै प्रभु निज आश्रम आनि।**
**कंद मूल फल भोजन दीन्ह भगति हित जानि॥ २०९॥**

Do.: **āyudha sarba samarpi kai prabhu nija āśrama āni,**
**kaṁda mūla phala bhojana dīnha bhagati hita jāni.209.**

Making over to Him every kind of weapon the sage took the Lord to his own hermitage and devoutly gave Him bulbs, roots and fruit to eat, perceiving in Him his greatest benefactor. (209)

चौ०—प्रात कहा मुनि सन रघुराई। निर्भय जग्य करहु तुम्ह जाई॥
होम करन लागे मुनि झारी। आपु रहे मख कीं रखवारी॥ १॥

Cau.: **prāta kahā muni sana raghurāī, nirbhaya jagya karahu tumha jāī.**
**homa karana lāge muni jhārī, āpu rahe makha kī̐ rakhavārī.1.**

At daybreak Śrī Raghunātha said to the sage, "You may now go and perform your sacrifice (Yajña) without any fear of molestation." All the sages then started offering oblations into the sacred fire, while Śrī Rāma Himself guarded the sacrifice. (1)

सुनि मारीच निसाचर क्रोही। लै सहाय धावा मुनिद्रोही॥
बिनु फर बान राम तेहि मारा। सत जोजन गा सागर पारा॥ २॥

**suni mārīca nisācara krohī, lai sahāya dhāvā munidrohī.**
**binu phara bāna rāma tehi mārā, sata jojana gā sāgara pārā.2.**

On hearing of it the furious demon Mārīca, a great enemy of hermits, rushed with his comrades. Śrī Rāma struck him with a headless shaft and he fell at a distance of eight hundred miles beyond the sea-shore. (2)

पावक सर सुबाहु पुनि मारा। अनुज निसाचर कटकु सँघारा॥
मारि असुर द्विज निर्भयकारी। अस्तुति करहिं देव मुनि झारी॥ ३॥

**pāvaka sara subāhu puni mārā, anuja nisācara kaṭaku sa̐ghārā.**
**māri asura dvija nirbhayakārī, astuti karahi̐ deva muni jhārī.3.**

The Lord next killed Subāhu with an arrow of fire, while His younger brother, Lakṣmaṇa, exterminated the demon host. Having killed the demons in this way the Lord rid the Brāhmaṇas of their fear; the whole galaxy of gods and sages offered prayerful adulations to Him. (3)

तहँ पुनि कछुक दिवस रघुराया। रहे कीन्हि बिप्रन्ह पर दाया॥
भगति हेतु बहु कथा पुराना। कहे बिप्र जद्यपि प्रभु जाना॥ ४॥

**tahå̐ puni kachuka divasa raghurāyā, rahe kīnhi bipranha para dāyā.**
**bhagati hetu bahu kathā purānā, kahe bipra jadyapi prabhu jānā.4.**

Śrī Raghunātha stayed there a few days more and showed His kindness to the Brāhmaṇas. Even though the Lord knew everything, the Brāhmaṇas out of their devotion related to Him many legends from the Purāṇas. (4)

तब मुनि सादर कहा बुझाई। चरित एक प्रभु देखिअ जाई॥
धनुषजग्य सुनि रघुकुल नाथा। हरषि चले मुनिबर के साथा॥ ५॥

**taba muni sādara kahā bujhāī, carita eka prabhu dekhia jāī.**
**dhanuṣajagya suni raghukula nāthā, haraṣi cale munibara ke sāthā.5.**

The sage then politely said to Him in a counselling tone, “My lord, let us go and witness a spectacle.” Hearing of a bow-stringing performance (धनुषयज्ञ), Śrī Raghunātha gladly accompanied the noble sage. (5)

आश्रम एक दीख मग माहीं। खग मृग जीव जंतु तहँ नाहीं॥
पूछा मुनिहि सिला प्रभु देखी। सकल कथा मुनि कहा बिसेषी॥ ६॥

**āśrama eka dīkha maga māhī̐, khaga mṛga jīva jaṁtu tahå̐ nāhī̐.**
**pūchā munihi silā prabhu dekhī, sakala kathā muni kahā biseṣī.6.**

On the way they saw a hermitage without birds, beasts or any other living creature. Observing a slab of stone lying there the Lord enquired of the sage about it, and the latter in reply told Him in detail the whole story about it. (6)

दो०—**गौतम नारि श्राप बस उपल देह धरि धीर।**
**चरन कमल रज चाहति कृपा करहु रघुबीर॥ २१०॥**

Do.: **gautama nāri śrāpa basa upala deha dhari dhīra,**
**carana kamala raja cāhati kṛpā karahu raghubīra.210.**

“Gautama’s consort, Ahilyā, having assumed the form of a stone under a curse, seeks with patience the dust of Your lotus feet; show mercy to her, O Raghuvīra.” (210)

छं०—**परसत पद पावन सोक नसावन प्रगट भई तपपुंज सही।**
**देखत रघुनायक जन सुखदायक सनमुख होइ कर जोरि रही॥**
**अति प्रेम अधीरा पुलक सरीरा मुख नहिं आवइ बचन कही।**
**अतिसय बड़भागी चरनन्हि लागी जुगल नयन जलधार बही॥ १ ॥**

Chaṁ.: **parasata pada pāvana soka nasāvana pragaṭa bhaī tapapuṁja sahī,**
**dekhata raghunāyaka jana sukhadāyaka sanamukha hoi kara jori rahī.**

**ati prema adhīrā pulaka sarīrā mukha nahiँ āvai bacana kahī,**
**atisaya baRabhāgī carananhi lāgī jugala nayana jaladhāra bahī.1.**

At the very touch of Śrī Rāma's holy feet, which drive away sorrow, emerged Ahalyā, a true embodiment of austerity. Beholding Śrī Raghunātha, the delight of His servants, she stood before Him with folded hands. Her heart being overwhelmed with love, the hair on her body stood on their end and she was unable to utter a word. The most blessed Ahalyā clasped His feet and tears streamed forth from both of her eyes. (1)

**धीरजु मन कीन्हा प्रभु कहुँ चीन्हा रघुपति कृपाँ भगति पाई।**
**अति निर्मल बानी अस्तुति ठानी ग्यानगम्य जय रघुराई॥**
**मैं नारि अपावन प्रभु जग पावन रावन रिपु जन सुखदाई।**
**राजीव बिलोचन भव भय मोचन पाहि पाहि सरनहिं आई॥ २ ॥**

**dhīraju mana kīnhā prabhu kahů cīnhā raghupati kṛpā̐ bhagati pāī,**
**ati nirmala bānī astuti ṭhānī gyānagamya jaya raghurāī.**
**maiँ nāri apāvana prabhu jaga pāvana rāvana ripu jana sukhadāī,**
**rājīva bilocana bhava bhaya mocana pāhi pāhi saranahiँ āī.2.**

Recovering herself she recognized the Lord and by the grace of Śrī Raghunātha attained devotion to His feet. In a guileless speech she began to praise the Lord, "Glory to Śrī Raghunātha, who is accessible through spiritual knowledge. I am an impure woman, while the Lord is able to sanctify the whole world and is the delight of His servants. O lotus-eyed enemy of Rāvaṇa, You rid Your devotees of the fear of rebirth; I have, therefore, taken refuge in You. Pray, save me, save me! (2)

**मुनि श्राप जो दीन्हा अति भल कीन्हा परम अनुग्रह मैं माना।**
**देखेउँ भरि लोचन हरि भवमोचन इहइ लाभ संकर जाना॥**
**बिनती प्रभु मोरी मैं मति भोरी नाथ न मागउँ बर आना।**
**पद कमल परागा रस अनुरागा मम मन मधुप करै पाना॥ ३ ॥**

**muni śrāpa jo dīnhā ati bhala kīnhā parama anugraha maiँ mānā,**
**dekheů bhari locana hari bhavamocana ihai lābha saṁkara jānā.**
**binatī prabhu morī maiँ mati bhorī nātha na māgaů bara ānā,**
**pada kamala parāgā rasa anurāgā mama mana madhupa karai pānā.3.**

"My consort, Ṛṣi Gautama, did well in pronouncing the curse on me, and I deem it the greatest blessing. I have feasted my eyes on Śrī Hari (Yourself), who liberates from the bondage of worldly existence. Lord Śaṅkara deems Your sight as the only blessing worth the name. Lord, I am very dull of mind; I have one request to make. I seek no other boon from You, O my Lord! I only crave that my mind may ever continue to enjoy the love for the dust of Your lotus feet even as a bee sucks honey from a lotus. (3)

**जेहिं पद सुरसरिता परम पुनीता प्रगट भई सिव सीस धरी।**
**सोई पद पंकज जेहि पूजत अज मम सिर धरेउ कृपाल हरी॥**
**एहि भाँति सिधारी गौतम नारी बार बार हरि चरन परी।**
**जो अति मन भावा सो बरु पावा गै पतिलोक अनंद भरी॥ ४ ॥**

**jehi̐ pada surasaritā parama punītā pragaṭa bhaī siva sīsa dharī,**
**soī pada paṁkaja jehi pūjata aja mama sira dhareu kṛpāla harī.**
**ehi bhā̐ti sidhārī gautama nārī bāra bāra hari carana parī,**
**jo ati mana bhāvā so baru pāvā gai patiloka anaṁda bharī.4.**

"The merciful Lord Śrī Hari placed on my head the same lotus-feet from which issued the most holy Gaṅgā (the heavenly river)—which is borne by Śiva on His head and which are adored by Brahmā (the Creator)." Thus offering adulations to Śrī Hari and falling again and again at His feet, Gautama's consort, Ahalyā, took leave of the Lord, and securing the boon, which she held most dear to her heart, she went to her husband's abode full of bliss. (4)

दो०—**अस प्रभु दीनबंधु हरि कारन रहित दयाल।**
**तुलसिदास सठ तेहि भजु छाड़ि कपट जंजाल॥ २११ ॥**

Do.: **asa prabhu dīnabaṁdhu hari kārana rahita dayāla,**
**tulasidāsa saṭha tehi bhaju chāRi kapaṭa jaṁjāla.211.**

The Lord Śrī Hari is such a great friend of the humble and compassionate beyond one's deserts. Adore Him, O foolish mind, giving up all deceit and wily wrangling, says Tulasīdāsa. (211)

[PAUSE 7 FOR A THIRTY-DAY RECITATION]

चौ०—**चले राम लछिमन मुनि संगा। गए जहाँ जग पावनि गंगा॥**
**गाधिसूनु सब कथा सुनाई। जेहि प्रकार सुरसरि महि आई॥ १ ॥**

Cau.: **cale rāma lachimana muni saṁgā, gae jahā̐ jaga pāvani gaṁgā.**
**gādhisūnu saba kathā sunāī, jehi prakāra surasari mahi āī.1.**

Śrī Rāma and Lakṣmaṇa accompanied the sage and reached the bank of the Gaṅgā, the stream which purifies the whole universe. The son of Gādhi, Viśvāmitra, related the whole legend how the celestial stream had come down upon earth. (1)

**तब प्रभु रिषिन्ह समेत नहाए। बिबिध दान महिदेवन्हि पाए॥**
**हरषि चले मुनि बृंद सहाया। बेगि बिदेह नगर निअराया॥ २ ॥**

**taba prabhu riṣinha sameta nahāe, bibidha dāna mahidevanhi pāe.**
**haraṣi cale muni bṛṁda sahāyā, begi bideha nagara niarāyā.2.**

The Lord then took His bath in the Gaṅgā with all the sages, and the Brāhmaṇas received gifts of various kinds. Accompanied by a troop of hermits, the Lord gladly proceeded further and quickly drew near to the capital of the 'Videhas', Janakpur. (2)

पुर रम्यता राम जब देखी। हरषे अनुज समेत बिसेषी॥
बापीं कूप सरित सर नाना। सलिल सुधासम मनि सोपाना॥ ३॥

**pura ramyatā rāma jaba dekhī, harașe anuja sameta biseșī.**
**bāpī̆ kūpa sarita sara nānā, salila sudhāsama mani sopānā.3.**

When Śrī Rāma beheld the beauty of the city, He as well as His younger brother Lakṣmaṇa were very much delighted. There were many big and small wells, rivers and tanks with water as sweet as nectar and flights of steps made of jewels. (3)

गुंजत मंजु मत्त रस भृंगा। कूजत कल बहुबरन बिहंगा॥
बरन बरन बिकसे बनजाता। त्रिबिध समीर सदा सुखदाता॥ ४॥

**guṁjata maṁju matta rasa bhṛṁgā, kūjata kala bahubarana bihaṁgā.**
**barana barana bikase banajātā, tribidha samīra sadā sukhadātā.4.**

Bees, drunk with honey, made a sweet humming sound and birds of various hues softly cooed. Lotuses of different colours opened their petals, while a cool, soft and fragrant breeze ever delighted the soul. (4)

दो०—**सुमन बाटिका बाग बन बिपुल बिहंग निवास।**
**फूलत फलत सुपल्लवत सोहत पुर चहुँ पास॥ २१२॥**

Do.: **sumana bāṭikā bāga bana bipula bihaṁga nivāsa,**
**phūlata phalata supallavata sohata pura cahů pāsa.212.**

The city was adorned on all sides with flower-gardens, orchards and groves—the haunt of innumerable birds—full of blossoms, fruits and charming leaves. (212)

चौ०—बनइ न बरनत नगर निकाई। जहाँ जाइ मन तहँइँ लोभाई॥
चारु बजारु बिचित्र अँबारी। मनिमय बिधि जनु स्वकर सँवारी॥ १॥

Cau.: **banai na baranata nagara nikāī, jahā̆ jāi mana tahā̆ī lobhāī.**
**cāru bajāru bicitra ǎbārī, manimaya bidhi janu svakara sǎvārī.1.**

The beauty of the city surpassed description; each and every place was soul captivating. There were lovely bazars and gorgeous balconies made of jewels, fashioned, as it were, by the Creator with his own hands. (1)

धनिक बनिक बर धनद समाना। बैठे सकल बस्तु लै नाना॥
चौहट सुंदर गलीं सुहाई। संतत रहहिं सुगंध सिंचाई॥ २॥

**dhanika banika bara dhanada samānā, baiṭhe sakala bastu lai nānā.**
**cauhaṭa suṁdara galī̆ suhāī, saṁtata rahahĭ sugaṁdha sĭcāī.2.**

Wealthy and exalted merchants, who vied with Kubera (the god of wealth), sat with all their merchandise. Beautiful crossings of roads and charming streets were constantly sprinkled with scented waters. (2)

मंगलमय मंदिर सब केरें। चित्रित जनु रतिनाथ चितेरें॥
पुर नर नारि सुभग सुचि संता। धरमसील ग्यानी गुनवंता॥ ३॥

**maṁgalamaya maṁdira saba kerě, citrita janu ratinātha citerě.**
**pura nara nāri subhaga suci saṁtā, dharamasīla gyānī gunavaṁtā.3.**

The houses of all were abodes of bliss and contained beautiful wall-paintings portrayed, as it were, by Rati's lord (Cupid) himself. The people of the city, both men and women, were good-looking, pious, saintly, virtuous, wise and accomplished. (3)

अति अनूप जहँ जनक निवासू। बिथकहिं बिबुध बिलोकि बिलासू॥
होत चकित चित कोट बिलोकी। सकल भुवन सोभा जनु रोकी॥ ४॥

**ati anūpa jahå̐ janaka nivāsū, bithakahiṁ bibudha biloki bilāsū.**
**hota cakita cita koṭa bilokī, sakala bhuvana sobhā janu rokī.4.**

The palace of King Janaka was most marvellous, the sight of whose splendour astounded even gods. Even the fortification wall filled the mind with wonder; it seemed as if it had enclosed within its bounds the beauty of the whole universe. (4)

दो०—**धवल धाम मनि पुरट पट सुघटित नाना भाँति।**
**सिय निवास सुंदर सदन सोभा किमि कहि जाति॥ २१३॥**

Do.: **dhavala dhāma mani puraṭa paṭa sughaṭita nānā bhå̐ti,**
**siya nivāsa suṁdara sadana sobhā kimi kahi jāti.213.**

White palaces were screened here and there by bejewelled gold tapestries of various beautiful designs; while the exquisite palace where Sītā lived was far too lovely for words to describe. (213)

चौ०—सुभग द्वार सब कुलिस कपाटा। भूप भीर नट मागध भाटा॥
बनी बिसाल बाजि गज साला। हय गय रथ संकुल सब काला॥ १॥

Cau.: **subhaga dvāra saba kulisa kapāṭā, bhūpa bhīra naṭa māgadha bhāṭā.**
**banī bisāla bāji gaja sālā, haya gaya ratha saṁkula saba kālā.1.**

The entrances to the palace were all beautiful and protected with doors of diamond. They were always thronged with feudatory princes, dancers, panegyrists and bards. There were spacious stables and stalls for elephants, which were crowded at all times with steeds, elephants and chariots. (1)

सूर सचिव सेनप बहुतेरे। नृपगृह सरिस सदन सब केरे॥
पुर बाहेर सर सरित समीपा। उतरे जहँ तहँ बिपुल महीपा॥ २॥

**sūra saciva senapa bahutere, nṛpagṛha sarisa sadana saba kere.**
**pura bāhera sara sarita samīpā, utare jahå̐ tahå̐ bipula mahīpā.2.**

The king had a number of valorous stalwarts, ministers and generals. They all owned mansions that vied with the royal palace. In the outskirts of the city, by the side of lakes and rivers, numerous princes had encamped here and there. (2)

देखि अनूप एक अँवराई। सब सुपास सब भाँति सुहाई॥
कौसिक कहेउ मोर मनु माना। इहाँ रहिअ रघुबीर सुजाना॥ ३॥

**dekhi anūpa eka å̐varāī, saba supāsa saba bhå̐ti suhāī.**
**kausika kaheu mora manu mānā, ihå̐ rahia raghubīra sujānā.3.**

On Seeing a fine mango-grove, which was comfortable and agreeable in everyway, sage Viśvāmitra said, "O sagacious Raghuvīra, I like this orchard; let us stay here." (3)

भलेहिं नाथ कहि कृपानिकेता। उतरे तहँ मुनिबृंद समेता॥
बिस्वामित्र महामुनि आए। समाचार मिथिलापति पाए॥ ४॥

**bhalehi nātha kahi kṛpāniketā, utare tahå munibṛṁda sametā.**
**bisvāmitra mahāmuni āe, samācāra mithilāpati pāe.4.**

"Very well, my lord!" answered the gracious Lord, and encamped there with all the hermits and their retinue. When the king of Mithilā got the news that the great sage Viśvāmitra had come,— (4)

दो०—संग सचिव सुचि भूरि भट भूसुर बर गुर ग्याति।
चले मिलन मुनिनायकहि मुदित राउ एहि भाँति॥ २१४॥

Do.: **saṁga saciva suci bhūri bhaṭa bhūsura bara gura gyāti,**
**cale milana munināyakahi mudita rāu ehi bhåti.214.**

He took with him his pure-hearted (honest and faithful) ministers, a number of warriors, noble Brāhmaṇas, his family preceptor Śatānanda and the chiefs of his kinsmen, and thus went forth with a gladdened heart to meet the foremost of sages, Viśvāmitra. (214)

चौ०—कीन्ह प्रनामु चरन धरि माथा। दीन्हि असीस मुदित मुनिनाथा॥
बिप्रबृंद सब सादर बंदे। जानि भाग्य बड़ राउ अनंदे॥ १॥

Cau.: **kīnha pranāmu carana dhari māthā, dīnhi asīsa mudita munināthā.**
**biprabṛṁda saba sādara baṁde, jāni bhāgya baRa rāu anaṁde.1.**

Placing his head on the sage's feet the king made obeisance to him; while the lord of the sages, Viśvāmitra, gladly gave him his blessing. The king then respectfully saluted the Brāhmaṇas and felt blessed on his good fortune (in being able to receive them). (1)

कुसल प्रस्न कहि बारहिं बारा। बिस्वामित्र नृपहि बैठारा॥
तेहि अवसर आए दोउ भाई। गए रहे देखन फुलवाई॥ २॥

**kusala prasna kahi bārahi bārā, bisvāmitra nṛpahi baiṭhārā.**
**tehi avasara āe dou bhāī, gae rahe dekhana phulavāī.2.**

Inquiring again and again about his welfare, Viśvāmitra led the king to a seat. At that very time arrived the two brothers, who had gone out to see the garden. (2)

स्याम गौर मृदु बयस किसोरा। लोचन सुखद बिस्व चित चोरा॥
उठे सकल जब रघुपति आए। बिस्वामित्र निकट बैठाए॥ ३॥

**syāma gaura mṛdu bayasa kisorā, locana sukhada bisva cita corā.**
**uṭhe sakala jaba raghupati āe, bisvāmitra nikaṭa baiṭhāe.3.**

One dark and the other fair, the two lads were yet tender of age. The delight of all eyes, they steal the heart of the whole world. All those present there rose when Śrī Raghunātha came; Viśvāmitra seated Him by his side. (3)

भए सब सुखी देखि दोउ भ्राता। बारि बिलोचन पुलकित गाता॥
मूरति मधुर मनोहर देखी। भयउ बिदेहु बिदेहु बिसेषी॥ ४॥

**bhae saba sukhī dekhi dou bhrātā, bāri bilocana pulakita gātā.**
**mūrati madhura manohara dekhī, bhayau bidehu bidehu biseṣī.4.**

They were all delighted to see the two brothers; tears rushed to their eyes and the hair on their bodies bristled with joy. Beholding Śrī Rāma's lovely and charming form, King Videha* (Janaka) was particularly beside himself with joy. (4)

दो०—प्रेम मगन मनु जानि नृपु करि बिबेकु धरि धीर।
बोलेउ मुनि पद नाइ सिरु गदगद गिरा गभीर॥ २१५॥

Do.: **prema magana manu jāni nṛpu kari bibeku dhari dhīra,**
**boleu muni pada nāi siru gadagada girā gabhīra.215.**

Finding his heart overwhelmed with love, the king recovered himself by recourse to dispassion (विवेक) and, bowing his head at the sage's feet, spoke the following expressive words in a voice choked with emotion: (215)

चौ०—कहहु नाथ सुंदर दोउ बालक। मुनिकुल तिलक कि नृपकुलपालक॥
ब्रह्म जो निगम नेति कहि गावा। उभय बेष धरि की सोइ आवा॥ १॥

Cau.: **kahahu nātha suṁdara dou bālaka, munikula tilaka ki nṛpakulapālaka.**
**brahma jo nigama neti kahi gāvā, ubhaya beṣa dhari kī soi āvā.1.**

"Tell me, my lord, are these two pretty boys the ornament of a sage's family or the bulwarks of some royal dynasty? Or, is it that Brahma (the Absolute), whom the Vedas describe in negative terms such as 'Not this' (Neti), has appeared in a dual form? (1)

सहज बिरागरूप मनु मोरा। थकित होत जिमि चंद चकोरा॥
ताते प्रभु पूछउँ सतिभाऊ। कहहु नाथ जनि करहु दुराऊ॥ २॥

**sahaja birāgarūpa manu morā, thakita hota jimi caṁda cakorā.**
**tāte prabhu pūchaů satibhāū, kahahu nātha jani karahu durāū.2.**

"My mind, which is dispassion itself in its natural form, is enraptured at their very sight even as the Cakora bird is transported with joy at the sight of the moon. Therefore, Sir, I earnestly enquire of you: tell me the truth, my Lord; Keep back nothing from me. (2)

इन्हहि बिलोकत अति अनुरागा। बरबस ब्रह्मसुखहि मन त्यागा॥
कह मुनि बिहसि कहेहु नृप नीका। बचन तुम्हार न होइ अलीका॥ ३॥

**inhahi bilokata ati anurāgā, barabasa brahmasukhahi mana tyāgā.**
**kaha muni bihasi kahehu nṛpa nīkā, bacana tumhāra na hoi alīkā.3.**

"Deeply enamoured of them at their very sight, my mind has perforce renounced the joy of absorption into Brahma." The sage smilingly answered, "You have spoken well, O king; your words can never be untrue. (3)

ये प्रिय सबहि जहाँ लगि प्रानी। मन मुसुकाहिं रामु सुनि बानी॥
रघुकुल मनि दसरथ के जाए। मम हित लागि नरेस पठाए॥ ४॥

**ye priya sabahi jahā̐ lagi prānī, mana musukāhı̐ rāmu suni bānī.**
**raghukula mani dasaratha ke jāe, mama hita lāgi naresa paṭhāe.4.**

"Whatever living beings there are in this world, these boys are lovable to all." Śrī Rāma

* There is a pun on the word 'Videha' in the original. The kings of Mithilā enjoyed the hereditary title of 'Videha' because they ruled over the territory of Videha (Mithilā). King Janaka was also a man of wisdom and had, therefore, no feeling of self-identification with the body. At the sight of Śrī Rāma, however, he was completely oblivious of his self and therefore justified his name 'Videha' in a special degree.

smiled within Himself on hearing these words. "They are the sons of King Daśaratha, the jewel of Raghu's race; the king has sent them with me for my sake. (4)

दो०—रामु लखनु दोउ बंधुबर रूप सील बल धाम।
मख राखेउ सबु साखि जगु जिते असुर संग्राम॥ २१६॥

Do.: **rāmu lakhanu dou baṁdhubara rūpa sīla bala dhāma,**
**makha rākheu sabu sākhi jagu jite asura saṁgrāma.216.**

"These two noble brothers, Rāma and Lakṣmaṇa, are the embodiments of beauty, virtue and strength. The whole world knows that they conquered the demons in battle and protected my sacrifice (Yajña) from being defiled." (216)

चौ०—मुनि तव चरन देखि कह राऊ। कहि न सकउँ निज पुन्य प्रभाऊ॥
सुंदर स्याम गौर दोउ भ्राता। आनँदहू के आनँद दाता॥ १॥

Cau.: **muni tava carana dekhi kaha rāū, kahi na sakaů nija punya prabhāū.**
**suṁdara syāma gaura dou bhrātā, ānådahū ke ānåda dātā.1.**

"When I behold your feet, O sage," added the king, "I cannot tell what a great merit (Puṇya) I had earned in the past. These two brothers, one of whom is dark of hue and the other fair, are the delight of Delight itself. (1)

इन्ह कै प्रीति परसपर पावनि। कहि न जाइ मन भाव सुहावनि॥
सुनहु नाथ कह मुदित बिदेहू। ब्रह्म जीव इव सहज सनेहू॥ २॥

**inha kai prīti parasapara pāvani, kahi na jāi mana bhāva suhāvani.**
**sunahu nātha kaha mudita bidehū, brahma jīva iva sahaja sanehū.2.**

"Their guileless affection for each other is beyond description; it is so agreeable and soul-ravishing." "Listen to me, my lord," continued King Videha (Janaka) rejoicing, "they have natural affinity for each other like the one existing between Brahma (the Supreme Spirit) and Jīva (the individual soul)." (2)

पुनि पुनि प्रभुहि चितव नरनाहू। पुलक गात उर अधिक उछाहू॥
मुनिहि प्रसंसि नाइ पद सीसू। चलेउ लवाइ नगर अवनीसू॥ ३॥

**puni puni prabhuhi citava naranāhū, pulaka gāta ura adhika uchāhū.**
**munihi prasaṁsi nāi pada sīsū, caleu lavāi nagara avanīsū.3.**

The king gazed upon the Lord over and over again; the hair on his body stood on end and his heart overflowed with joy. Extolling the sage and bowing his head at the latter's feet, the king escorted them to his capital, (3)

सुंदर सदनु सुखद सब काला। तहाँ बासु लै दीन्ह भुआला॥
करि पूजा सब बिधि सेवकाई। गयउ राउ गृह बिदा कराई॥ ४॥

**suṁdara sadanu sukhada saba kālā, tahå̐ bāsu lai dīnha bhuālā.**
**kari pūjā saba bidhi sevakāī, gayau rāu gṛha bidā karāī.4.**

and lodged the sage in a beautiful palace which was comfortable at all times. Then, after further homage and rendering all kinds of service to him, the king took leave of the sage and returned to his palace. (4)

दो०—रिषय संग रघुबंस मनि करि भोजनु बिश्रामु।
बैठे प्रभु भ्राता सहित दिवसु रहा भरि जामु॥ २१७॥

Do.: **riṣaya saṁga raghubaṁsa mani kari bhojanu biśrāmu,**
**baiṭhe prabhu bhrātā sahita divasu rahā bhari jāmu.217.**

Having dined with the seers and rested awhile, Lord Śrī Rāma, the Jewel of Raghu's race, sat down alongwith His brother; a quarter of the day still remained. (217)

चौ०—लखन हृदयँ लालसा बिसेषी। जाइ जनकपुर आइअ देखी॥
प्रभु भय बहुरि मुनिहि सकुचाहीं। प्रगट न कहहिं मनहिं मुसुकाहीं॥१॥

Cau.: **lakhana hṛdayå̐ lālasā biseṣī, jāi janakapura āia dekhī.**
**prabhu bhaya bahuri munihi sakucāhī̐, pragaṭa na kahahi̐ manahi̐ musukāhī̐.1.**

Lakṣmaṇa felt in his heart a great longing to go and see Janaka's capital. He was, however, afraid of the Lord and felt shy of the sage; therefore, he did not openly say so and smiled within himself. (1)

राम अनुज मन की गति जानी। भगत बछलता हियँ हुलसानी॥
परम बिनीत सकुचि मुसुकाई। बोले गुर अनुसासन पाई॥२॥

**rāma anuja mana kī gati jānī, bhagata bachalatā hiyå̐ hulasānī.**
**parama binīta sakuci musukāī, bole gura anusāsana pāī.2.**

Śrī Rāma understood what was passing in His younger brother's mind; and His heart overflowed with a kindly feeling for His devotee. Taking leave of His preceptor to speak, He smilingly spoke with much diffidence in most polite terms. (2)

नाथ लखनु पुरु देखन चहहीं। प्रभु सकोच डर प्रगट न कहहीं॥
जौं राउर आयसु मैं पावौं। नगर देखाइ तुरत लै आवौं॥३॥

**nātha lakhanu puru dekhana cahahī̐, prabhu sakoca ḍara pragaṭa na kahahī̐.**
**jaů rāura āyasu mai̐ pāvaů, nagara dekhāi turata lai āvaů.3.**

"My lord, Lakṣmaṇa longs to see the city, but out of fear and reverence for you he does not express it openly. If I have your permission, I will take him around the city and quickly bring him back." (3)

सुनि मुनीसु कह बचन सप्रीती। कस न राम तुम्ह राखहु नीती॥
धरम सेतु पालक तुम्ह ताता। प्रेम बिबस सेवक सुखदाता॥४॥

**suni munīsu kaha bacana saprītī, kasa na rāma tumha rākhahu nītī.**
**dharama setu pālaka tumha tātā, prema bibasa sevaka sukhadātā.4.**

Hearing this the chief of sages, Viśvāmitra, replied in endearing terms, "It is no wonder, Rāma, that You should observe the right conduct. You are the upholder of the moral code, my son, and bring joy to Your followers/servants out of love for them. (4)

दो०—**जाइ देखि आवहु नगरु सुख निधान दोउ भाइ।**
**करहु सुफल सब के नयन सुंदर बदन देखाइ॥२१८॥**

Do.: **jāi dekhi āvahu nagaru sukha nidhāna dou bhāi,**
**karahu suphala saba ke nayana suṁdara badana dekhāi.218.**

"Go, blissful pair of brothers, and after seeing the city come back. Gratify the eyes of all (dwellers of Ayodhyā) by showing them your lovely countenance." (218)

चौ०— मुनि पद कमल बंदि दोउ भ्राता। चले लोक लोचन सुख दाता॥
बालक बृंद देखि अति सोभा। लगे संग लोचन मनु लोभा॥ १॥

Cau.: **muni pada kamala baṁdi dou bhrātā, cale loka locana sukha dātā.**
**bālaka bṛṁda dekhi ati sobhā, lage saṁga locana manu lobhā.1.**

Saluting the lotus-feet of the sage, the two brothers, the delight of the eyes of the whole world, left (for the city). Beholding the exquisite beauty of the two brothers troops of boys followed them, their eyes and mind being enamoured of them. (1)

पीत बसन परिकर कटि भाथा। चारु चाप सर सोहत हाथा॥
तन अनुहरत सुचंदन खोरी। स्यामल गौर मनोहर जोरी॥ २॥

**pīta basana parikara kaṭi bhāthā, cāru cāpa sara sohata hāthā.**
**tana anuharata sucaṁdana khorī, syāmala gaura manohara jorī.2.**

Clad in yellow garments they had a quiver fastened at their back, with a cloth (of the same colour) wrapped round their waist; their hands were adorned with a graceful bow and arrow. The beautiful pair, one of whom dark and the other fair, had streaks of (red or white) sandalwood paste applied on their brow so as to match the complexion. (2)

केहरि कंधर बाहु बिसाला। उर अति रुचिर नागमनि माला॥
सुभग सोन सरसीरुह लोचन। बदन मयंक तापत्रय मोचन॥ ३॥

**kehari kaṁdhara bāhu bisālā, ura ati rucira nāgamani mālā.**
**subhaga sona sarasīruha locana, badana mayaṁka tāpatraya mocana.3.**

With neck as well-built as the lion's and long arms, they had on their bosom an exquisite string of pearls obtained from the forehead of elephants. Their lovely eyes resembled the red lotus; and the moon-like face relieved one of the threefold agony. (3)

कानन्हि कनक फूल छबि देहीं। चितवत चितहि चोरि जनु लेहीं॥
चितवनि चारु भृकुटि बर बाँकी। तिलक रेख सोभा जनु चाँकी॥ ४॥

**kānanhi kanaka phūla chabi dehi̐, citavata citahi cori janu lehi̐.**
**citavani cāru bhṛkuṭi bara bā̐kī, tilaka rekha sobhā janu cā̐kī.4.**

Pendants of gold in their ears were of exquite charm, which stole, as it were, the hearts of those who looked on them. They had a bewitching glance and a pair of arched and shapely eyebrows; the lines of the sectarian mark (Tilaka) on the forehead looked as if beauty personified had been sealed there. (4)

दो०—**रुचिर चौतनीं सुभग सिर मेचक कुंचित केस।**
**नख सिख सुंदर बंधु दोउ सोभा सकल सुदेस॥ २१९॥**

Do.: **rucira cautani̐ subhaga sira mecaka kuṁcita kesa,**
**nakha sikha suṁdara baṁdhu dou sobhā sakala sudesa.219.**

Their beautiful heads were covered with charming rectangular caps and dark curly locks. The two brothers were lovely from head to foot; the beauty of every limb was as it should be. (219)

चौ०—देखन नगरु भूपसुत आए। समाचार पुरबासिन्ह पाए॥
धाए धाम काम सब त्यागी। मनहुँ रंक निधि लूटन लागी॥ १॥

Cau.: **dekhana nagaru bhūpasuta āe, samācāra purabāsinha pāe.**
**dhāe dhāma kāma saba tyāgī, manahů raṁka nidhi lūṭana lāgī.1.**

When the citizens got the news that the two princes had come to see the town, they all left their chores and ran out of their homes as if paupers were out to grab a valuable treasure. (1)

निरखि सहज सुंदर दोउ भाई। होहिं सुखी लोचन फल पाई॥
जुबतीं भवन झरोखन्हि लागीं। निरखहिं राम रूप अनुरागीं॥ २॥

**nirakhi sahaja suṁdara dou bhāī, hohiṁ sukhī locana phala pāī.**
**jubatīṁ bhavana jharokhanhi lāgīṁ, nirakhahiṁ rāma rūpa anurāgīṁ.2.**

Beholding the natural grace of the two brothers, they were glad at heart and attained the consummation of their eyes. Sticking to the lattices of their houses young ladies lovingly looked upon Śrī Rāma's beauty. (2)

कहहिं परसपर बचन सप्रीती। सखि इन्ह कोटि काम छबि जीती॥
सुर नर असुर नाग मुनि माहीं। सोभा असि कहुँ सुनिअति नाहीं॥ ३॥

**kahahiṁ parasapara bacana saprītī, sakhi inha koṭi kāma chabi jītī.**
**sura nara asura nāga muni māhīṁ, sobhā asi kahů suniati nāhīṁ.3.**

They fondly spoke to one another in the following words: "O friend, He has surpassed in beauty millions of Cupids. Nowhere among gods, men, demons, Nāgas or sages do we hear of such beauty. (3)

बिष्नु चारि भुज बिधि मुख चारी। बिकट बेष मुख पंच पुरारी॥
अपर देउ अस कोउ न आही। यह छबि सखी पटतरिअ जाही॥ ४॥

**biṣnu cāri bhuja bidhi mukha cārī, bikaṭa beṣa mukha paṁca purārī.**
**apara deu asa kou na āhī, yaha chabi sakhī paṭataria jāhī.4.**

"God Viṣṇu is endowed with four arms, Brahmā has four faces, while Śiva, the Slayer of Tripura, has a frightful garb and five faces. O friend, there is no other god who could stand comparison with this beauty. (4)

दो०—**बय किसोर सुषमा सदन स्याम गौर सुख धाम।**
**अंग अंग पर वारिअहिं कोटि कोटि सत काम॥ २२०॥**

Do.: **baya kisora suṣamā sadana syāma gaura sukha dhāma,**
**aṁga aṁga para vāriahiṁ koṭi koṭi sata kāma.220.**

"The two lads, one dark and the other fair, are yet of tender age and are the acme of beauty and abodes of bliss. Millions and billions of Cupids are worth offering for each one of their limbs. (220)

चौ०— कहहु सखी अस को तनुधारी। जो न मोह यह रूप निहारी॥
कोउ सप्रेम बोली मृदु बानी। जो मैं सुना सो सुनहु सयानी॥ १॥

Cau.: **kahahu sakhī asa ko tanudhārī, jo na moha yaha rūpa nihārī.**
**kou saprema bolī mṛdu bānī, jo maiṁ sunā so sunahu sayānī.1.**

"Tell me, friends, what embodied being is there that would not be charmed to see such beauty?" One of them lovingly said in gentle tones, "Hear, my dear, what I have been told: (1)

ए दोऊ दसरथ के ढोटा। बाल मरालन्हि के कल जोटा॥
मुनि कौसिक मख के रखवारे। जिन्ह रन अजिर निसाचर मारे॥ २॥

**e doū dasaratha ke ḍhoṭā, bāla marālanhi ke kala joṭā.**
**muni kausika makha ke rakhavāre, jinha rana ajira nisācara māre.2.**

"These two princes, a beautiful pair of cygnets, as it were, are sons of King Daśaratha; they are the protectors of sage Viśvāmitra's sacrifice (यज्ञ) and have slain demons in the field of battle. (2)

स्याम गात कल कंज बिलोचन। जो मारीच सुभुज मदु मोचन॥
कौसल्या सुत सो सुख खानी। नामु रामु धनु सायक पानी॥ ३॥

**syāma gāta kala kaṁja bilocana, jo mārīca subhuja madu mocana.**
**kausalyā suta so sukha khānī, nāmu rāmu dhanu sāyaka pānī.3.**

"He who has a swarthy form and has charming lotus-like eyes and who has quelled the pride of Mārīca and Subāhu, wielding a bow and shaft in His hands, is Kausalyā's son, Rāma by name, the very fountain of bliss. (3)

गौर किसोर बेषु बर काछें। कर सर चाप राम के पाछें॥
लछिमनु नामु राम लघु भ्राता। सुनु सखि तासु सुमित्रा माता॥ ४॥

**gaura kisora beṣu bara kāchĕ̃, kara sara cāpa rāma ke pāchĕ̃.**
**lachimanu nāmu rāma laghu bhrātā, sunu sakhi tāsu sumitrā mātā.4.**

"The fair youth in gallant attire, who is closely following Śrī Rāma, a bow and arrow in hand, is the latter's younger brother and is named Lakṣmaṇa. Sumitrā, listen friend, is his mother. (4)

दो०—**बिप्रकाजु करि बंधु दोउ मग मुनिबधू उधारि।**
**आए देखन चापमख सुनि हरषीं सब नारि॥ २२१॥**

Do.: **biprakāju kari baṁdhu dou maga munibadhū udhāri,**
**āe dekhana cāpamakha suni haraṣī̃ saba nāri.221.**

"Having accomplished the object of the Brāhmaṇa, Viśvāmitra, and redeeming the sage Gautama's wife, Ahalyā, on the way, the two brothers have come here to witness the bow-stringing performance (धनुषयज्ञ)." All the ladies were delighted to hear this. (221)

चौ०—देखि राम छबि कोउ एक कहई। जोगु जानकिहि यह बरु अहई॥
जौं सखि इन्हहि देख नरनाहू। पन परिहरि हठि करइ बिबाहू॥ १॥

Cau.: **dekhi rāma chabi kou eka kahaī, jogu jānakihi yaha baru ahaī.**
**jaů sakhi inhahi dekha naranāhū, pana parihari haṭhi karai bibāhū.1.**

Beholding Śrī Rāma's beauty someone said, "Here is a bridegroom worthy of Princess Jānakī. If the king does but see him, friends, I am sure he will abandon his vow and perforce arrange their marriage." (1)

कोउ कह ए भूपति पहिचाने। मुनि समेत सादर सनमाने॥
सखि परंतु पनु राउ न तजई। बिधि बस हठि अबिबेकहि भजई॥ २॥

**kou kaha e bhūpati pahicāne, muni sameta sādara sanamāne.**
**sakhi paraṁtu panu rāu na tajaī, bidhi basa haṭhi abibekahi bhajaī.2.**

Said another, "The king has come to know them and has received them as well as the sage with all honour. But the king, my dear, refuses to give up his vow and, as Fate would have it, he is adamant in his fallacy." (2)

कोउ कह जौं भल अहइ बिधाता। सब कहँ सुनिअ उचित फलदाता॥
तौ जानकिहि मिलिहि बरु एहू। नाहिन आलि इहाँ संदेहू॥ ३॥

**kou kaha jaů bhala ahai bidhātā, saba kahå sunia ucita phaladātā.**
**tau jānakihi milihi baru ehū, nāhina āli ihå saṁdehū.3.**

Yet another said, "If providence is good and, as we are told, gives every man his due, then Jānakī is sure to have him as her bridegroom. About this, my dear, there can be no doubt. (3)

जौं बिधि बस अस बनै सँजोगू। तौ कृतकृत्य होइ सब लोगू॥
सखि हमरें आरति अति तातें। कबहुँक ए आवहिं एहि नातें॥ ४॥

**jaů bidhi basa asa banai såjogū, tau kṛtakṛtya hoi saba logū.**
**sakhi hamarě ārati ati tātě, kabahůka e āvahiṁ ehi nātě.4.**

"If such a union is brought about by Providence, everyone will feel blessed. My impatience, friend, is getting more and more acute by the thought that this alliance will oblige him to visit this place again. (4)

दो०—**नाहिं त हम कहुँ सुनहु सखि इन्ह कर दरसनु दूरि।**
**यह संघटु तब होइ जब पुन्य पुराकृत भूरि॥ २२२॥**

Do.: **nāhiṁ ta hama kahů sunahu sakhi inha kara darasanu dūri,**
**yaha saṁghaṭu taba hoi jaba punya purākṛta bhūri.222.**

"Otherwise, my dear, it is out of question for us, I tell you, to see Him again. Such propitious occasion can take place only when we have a rich stock of merit accumulated in our previous births." (222)

चौ०—बोली अपर कहेहु सखि नीका। एहिं बिआह अति हित सबही का॥
कोउ कह संकर चाप कठोरा। ए स्यामल मृदु गात किसोरा॥ १॥

Cau.: **bolī apara kahehu sakhi nīkā, ehiṁ biāha ati hita sabahī kā.**
**kou kaha saṁkara cāpa kaṭhorā, e syāmala mṛdu gāta kisorā.1.**

Someone else said, "Friend, you have spoken well. This union will be conducive to the best interests of all." Still another said, "Śaṅkara's bow is hard to bend, while this swarthy lad is of delicate frame. (1)

सबु असमंजस अहइ सयानी। यह सुनि अपर कहइ मृदु बानी॥
सखि इन्ह कहँ कोउ कोउ अस कहहीं। बड़ प्रभाउ देखत लघु अहहीं॥ २॥

**sabu asamaṁjasa ahai sayānī, yaha suni apara kahai mṛdu bānī.**
**sakhi inha kahå kou kou asa kahahīṁ, baRa prabhāu dekhata laghu ahahīṁ.2.**

"Everything, my dear, is uncertain." Hearing this, another said in a soft voice, "Friend, with regard to this lad I have heard some people say that, though small in appearance, He wields enormous magnificence. (2)

परसि जासु पद पंकज धूरी। तरी अहल्या कृत अघ भूरी॥
सो कि रहिहि बिनु सिव धनु तोरें। यह प्रतीति परिहरिअ न भोरें॥ ३॥

**parasi jāsu pada paṁkaja dhūrī, tarī ahalyā kṛta agha bhūrī.**
**so ki rahihi binu siva dhanu tore̐, yaha pratīti pariharia na bhore̐.3.**

"Touched by the dust of His lotus-feet, Ahalyā, who had perpetrated a grave sin, attained salvation. He will, therefore, surely break Śiva's bow; one should never commit the mistake of giving up this faith. (3)

जेहिं बिरंचि रचि सीय सँवारी। तेहिं स्यामल बरु रचेउ बिचारी॥
तासु बचन सुनि सब हरषानीं। ऐसेइ होउ कहहिं मृदु बानीं॥४॥

**jehi̐ biraṁci raci sīya sa̐vārī, tehi̐ syāmala baru raceu bicārī.**
**tāsu bacana suni saba harasānī̐, aisei hou kahahi̐ mṛdu bānī̐.4.**

"The same Creator, who fashioned Sītā with great skill, has preordained for her this dark-complexioned bridegroom." Everyone was pleased to hear the words of this lady and softly exclaimed: "May it be so!" (4)

दो०—**हियँ हरषहिं बरषहिं सुमन सुमुखि सुलोचनि बृंद।**
**जाहिं जहाँ जहँ बंधु दोउ तहँ तहँ परमानंद॥२२३॥**

Do.: **hiya̐ haraṣahi̐ baraṣahi̐ sumana sumukhi sulocani bṛṁda,**
**jāhi̐ jahā̐ jaha̐ baṁdhu dou taha̐ taha̐ paramānaṁda.223.**

In their gladness of heart troops of fair-faced, bright-eyed dames showered flowers on the princes. Wherever the two brothers went, there was supreme joy. (223)

चौ०—पुर पूरब दिसि गे दोउ भाई। जहँ धनुमख हित भूमि बनाई॥
अति बिस्तार चारु गच ढारी। बिमल बेदिका रुचिर सँवारी॥१॥

Cau.: **pura pūraba disi ge dou bhāī, jaha̐ dhanumakha hita bhūmi banāī.**
**ati bistāra cāru gaca ḍhārī, bimala bedikā rucira sa̐vārī.1.**

The two brothers reached the eastern quarter of the city, where the arena for the bow-stringing performance (धनुषयज्ञ) had been set up. In the midst of a beautiful and spacious paved area a spotless dais was richly adorned. (1)

चहुँ दिसि कंचन मंच बिसाला। रचे जहाँ बैठहिं महिपाला॥
तेहि पाछें समीप चहुँ पासा। अपर मंच मंडली बिलासा॥२॥

**cahu̐ disi kaṁcana maṁca bisālā, race jahā̐ baiṭhahi̐ mahipālā.**
**tehi pāche̐ samīpa cahu̐ pāsā, apara maṁca maṁḍalī bilāsā.2.**

On all the four sides of this dais were erected elevated and broad seats of gold to be occupied by the princes. Not far behind and surrounding them on all sides shone another circular tier of raised seats, (2)

कछुक ऊँचि सब भाँति सुहाई। बैठहिं नगर लोग जहँ जाई॥
तिन्ह के निकट बिसाल सुहाए। धवल धाम बहुबरन बनाए॥३॥

**kachuka ū̐ci saba bhā̐ti suhāī, baiṭhahi̐ nagara loga jaha̐ jāī.**
**tinha ke nikaṭa bisāla suhāe, dhavala dhāma bahubarana banāe.3.**

which was of somewhat greater height and beautiful in everyway and where the people of the city would come and take their seat. Close to these were constructed spacious and beautiful gallaries of glistening white, painted in diverse colours, (3)

जहँ बैठें देखहिं सब नारी। जथा जोगु निज कुल अनुहारी॥
पुर बालक कहि कहि मृदु बचना। सादर प्रभुहि देखावहिं रचना॥ ४॥

**jahå̐ baiṭhẽ dekhahiṁ saba nārī, jathā jogu nija kula anuhārī.**
**pura bālaka kahi kahi mṛdu bacanā, sādara prabhuhi dekhāvahiṁ racanā.4.**

whence ladies would view the spectacle seated at their appropriate places according to their family rank. The children of the town reverentially showed the Lord all the preparations, speaking to Him in gentle mien. (4)

दो०—**सब सिसु एहि मिस प्रेमबस परसि मनोहर गात।**
**तन पुलकहिं अति हरषु हियँ देखि देखि दोउ भ्रात॥ २२४॥**

Do.: **saba sisu ehi misa premabasa parasi manohara gāta,**
**tana pulakahiṁ ati haraṣu hiyå̐ dekhi dekhi dou bhrāta.224.**

Thus finding an occasion for touching their charming limbs, all the children, overwhelmed with love, experienced a thrill all over their body and their hearts overflowed with joy on seeing the two brothers again and again. (224)

चौ०—सिसु सब राम प्रेमबस जाने। प्रीति समेत निकेत बखाने॥
निज निज रुचि सब लेहिं बोलाई। सहित सनेह जाहिं दोउ भाई॥ १॥

Cau.: **sisu saba rāma premabasa jāne, prīti sameta niketa bakhāne.**
**nija nija ruci saba lehiṁ bolāī, sahita saneha jāhiṁ dou bhāī.1.**

Finding all the children under the spell of affection, Śrī Rāma lovingly extolled the places shown by them. All of them would call the two brothers wherever they pleased and the two brothers went to them out of loving kindness. (1)

राम देखावहिं अनुजहि रचना। कहि मृदु मधुर मनोहर बचना॥
लव निमेष महुँ भुवन निकाया। रचइ जासु अनुसासन माया॥ २॥

**rāma dekhāvahiṁ anujahi racanā, kahi mṛdu madhura manohara bacanā.**
**lava nimeṣa mahů̐ bhuvana nikāyā, racai jāsu anusāsana māyā.2.**

Śrī Rāma showed to His younger brother the arrangements that had been made there, speaking to him in soft, sweet and agreeable words. He in obedience to whose fiat Māyā brings forth multitudes of universes in the fraction of a second, (2)

भगति हेतु सोइ दीनदयाला। चितवत चकित धनुष मखसाला॥
कौतुक देखि चले गुरु पाहीं। जानि बिलंबु त्रास मन माहीं॥ ३॥

**bhagati hetu soi dīnadayālā, citavata cakita dhanuṣa makhasālā.**
**kautuka dekhi cale guru pāhī̐, jāni bilaṁbu trāsa mana māhī̐.3.**

the same gracious Lord, won over by devotion, looks with amazement on the arena for the bow-stringing performance (धनुषयज्ञ). Having seen the whole show the two brothers returned to their Guru; but the thought of their being late made them anxious. (3)

जासु त्रास डर कहुँ डर होई। भजन प्रभाउ देखावत सोई॥
कहि बातें मृदु मधुर सुहाईं। किए बिदा बालक बरिआईं॥ ४॥

**jāsu trāsa ḍara kahů̐ ḍara hoī, bhajana prabhāu dekhāvata soī.**
**kahi bātẽ mṛdu madhura suhāī̐, kie bidā bālaka bariāī̐.4.**

The Lord, whose sublimity inspires terror into Terror itself thus manifests the glory of devotion. With many kind and courteous phrases they took leave of the youngsters, much against the latter's wishes. (4)

दो०—**सभय सप्रेम बिनीत अति सकुच सहित दोउ भाइ।**
**गुर पद पंकज नाइ सिर बैठे आयसु पाइ॥ २२५॥**

Do.: **sabhaya saprema binīta ati sakuca sahita dou bhāi,**
**gura pada paṁkaja nāi sira baiṭhe āyasu pāi.225.**

Meekly and most submissively, with a mingled feeling of awe and love, the two brothers bowed their head at the lotus-feet of the preceptor, Viśvāmitra, and sat down with his permission. (225)

चौ०—**निसि प्रबेस मुनि आयसु दीन्हा। सबहीं संध्याबंदनु कीन्हा॥**
**कहत कथा इतिहास पुरानी। रुचिर रजनि जुग जाम सिरानी॥ १॥**

Cau.: **nisi prabesa muni āyasu dīnhā, sabahī̐ saṁdhyābaṁdanu kīnhā.**
**kahata kathā itihāsa purānī, rucira rajani juga jāma sirānī.1.**

At the approach of night the sage Viśvāmitra gave the word and all performed their evening devotions (संध्या); and while the sage recited old legends and narratives, two watches of the beautiful night passed. (1)

**मुनिबर सयन कीन्हि तब जाई। लगे चरन चापन दोउ भाई॥**
**जिन्ह के चरन सरोरुह लागी। करत बिबिध जप जोग बिरागी॥ २॥**

**munibara sayana kīnhi taba jāī, lage carana cāpana dou bhāī.**
**jinha ke carana saroruha lāgī, karata bibidha japa joga birāgī.2.**

The chief of the sages, Viśvāmitra, then retired to his bed; and the two brothers began to gently caress his legs. The couple whose lotus-feet are sought by men of dispassion muttering various sacred formulae and practising different kinds of Yoga (means of union with God),— (2)

**तेइ दोउ बंधु प्रेम जनु जीते। गुर पद कमल पलोटत प्रीते॥**
**बार बार मुनि अग्या दीन्ही। रघुबर जाइ सयन तब कीन्ही॥ ३॥**

**tei dou baṁdhu prema janu jīte, gura pada kamala paloṭata prīte.**
**bāra bāra muni agyā dīnhī, raghubara jāi sayana taba kīnhī.3.**

lovingly caressed the lotus-like feet of their Guru, conquered, as it were, by his love. When the sage told Him again and again, Śrī Raghunātha went to bed only then. (3)

**चापत चरन लखनु उर लाएँ। सभय सप्रेम परम सचु पाएँ॥**
**पुनि पुनि प्रभु कह सोवहु ताता। पौढ़े धरि उर पद जलजाता॥ ४॥**

**cāpata carana lakhanu ura lāĕ̐, sabhaya saprema parama sacu pāĕ̐.**
**puni puni prabhu kaha sovahu tātā, pauRhe dhari ura pada jalajātā.4.**

Lakṣmaṇa pressed the Lord's feet to his bosom and caressed them with reverence and love, deriving supreme joy from this service. It was only when the Lord repeatedly said, "Retire now, my brother," that he laid himself down cherishing his Brother's lotus-feet in his heart. (4)

दो०—**उठे लखनु निसि बिगत सुनि अरुनसिखा धुनि कान।**
**गुर तें पहिलेहिं जगतपति जागे रामु सुजान॥ २२६॥**

Do.: **uṭhe lakhanu nisi bigata suni arunasikhā dhuni kāna,**
**gura tẽ pahilehiṁ jagatapati jāge rāmu sujāna.226.**

Towards the close of night, at the sound of cock-crow, got up Lakṣmaṇa. The Lord of the universe, the all-wise Śrī Rāma, also woke before His preceptor. (226)

चौ०—**सकल सौच करि जाइ नहाए। नित्य निबाहि मुनिहि सिर नाए॥**
**समय जानि गुर आयसु पाई। लेन प्रसून चले दोउ भाई॥ १॥**

Cau.: **sakala sauca kari jāi nahāe, nitya nibāhi munihi sira nāe.**
**samaya jāni gura āyasu pāī, lena prasūna cale dou bhāī.1.**

Having performed all the customary acts of purification, they went and finished their ablutions; and having gone through their daily routine of devotions etc., they bowed before the sage. When the time came, the two brothers took leave of the preceptor and went out to gather flowers. (1)

**भूप बागु बर देखेउ जाई। जहँ बसंत रितु रही लोभाई॥**
**लागे बिटप मनोहर नाना। बरन बरन बर बेलि बिताना॥ २॥**

**bhūpa bāgu bara dekheu jāī, jahå basaṁta ritu rahī lobhāī.**
**lāge biṭapa manohara nānā, barana barana bara beli bitānā.2.**

Having gone out they saw the lovely royal garden, enamoured of whose beauty the vernal season had taken its permanent abode there. It was planted with charming trees of various kinds and was overhung with beautiful creepers of different colours. (2)

**नव पल्लव फल सुमन सुहाए। निज संपति सुर रूख लजाए॥**
**चातक कोकिल कीर चकोरा। कूजत बिहग नटत कल मोरा॥ ३॥**

**nava pallava phala sumana suhāe, nija saṁpati sura rūkha lajāe.**
**cātaka kokila kīra cakorā, kūjata bihaga naṭata kala morā.3.**

Rich in fresh leaf, fruit and flower, they put to shame even the celestial trees by their plentiful growth. The feathered choir of the Cātakas, cuckoos, parrots and Cakoras warbled and peacocks beautifully danced. (3)

**मध्य बाग सरु सोह सुहावा। मनि सोपान बिचित्र बनावा॥**
**बिमल सलिलु सरसिज बहुरंगा। जलखग कूजत गुंजत भृंगा॥ ४॥**

**madhya bāga saru soha suhāvā, mani sopāna bicitra banāvā.**
**bimala salilu sarasija bahuraṁgā, jalakhaga kūjata guṁjata bhṛṁgā.4.**

In the centre of the garden a lovely lake shone bright with flights of steps made of many-coloured gems. Its limpid water contained lotuses of various colours; the aquatic birds are happily cooing and the bees are humming. (4)

दो०—**बागु तड़ागु बिलोकि प्रभु हरषे बंधु समेत।**
**परम रम्य आरामु यहु जो रामहि सुख देत॥ २२७॥**

Do.: **bāgu taRāgu biloki prabhu haraṣe baṁdhu sameta,**
**parama ramya ārāmu yahu jo rāmahi sukha deta.227.**

Both Lord Śrī Rāma and His brother Lakṣmaṇa were delighted to behold the garden with its lake. Most lovely must have been that garden which delighted even Śrī Rāma (delighter of the world)! (227)

चौ०—चहुँ दिसि चितइ पूँछि मालीगन। लगे लेन दल फूल मुदित मन॥
तेहि अवसर सीता तहँ आई। गिरिजा पूजन जननि पठाई॥ १॥

Cau.: **cahů disi citai půchi mālīgana, lage lena dala phūla mudita mana.**
**tehi avasara sītā tahå āī, girijā pūjana janani paṭhāī.1.**

After looking all about, and with the consent of the gardeners, the two brothers began happily to gather leaves and flowers. At that very time Sītā too arrived there, having been sent by Her mother to worship Girijā. (1)

संग सखीं सब सुभग सयानीं। गावहिं गीत मनोहर बानीं॥
सर समीप गिरिजा गृह सोहा। बरनि न जाइ देखि मनु मोहा॥ २॥

**saṁga sakhī̐ saba subhaga sayānī̐, gāvahi̐ gīta manohara bānī̐.**
**sara samīpa girijā gṛha sohā, barani na jāi dekhi manu mohā.2.**

She was accompanied by Her girl-companions, who were all lovely and intelligent. They sang melodies in an enchanting voice. Close to the lake stood a temple, sacred to Girijā, which was beautiful beyond description, and captivated the mind of those who looked at it. (2)

मज्जनु करि सर सखिन्ह समेता। गई मुदित मन गौरि निकेता॥
पूजा कीन्हि अधिक अनुरागा। निज अनुरूप सुभग बरु मागा॥ ३॥

**majjanu kari sara sakhinha sametā, gaī mudita mana gauri niketā.**
**pūjā kīnhi adhika anurāgā, nija anurūpa subhaga baru māgā.3.**

Having taken a dip into the lake with Her companions, Sītā went with a joyous heart to Girijā's temple. She offered worship with great devotion and begged of the Goddess a handsome match worthy of Her. (3)

एक सखी सिय संगु बिहाई। गई रही देखन फुलवाई॥
तेहिं दोउ बंधु बिलोके जाई। प्रेम बिबस सीता पहिं आई॥ ४॥

**eka sakhī siya saṁgu bihāī, gaī rahī dekhana phulavāī.**
**tehi̐ dou baṁdhu biloke jāī, prema bibasa sītā pahi̐ āī.4.**

One of Her companions had strayed away from Her in order to have a look at the garden. She chanced to behold the two brothers and returned to Sītā overwhelmed with love. (4)

दो०—तासु दसा देखी सखिन्ह पुलक गात जलु नैन।
कहु कारनु निज हरष कर पूछहिं सब मृदु बैन॥ २२८॥

Do.: **tāsu dasā dekhī sakhinha pulaka gāta jalu naina,**
**kahu kāranu nija haraṣa kara pūchahi̐ saba mṛdu baina.228.**

When her companions saw her condition, her body thrilling all over and her eyes full of tears, they all asked her in gentle strain, "Tell us what makes you so rapturous." (228)

चौ०—देखन बागु कुअँर दुइ आए। बय किसोर सब भाँति सुहाए॥
स्याम गौर किमि कहौं बखानी। गिरा अनयन नयन बिनु बानी॥ १॥

Cau.: **dekhana bāgu kuåra dui āe, baya kisora saba bhåti suhāe.**
**syāma gaura kimi kahaů bakhānī, girā anayana nayana binu bānī.1.**

"Two princes have come to see the garden, both of tender age and charming in every way, one dark of hue and the other fair; how shall I describe them? For speech is sightless, while the eyes are mute." (1)

सुनि हरषीं सब सखीं सयानी। सिय हियँ अति उतकंठा जानी॥
एक कहइ नृपसुत तेइ आली। सुने जे मुनि सँग आए काली॥ २॥

**suni haraṣī̆ saba sakhī̆ sayānī, siya hiyå ati utakaṁṭhā jānī.**
**eka kahai nṛpasuta tei ālī, sune je muni såga āe kālī.2.**

All the clever maidens were delighted to hear this. Perceiving the intense longing in Sītā's heart, one of them said, "They must be the two princes, my dear, who, I am told, arrived yesterday with the sage Viśvāmitra, (2)

जिन्ह निज रूप मोहनी डारी। कीन्हे स्वबस नगर नर नारी॥
बरनत छबि जहँ तहँ सब लोगू। अवसि देखिअहिं देखन जोगू॥ ३॥

**jinha nija rūpa mohanī ḍārī, kīnhe svabasa nagara nara nārī.**
**baranata chabi jahå tahå saba logū, avasi dekhiahiṁ dekhana jogū.3.**

"and who have captivated the hearts of men and women of the city by casting the spell of their beauty. All are talking of their loveliness here, there and everywhere. We must see them, for they are worth seeing." (3)

तासु बचन अति सियहि सोहाने। दरस लागि लोचन अकुलाने॥
चली अग्र करि प्रिय सखि सोई। प्रीति पुरातन लखइ न कोई॥ ४॥

**tāsu bacana ati siyahi sohāne, darasa lāgi locana akulāne.**
**calī agra kari priya sakhi soī, prīti purātana lakhai na koī.4.**

The words of this damsel highly pleased Sītā; Her eyes were restless for the sight of the princes. With that lovable friend to lead the way, She followed; no one perceived that Her's was primal love. (4)

दो०—**सुमिरि सीय नारद बचन उपजी प्रीति पुनीत।**
**चकित बिलोकति सकल दिसि जनु सिसु मृगी सभीत॥ २२९॥**

Do.: **sumiri sīya nārada bacana upajī prīti punīta,**
**cakita bilokati sakala disi janu sisu mṛgī sabhīta.229.**

Recollecting Nārada's words She was filled with pure and pious love; and with anxious eyes She gazed all around like a startled fawn. (229)

चौ०—कंकन किंकिनि नूपुर धुनि सुनि। कहत लखन सन रामु हृदयँ गुनि॥
मानहुँ मदन दुंदुभी दीन्ही। मनसा बिस्व बिजय कहँ कीन्ही॥ १॥

Cau.: **kaṁkana kiṁkini nūpura dhuni suni, kahata lakhana sana rāmu hṛdayå guni.**
**mānahů madana duṁdubhī dīnhī, manasā bisva bijaya kahå kīnhī.1.**

Hearing the tinkling of bangles, the small bells tied round the waist and the anklets,

Śrī Rāma thought within Himself and then said to Lakṣmaṇa, "It seems as if Cupid has sounded his kettledrum with intent to conquer the world." (1)

अस कहि फिरि चितए तेहि ओरा। सिय मुख ससि भए नयन चकोरा॥
भए बिलोचन चारु अचंचल। मनहुँ सकुचि निमि तजे दिगंचल॥ २॥

**asa kahi phiri citae tehi orā, siya mukha sasi bhae nayana cakorā.**
**bhae bilocana cāru acaṁcala, manahů sakuci nimi taje digaṁcala.2.**

So saying, He looked once again in the same direction (whence the sound came); and lo ! His eyes feasted themselves on Sītā's countenance even as the Cakora bird gazes on the moon. His charming eyes became motionless, as if Nimi* (the god of winking) had left the eyelids out of shyness. (2)

देखि सीय सोभा सुखु पावा। हृदयँ सराहत बचनु न आवा॥
जनु बिरंचि सब निज निपुनाई। बिरचि बिस्व कहँ प्रगटि देखाई॥ ३॥

**dekhi sīya sobhā sukhu pāvā, hṛdayå sarāhata bacanu na āvā.**
**janu biraṁci saba nija nipunāī, biraci bisva kahå pragaṭi dekhāī.3.**

Śrī Rāma was filled with rapture to behold Sītā's beauty; He admired it in His heart, but speech failed Him. He felt as if the Creator had put his entire creative skill in visible form and demonstrated it to the world at large. (3)

सुंदरता कहुँ सुंदर करई। छबिगृहँ दीपसिखा जनु बरई॥
सब उपमा कबि रहे जुठारी। केहिं पटतरौं बिदेहकुमारी॥ ४॥

**suṁdaratā kahů suṁdara karaī, chabigṛhå dīpasikhā janu baraī.**
**saba upamā kabi rahe juṭhārī, kehiṁ paṭatarau̇ bidehakumārī.4.**

"She lends charm to Charm itself," He said to Himself, "and looks as if a flame of light is burning in a house of beauty. The similes already employed by the poets are all stale and hackneyed; to whom shall I liken Sītā, the daughter of Janaka?" (4)

दो०—**सिय सोभा हियँ बरनि प्रभु आपनि दसा बिचारि।**
**बोले सुचि मन अनुज सन बचन समय अनुहारि॥ २३०॥**

Do.: **siya sobhā hiyå barani prabhu āpani dasā bicāri,**
**bole suci mana anuja sana bacana samaya anuhāri.230.**

Thus describing to Himself Sītā's loveliness and reflecting on His own condition, the Lord innocently spoke to His younger brother in terms appropriate to the occasion: (230)

चौ०—तात जनकतनया यह सोई। धनुषजग्य जेहि कारन होई॥
पूजन गौरि सखीं लै आईं। करत प्रकासु फिरइ फुलवाईं॥ १॥

Cau.: **tāta janakatanayā yaha soī, dhanuṣajagya jehi kārana hoī.**
**pūjana gauri sakhī̇ lai āī̇, karata prakāsu phirai phulavāī̇.1.**

"Brother, she is no other than the daughter of King Janaka, for whom the bow-stringing performance ( धनुषयज्ञ ) is being arranged. She has been escorted by her girl-companions to worship Goddess Gaurī and is moving about in the garden diffusing effulgence all about her. (1)

* Nimi was a forbear of King Janaka. On his death his spirit obtained a seat on the eyelids of human beings and has ever since remained there. The poet here figuratively attributes the motionlessness of Śrī Rāma's eyelids to the sudden departure therefrom of Nimi, who as a forbear of Janaka is described as loath to witness this exchange of pure love between Rāma and Sītā.

जासु बिलोकि अलौकिक सोभा। सहज पुनीत मोर मनु छोभा॥
सो सबु कारन जान बिधाता। फरकहिं सुभद अंग सुनु भ्राता॥ २॥

**jāsu biloki alaukika sobhā, sahaja punīta mora manu chobhā.**
**so sabu kārana jāna bidhātā, pharakahiṁ subhada aṁga sunu bhrātā.2.**

"My heart, which is naturally pure, is drawn by the sight of Her transcendent beauty. The reason of all this is known to God alone; but I tell you, brother, my right limbs are throbbing. (2)

रघुबंसिन्ह कर सहज सुभाऊ। मनु कुपंथ पगु धरइ न काऊ॥
मोहि अतिसय प्रतीति मन केरी। जेहिं सपनेहुँ परनारि न हेरी॥ ३॥

**raghubaṁsinha kara sahaja subhāū, manu kupaṁtha pagu dharai na kāū.**
**mohi atisaya pratīti mana kerī, jehiṁ sapanehuṁ paranāri na herī.3.**

"It is a natural trait with the race of Raghus that they never set their heart on evil course. As for Myself, I am fully confident of My mind, which has never cast a glance at another's wife even in a dream. (3)

जिन्ह कै लहहिं न रिपु रन पीठी। नहिं पावहिं परतिय मनु डीठी॥
मंगन लहहिं न जिन्ह कै नाहीं। ते नरबर थोरे जग माहीं॥ ४॥

**jinha kai lahahiṁ na ripu rana pīṭhī, nahiṁ pāvahiṁ paratiya manu ḍīṭhī.**
**maṁgana lahahiṁ na jinha kai nāhīṁ, te narabara thore jaga māhīṁ.4.**

"Rare in this world are those noble men who never turn their back on the foe in battle nor give their heart to or cast an amorous glance on another's wife, and from whom no beggar meets with a refusal." (4)

## दो०—करत बतकही अनुज सन मन सिय रूप लोभान।
## मुख सरोज मकरंद छबि करइ मधुप इव पान॥ २३१॥

Do.: **karata batakahī anuja sana mana siya rūpa lobhāna,**
**mukha saroja makaraṁda chabi karai madhupa iva pāna.231.**

While Śrī Rāma was talking to His younger brother in this strain, His mind, which was enamoured of Sītā's beauty, was all the time drinking in the loveliness of Her countenance, like a bee sucking the nectar from a lotus. (231)

चौ०—चितवति चकित चहूँ दिसि सीता। कहँ गए नृपकिसोर मनु चिंता॥
जहँ बिलोक मृग सावक नैनी। जनु तहँ बरिस कमल सित श्रेनी॥ १॥

Cau.: **citavati cakita cahūṁ disi sītā, kahaṁ gae nṛpakisora manu ciṁtā.**
**jahaṁ biloka mṛga sāvaka nainī, janu tahaṁ barisa kamala sita śrenī.1.**

Sītā looked surprisingly all round; Her mind was at a loss as to where the princes had gone. Wherever the fawn-eyed princess cast Her glance, a continuous stream of white lotuses seemed to rain there. (1)

लता ओट तब सखिन्ह लखाए। स्यामल गौर किसोर सुहाए॥
देखि रूप लोचन ललचाने। हरषे जनु निज निधि पहिचाने॥ २॥

**latā oṭa taba sakhinha lakhāe, syāmala gaura kisora suhāe.**
**dekhi rūpa locana lalacāne, haraṣe janu nija nidhi pahicāne.2.**

Her companions then pointed out to Her the two lovely brothers, the one dark, the other fair of hue, standing behind a fence of creepers. Beholding the beauty of the two princes Her eyes were filled with longing; they rejoiced as if they had discovered their longlost treasure. (2)

**थके नयन रघुपति छबि देखें। पलकन्हिहूँ परिहरीं निमेषें॥**
**अधिक सनेहँ देह भै भोरी। सरद ससिहि जनु चितव चकोरी॥ ३॥**

**thake nayana raghupati chabi dekhẽ, palakanhihū̃ pariharī̃ nimeṣẽ.**
**adhika sanehå̃ deha bhai bhorī, sarada sasihi janu citava cakorī.3.**

The eyes became motionless at the sight of Śrī Rāma's loveliness; the eyelids stopped to blink. Due to excess of love Her body-consciousness began to fail; it looked as if a Cakora bird were gazing at the autumnal moon. (3)

**लोचन मग रामहि उर आनी। दीन्हे पलक कपाट सयानी॥**
**जब सिय सखिन्ह प्रेमबस जानी। कहि न सकहिं कछु मन सकुचानी॥ ४॥**

**locana maga rāmahi ura ānī, dīnhe palaka kapāṭa sayānī.**
**jaba siya sakhinha premabasa jānī, kahi na sakahi̇̃ kachu mana sakucānī.4.**

Receiving Śrī Rāma into the heart through the passage of the eyes, She cleverly shut Him up there by closing the doors of Her eyelids. When Her girl-companions found Sītā overpowered with love, they were too much abashed to utter a word. (4)

दो०—**लताभवन तें प्रगट भे तेहि अवसर दोउ भाइ।**
**निकसे जनु जुग बिमल बिधु जलद पटल बिलगाइ॥ २३२॥**

Do.: **latābhavana tẽ pragaṭa bhe tehi avasara dou bhāi,**
**nikase janu juga bimala bidhu jalada paṭala bilagāi.232.**

At that very moment the two brothers emerged from a bower. It looked as if a pair of spotless moons had shone forth tearing the veil of cloud. (232)

चौ०—**सोभा सीवँ सुभग दोउ बीरा। नील पीत जलजाभ सरीरा॥**
**मोरपंख सिर सोहत नीके। गुच्छ बीच बिच कुसुम कली के॥ १॥**

Cau.: **sobhā sīvå̃ subhaga dou bīrā, nīla pīta jalajābha sarīrā.**
**morapaṁkha sira sohata nīke, guccha bīca bica kusuma kalī ke.1.**

The two gallant brothers were the very perfection of beauty; their bodies resembled in hue a blue and a yellow lotus, respectively. Charming peacock-feathers adorned their head, which had bunches of flower-buds stuck here and there. (1)

**भाल तिलक श्रमबिंदु सुहाए। श्रवन सुभग भूषन छबि छाए॥**
**बिकट भृकुटि कच घूघरवारे। नव सरोज लोचन रतनारे॥ २॥**

**bhāla tilaka śramabiṁdu suhāe, śravana subhaga bhūṣana chabi chāe.**
**bikaṭa bhṛkuṭi kaca ghūgharavāre, nava saroja locana ratanāre.2.**

A sectarian mark (Tilaka) and beads of perspiration glistened on their brow; while graceful pendants shed their lustre on their ears. With arched eyebrows and curly locks, eyes red as a lotus-bud, (2)

चारु चिबुक नासिका कपोला। हास बिलास लेत मनु मोला॥
मुखछबि कहि न जाइ मोहि पाहीं। जो बिलोकि बहु काम लजाहीं॥ ३॥

**cāru cibuka nāsikā kapolā, hāsa bilāsa leta manu molā.**
**mukhachabi kahi na jāi mohi pāhi̐, jo biloki bahu kāma lajāhi̐.3.**

and a lovely chin, nose and cheeks, their gracious smile was soul-enthralling. The beauty of their countenance was more than I can describe; it would put to shame a myriad Cupids. (3)

उर मनि माल कंबु कल गीवा। काम कलभ कर भुज बलसींवा॥
सुमन समेत बाम कर दोना। सावँर कुअँर सखी सुठि लोना॥ ४॥

**ura mani māla kaṁbu kala gīvā, kāma kalabha kara bhuja balasi̐vā.**
**sumana sameta bāma kara donā, sāva̐ra kua̐ra sakhī suṭhi lonā.4.**

They had a string of jewels on their breast; their lovely neck resembled a conch-shell in its spiral shape; while their mighty arms vied with the trunk of a young elephant, the very incarnation of Cupid. With a bowl of leaves full of flowers in His left hand, the dark-complexioned prince, my dear, is most charming. (4)

दो०—**केहरि कटि पट पीत धर सुषमा सील निधान।**
**देखि भानुकुलभूषनहि बिसरा सखिन्ह अपान॥ २३३॥**

Do.: **kehari kaṭi paṭa pīta dhara suṣamā sīla nidhāna,**
**dekhi bhānukulabhūṣanahi bisarā sakhinha apāna.233.**

Beholding Śrī Rāma, the ornament of the solar race, who had a slender waist like that of a lion and was clad in yellow, and who was the very embodiment of beauty and amiability, Sītā's companions forgot their own self. (233)

चौ०—धरि धीरजु एक आलि सयानी। सीता सन बोली गहि पानी॥
बहुरि गौरि कर ध्यान करेहू। भूपकिसोर देखि किन लेहू॥ १॥

Cau.: **dhari dhīraju eka āli sayānī, sītā sana bolī gahi pānī.**
**bahuri gauri kara dhyāna karehū, bhūpakisora dekhi kina lehū.1.**

Recovering herself, one of Her clever companions grasped Sītā by the hand and said to Her, "Meditate on Gaurī afterwards, why not behold the princes just now?" (1)

सकुचि सीयँ तब नयन उघारे। सनमुख दोउ रघुसिंघ निहारे॥
नख सिख देखि राम कै सोभा। सुमिरि पिता पनु मनु अति छोभा॥ २॥

**sakuci sīya̐ taba nayana ughāre, sanamukha dou raghusiṁgha nihāre.**
**nakha sikha dekhi rāma kai sobhā, sumiri pitā panu manu ati chobhā.2.**

Sītā then bashfully opened Her eyes and saw the two lions of Raghu's race in front of Herself. Surveying Śrī Rāma's beauty from head to foot in the reverse order,* and remembering Her father's vow she felt much perturbed. (2)

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* Girls in India are coy by their very nature and would not have the audacity to look straight into the eyes of a suitor. Sītā, who is the very embodiment of feminine virtues and the ideal of Indian womanhood, is, therefore, depicted here as beginning Her survey of Śrī Rāma's beauty from His feet and gradually passing Her eyes to His head. It is unidiomatic in English to speak of one scanning a person from 'foot to head'; hence the order had to be reversed in the rendering. It was, however, necessary to point out

परबस सखिन्ह लखी जब सीता। भयउ गहरु सब कहहिं सभीता॥
पुनि आउब एहि बेरिआँ काली। अस कहि मन बिहसी एक आली॥ ३॥

**parabasa sakhinha lakhī jaba sītā, bhayau gaharu saba kahahiँ sabhītā.**
**puni āuba ehi beriāँ kālī, asa kahi mana bihasī eka ālī.3.**

When Sītā's companions saw Her thus overcome with love, they all exclaimed in alarm: "We are already late." "We will come again at this very hour tomorrow!", so saying one of them smiled within herself. (3)

गूढ़ गिरा सुनि सिय सकुचानी। भयउ बिलंबु मातु भय मानी॥
धरि बड़ि धीर रामु उर आने। फिरी अपनपउ पितुबस जाने॥ ४॥

**gūRha girā suni siya sakucānī, bhayau bilaṁbu mātu bhaya mānī.**
**dhari baRi dhīra rāmu ura āne, phirī apanapau pitubasa jāne.4.**

Sītā blushed at this pregnant remark. She got afraid of Her mother, for She felt it was already late. Recovering Herself with considerable effort, She took Śrī Rāma into Her heart and being conscious of Her dependence on Her father, she turned to go. (4)

दो०—**देखन मिस मृग बिहग तरु फिरइ बहोरि बहोरि।**
**निरखि निरखि रघुबीर छबि बाढ़इ प्रीति न थोरि॥ २३४॥**

Do.: **dekhana misa mṛga bihaga taru phirai bahori bahori,**
**nirakhi nirakhi raghubīra chabi bāRhai prīti na thori.234.**

Under the pretence of looking at a deer, bird or tree, Sītā turned again and again, and each time She gazed on the beauteous Śrī Rāma, Her love waxed not a little. (234)

चौ०—जानि कठिन सिवचाप बिसूरति। चली राखि उर स्यामल मूरति॥
प्रभु जब जात जानकी जानी। सुख सनेह सोभा गुन खानी॥ १॥

Cau.: **jāni kaṭhina sivacāpa bisūrati, calī rākhi ura syāmala mūrati.**
**prabhu jaba jāta jānakī jānī, sukha saneha sobhā guna khānī.1.**

Drooping at the thought of the unyielding bow of Śiva, She proceeded with the image of the swarthy form in Her heart. When the Lord perceived that Jānakī, a fountain of bliss, affection, grace and goodness, was going, (1)

परम प्रेममय मृदु मसि कीन्ही। चारु चित्त भीतीं लिखि लीन्ही॥
गई भवानी भवन बहोरी। बंदि चरन बोली कर जोरी॥ २॥

**parama premamaya mṛdu masi kīnhī, cāru citta bhītīँ likhi līnhī.**
**gaī bhavānī bhavana bahorī, baṁdi carana bolī kara jorī.2.**

He sketched Her on the sheet of His heart with the soft ink of supreme love. Sītā then went to Bhavānī's temple again and, adoring Her feet, prayed to Her with folded hands: (2)

जय जय गिरिबरराज किसोरी। जय महेस मुख चंद चकोरी॥
जय गजबदन षडानन माता। जगत जननि दामिनि दुति गाता॥ ३॥

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this radical difference between the Western and Indian cultures; and hence the words 'in the reverse order' have been added to keep the sense of the original intact while taking care not to allow the English idiom to suffer.

**jaya jaya giribararāja kisorī, jaya mahesa mukha caṁda cakorī.**
**jaya gajabadana ṣaḍānana mātā, jagata janani dāmini duti gātā.3.**

"Glory, all glory to You, O Daughter of the mountain-king Himācala! Glory to You, who gaze on the countenance of the great Lord Śiva as a Cakora bird on the moon. Glory to You, O Mother of the elephant-headed Gaṇeśa and the six-faced Kārtikeya and mother of the universe, with limbs shining as lightning. (3)

नहिं तव आदि मध्य अवसाना। अमित प्रभाउ बेदु नहिं जाना॥
भव भव बिभव पराभव कारिनि। बिस्व बिमोहनि स्वबस बिहारिनि॥४॥

**nahi̐ tava ādi madhya avasānā, amita prabhāu bedu nahi̐ jānā.**
**bhava bhava bibhava parābhava kārini, bisva bimohani svabasa bihārini.4.**

"You have no beginning, middle or end; Your infinite glory is a mystery even to the Vedas. You are responsible for the birth, maintenance and destruction of the universe; You enchant the whole universe and carry on Your sports independently of others. (4)

दो०—**पतिदेवता सुतीय महुँ मातु प्रथम तव रेख।**
**महिमा अमित न सकहिं कहि सहस सारदा सेष॥२३५॥**

Do.: **patidevatā sutīya mahu̐ mātu prathama tava rekha,**
**mahimā amita na sakahi̐ kahi sahasa sāradā seṣa.235.**

"Of all virtuous women who adore their husband as God, Mother! You rank foremost. Your immeasurable greatness is more than a thousand Sarasvatīs and Śeṣas could tell. (235)

चौ०—सेवत तोहि सुलभ फल चारी। बरदायनी पुरारि पिआरी॥
देबि पूजि पद कमल तुम्हारे। सुर नर मुनि सब होहिं सुखारे॥१॥

Cau.: **sevata tohi sulabha phala cārī, baradāyanī purāri piārī.**
**debi pūji pada kamala tumhāre, sura nara muni saba hohi̐ sukhāre.1.**

"The fourfold rewards of life (viz., religious merit, worldly riches, sensuous enjoyment and Liberation) are easily attainable through Your service, O bestower of boons, beloved of Śiva (the Slayer of Tripura)! All who adore Your lotus-feet, O Shining One, attain happiness, be they gods, men or sages. (1)

मोर मनोरथु जानहु नीकें। बसहु सदा उर पुर सबही कें॥
कीन्हेउँ प्रगट न कारन तेहीं। अस कहि चरन गहे बैदेहीं॥२॥

**mora manorathu jānahu nīke̐, basahu sadā ura pura sabahī ke̐.**
**kīnheu̐ pragaṭa na kārana tehī̐, asa kahi carana gahe baidehī̐.2.**

"You know well my heart's longing since You ever dwell in the habitat of every heart. That is why I have refrained from openly declaring it." With these words Jānakī clasped Her feet. (2)

बिनय प्रेम बस भई भवानी। खसी माल मूरति मुसुकानी॥
सादर सियँ प्रसादु सिर धरेऊ। बोली गौरि हरषु हियँ भरेऊ॥३॥

**binaya prema basa bhaī bhavānī, khasī māla mūrati musukānī.**
**sādara siya̐ prasādu sira dhareū, bolī gauri haraṣu hiya̐ bhareū.3.**

Bhavānī was overcome by Her humbleness and devotion; the wreath on the image

dropped and the idol smiled. Sītā reverently placed the divine gift (the garland) on Her head. Gaurī's heart was filled with delight while She spoke, (3)

सुनु सिय सत्य असीस हमारी। पूजिहि मन कामना तुम्हारी॥
नारद बचन सदा सुचि साचा। सो बरु मिलिहि जाहिं मनु राचा॥ ४॥

**sunu siya satya asīsa hamārī, pūjihi mana kāmanā tumhārī.**
**nārada bacana sadā suci sācā, so baru milihi jāhi̐ manu rācā.4.**

"Hear, Sītā, my infallible blessing: Your heart's desire shall be accomplished. Nārada's words are ever significant and true; the suitor on whom Your heart is set shall, indeed, be Yours. (4)

छं०—मनु जाहिं राचेउ मिलिहि सो बरु सहज सुंदर साँवरो।
करुना निधान सुजान सीलु सनेहु जानत रावरो॥
एहि भाँति गौरि असीस सुनि सिय सहित हियँ हरषीं अली।
तुलसी भवानिहि पूजि पुनि पुनि मुदित मन मंदिर चली॥

Chaṁ.:**manu jāhi̐ rāceu milihi so baru sahaja suṁdara sā̐varo,**
**karunā nidhāna sujāna sīlu sanehu jānata rāvaro.**
**ehi bhā̐ti gauri asīsa suni siya sahita hiyā̐ haraṣī̐ alī,**
**tulasī bhavānihi pūji puni puni mudita mana maṁdira calī.**

"The dark-complexioned and naturally handsome suitor, of whom You are enamoured, shall indeed be Yours. The gracious and omniscient Lord is aware of Your fidelity and love." Sītā and all Her companions were delighted at heart to hear this blessing from Gaurī's lips. Worshipping Goddess Bhavānī again and again, Sītā, says Tulasīdāsa, returned to Her abode, rejoicing in Her heart.

सो०—जानि गौरि अनुकूल सिय हिय हरषु न जाइ कहि।
मंजुल मंगल मूल बाम अंग फरकन लगे॥ २३६॥

So.: **jāni gauri anukūla siya hiya haraṣu na jāi kahi,**
**maṁjula maṁgala mūla bāma aṁga pharakana lage.236.**

Finding Gaurī favourably disposed towards Her, Sītā was enormously glad at heart, inexplicable in words. Her left limbs began to throb, indicating Her good fortune. (236)

चौ०—हृदयँ सराहत सीय लोनाई। गुर समीप गवने दोउ भाई॥
राम कहा सबु कौसिक पाहीं। सरल सुभाउ छुअत छल नाहीं॥ १॥

Cau.: **hṛdayā̐ sarāhata sīya lonāī, gura samīpa gavane dou bhāī.**
**rāma kahā sabu kausika pāhī̐, sarala subhāu chuata chala nāhī̐.1.**

Inwardly praising Sītā's beauty, the two brothers returned to their Guru, Viśvāmitra. Śrī Rāma related everything to Viśvāmitra, for He was innocent of heart and free from all guile. (1)

सुमन पाइ मुनि पूजा कीन्ही। पुनि असीस दुहु भाइन्ह दीन्ही॥
सुफल मनोरथ होहुँ तुम्हारे। रामु लखनु सुनि भए सुखारे॥ २॥

**sumana pāi muni pūjā kīnhī, puni asīsa duhu bhāinha dīnhī.**
**suphala manoratha hohu̐ tumhāre, rāmu lakhanu suni bhae sukhāre.2.**

Having got the flowers, the sage performed his devotions and then blessed the two brothers, saying, "May your heart's desire be accomplished." Rāma and Lakṣmaṇa were glad to hear the benediction. (2)

करि भोजनु मुनिबर बिग्यानी। लगे कहन कछु कथा पुरानी॥
बिगत दिवसु गुरु आयसु पाई। संध्या करन चले दोउ भाई॥ ३॥

**kari bhojanu munibara bigyānī, lage kahana kachu kathā purānī.**
**bigata divasu guru āyasu pāī, saṁdhyā karana cale dou bhāī.3.**

After finishing his meals the great and illumined hermit, Viśvāmitra, began to recite old legends. The day was thus spent; and obtaining the Guru's permission the two brothers proceeded to say their evening prayers. (3)

प्राची दिसि ससि उयउ सुहावा। सिय मुख सरिस देखि सुखु पावा॥
बहुरि बिचारु कीन्ह मन माहीं। सीय बदन सम हिमकर नाहीं॥ ४॥

**prācī disi sasi uyau suhāvā, siya mukha sarisa dekhi sukhu pāvā.**
**bahuri bicāru kīnha mana māhī̐, sīya badana sama himakara nāhī̐.4.**

In the meantime the charming moon rose in the eastern horizon; perceiving that her orb resembled Sītā's face, Śrī Rāma felt happy. The Lord then reasoned within Himself. 'The moon, queen of night, bears no resemblance to Sītā. (4)

दो०—**जनमु सिंधु पुनि बंधु बिषु दिन मलीन सकलंक।**
**सिय मुख समता पाव किमि चंदु बापुरो रंक॥ २३७॥**

Do.: **janamu siṁdhu puni baṁdhu biṣu dina malīna sakalaṁka,**
**siya mukha samatā pāva kimi caṁdu bāpuro raṁka.237.**

'Born of the ocean (with its salt water), with poison for her brother, dim and obscure by the day and with a dark spot in her orb, how can the poor and wretched moon be matched with Sītā's countenance*? (237)

चौ०—घटइ बढ़इ बिरहिनि दुखदाई। ग्रसइ राहु निज संधिहिं पाई॥
कोक सोकप्रद पंकज द्रोही। अवगुन बहुत चंद्रमा तोही॥ १॥

Cau.: **ghaṭai baRhai birahini dukhadāī, grasai rāhu nija saṁdhihi̐ pāī.**
**koka sokaprada paṁkaja drohī, avaguna bahuta caṁdramā tohī.1.**

'Again, the moon waxes and wanes; she is the curse of lovesick damsels and is devoured by Rāhu when she crosses the latter's orbit. She causes anguish to the Cakravāka (the ruddy goose) and withers the lotus. O moon, there are numerous faults in you. (1)

बैदेही मुख पटतर दीन्हे। होइ दोषु बड़ अनुचित कीन्हे॥
सिय मुखछबि बिधु ब्याज बखानी। गुर पहिं चले निसा बड़ि जानी॥ २॥

* The moon is one of the fourteen jewels (treasures of the world) that were churned out of the ocean by the joint efforts of the gods and demons at the dawn of creation. It is to this Paurāṇika legend that the Lord refers to above. The very first product of this churning was poison, which was swallowed by Lord Śiva. It is in this sense that the moon is spoken of as having poison for a brother.

**baidehī mukha paṭatara dīnhe, hoi doṣu baRa anucita kīnhe.**
**siya mukhachabi bidhu byāja bakhānī, gura pahĩ cale nisā baRi jānī.2.**

'One would incur the blame of having done a highly improper act by comparing you with the countenance of Jānakī.' Thus finding in the moon a pretext for extolling the beauty of Sītā's countenance and perceiving that the night had far advanced, Śrī Rāma returned to His Guru, (2)

करि मुनि चरन सरोज प्रनामा। आयसु पाइ कीन्ह बिश्रामा॥
बिगत निसा रघुनायक जागे। बंधु बिलोकि कहन अस लागे॥ ३॥

**kari muni carana saroja pranāmā, āyasu pāi kīnha biśrāmā.**
**bigata nisā raghunāyaka jāge, baṁdhu biloki kahana asa lāge.3.**

and bowing at the sage's lotus-feet and receiving his permission, He retired to rest. At the close of night Śrī Raghunātha woke; and looking towards His brother He began to speak thus, (3)

उयउ अरुन अवलोकहु ताता। पंकज कोक लोक सुखदाता॥
बोले लखनु जोरि जुग पानी। प्रभु प्रभाउ सूचक मृदु बानी॥ ४॥

**uyau aruna avalokahu tātā, paṁkaja koka loka sukhadātā.**
**bole lakhanu jori juga pānī, prabhu prabhāu sūcaka mṛdu bānī.4.**

"Lo, brother, the day has dawned to the delight of the lotus, the Cakravāka and the whole world." With folded hands Lakṣmaṇa gently spoke the following words indicative of the Lord's glory:— (4)

दो०—**अरुनोदयँ सकुचे कुमुद उडगन जोति मलीन।**
**जिमि तुम्हार आगमन सुनि भए नृपति बलहीन॥ २३८॥**

Do.: **arunodayå̐ sakuce kumuda uḍagana joti malīna,**
**jimi tumhāra āgamana suni bhae nṛpati balahīna.238.**

"The day having dawned, the lily has faded and the brightness of the stars has dimmed, just as at the news of Your arrival all the princes (assembled here) have grown faint.(238)

चौ०—नृप सब नखत करहिं उजिआरी। टारि न सकहिं चाप तम भारी॥
कमल कोक मधुकर खग नाना। हरषे सकल निसा अवसाना॥ १॥

Cau.: **nṛpa saba nakhata karahĩ ujiārī, ṭāri na sakahĩ cāpa tama bhārī.**
**kamala koka madhukara khaga nānā, haraṣe sakala nisā avasānā.1.**

"Though twinkling like stars, all the princes put together are unable to lift the thick darkness in the form of the bow. And just as lotuses and bees and the Cakravāka and various other birds rejoice over the termination of night, (1)

ऐसेहिं प्रभु सब भगत तुम्हारे। होइहहिं टूटें धनुष सुखारे॥
उयउ भानु बिनु श्रम तम नासा। दुरे नखत जग तेजु प्रकासा॥ २॥

**aisehĩ prabhu saba bhagata tumhāre, hoihahĩ ṭūṭẽ dhanuṣa sukhāre.**
**uyau bhānu binu śrama tama nāsā, dure nakhata jaga teju prakāsā.2.**

"even so, my lord, all Your devotees will be glad when the bow is broken. Lo, the sun is up and the darkness has automatically disappeared; the stars have vanished out of sight and light glows upon the world. (2)

रबि निज उदय ब्याज रघुराया। प्रभु प्रतापु सब नृपन्ह दिखाया॥
तव भुज बल महिमा उदघाटी। प्रगटी धनु बिघटन परिपाटी॥ ३॥

**rabi nija udaya byāja raghurāyā, prabhu pratāpu saba nṛpanha dikhāyā.**
**tava bhuja bala mahimā udaghāṭī, pragaṭī dhanu bighaṭana paripāṭī.3.**

"Under pretence of its rising, O Śrī Raghunātha, the sun has demonstrated to all the princes the glory of my lord (Yourself). It is in order to reveal the might of Your arms that the process of breaking the bow has been devised." (3)

बंधु बचन सुनि प्रभु मुसुकाने। होइ सुचि सहज पुनीत नहाने॥
नित्यक्रिया करि गुरु पहिं आए। चरन सरोज सुभग सिर नाए॥ ४॥

**baṁdhu bacana suni prabhu musukāne, hoi suci sahaja punīta nahāne.**
**nityakriyā kari guru pahi̐ āe, carana saroja subhaga sira nāe.4.**

The Lord smiled at these remarks of His brother. He who is pure by His very nature then performed the daily acts of purification and bathed, and after finishing the daily routine of prayer etc., called on His Guru and the two brothers bowed their graceful heads at his lotus-feet. (4)

सतानंदु तब जनक बोलाए। कौसिक मुनि पहिं तुरत पठाए॥
जनक बिनय तिन्ह आइ सुनाई। हरषे बोलि लिए दोउ भाई॥ ५॥

**satānaṁdu taba janaka bolāe, kausika muni pahi̐ turata paṭhāe.**
**janaka binaya tinha āi sunāī, haraṣe boli lie dou bhāī.5.**

Meanwhile, King Janaka summoned his preceptor, Śatānanda, and sent him promptly to sage Viśvāmitra. He communicated to Viśvāmitra Janaka's humble submission; Viśvāmitra gladly sent for the two brothers. (5)

दो०—**सतानंद पद बंदि प्रभु बैठे गुर पहिं जाइ।**
**चलहु तात मुनि कहेउ तब पठवा जनक बोलाइ॥ २३९॥**

Do.: **satānaṁda pada baṁdi prabhu baiṭhe gura pahi̐ jāi,**
**calahu tāta muni kaheu taba paṭhavā janaka bolāi.239.**

Adoring Śatānanda's feet, the Lord sat down by His Guru; the sage then said, "Come on, my son, Janaka has sent for us." (239)

[PAUSE 8 FOR A THIRTY-DAY RECITATION]
[PAUSE 2 FOR A NINE-DAY RECITATION]

चौ०—सीय स्वयंबरु देखिअ जाई। ईसु काहि धौं देइ बड़ाई॥
लखन कहा जस भाजनु सोई। नाथ कृपा तव जापर होई॥ १॥

Cau.: **sīya svayaṁbaru dekhia jāī, īsu kāhi dhau̐ dei baRāī.**
**lakhana kahā jasa bhājanu soī, nātha kṛpā tava jāpara hoī.1.**

"Let us go and see the event of selection of Sītā's husband (स्वयंवर), and on whom Providence chooses to bestow honour." Said Lakṣmaṇa, "He alone would be glorious, my lord, who enjoys your favour." (1)

हरषे मुनि सब सुनि बर बानी। दीन्हि असीस सबहिं सुखु मानी॥
पुनि मुनिबृंद समेत कृपाला। देखन चले धनुषमख साला॥ २॥

**haraṣe muni saba suni bara bānī, dīnhi asīsa sabahi̐ sukhu mānī.**
**puni munibr̥m̐da sameta kr̥pālā, dekhana cale dhanuṣamakha sālā.2.**

The whole host of hermits rejoiced to hear the laudable expression and with a delighted heart they all gave their blessings. Accompanied by the whole throng of hermits, the gracious Lord then proceeded to visit the arena intended for the bow-stringing performance. (2)

रंगभूमि आए दोउ भाई। असि सुधि सब पुरबासिन्ह पाई॥
चले सकल गृह काज बिसारी। बाल जुबान जरठ नर नारी॥ ३॥

**ram̐gabhūmi āe dou bhāī, asi sudhi saba purabāsinha pāī.**
**cale sakala gr̥ha kāja bisārī, bāla jubāna jaraṭha nara nārī.3.**

When the inhabitants of the town got the news that the two brothers had reached the arena, they all sallied forth, oblivious of their homes and tasks in hand—men and women, young and old and even children. (3)

देखी जनक भीर भै भारी। सुचि सेवक सब लिए हँकारी॥
तुरत सकल लोगन्ह पहिं जाहू। आसन उचित देहु सब काहू॥ ४॥

**dekhī janaka bhīra bhai bhārī, suci sevaka saba lie ham̐kārī.**
**turata sakala loganha pahi̐ jāhū, āsana ucita dehu saba kāhū.4.**

When Janaka saw that a huge crowd had collected there, he sent for all his trusted ushers and said, "Go and welcome all the people at once and escort them to their appropriate seats." (4)

दो०—**कहि मृदु बचन बिनीत तिन्ह बैठारे नर नारि।**
**उत्तम मध्यम नीच लघु निज निज थल अनुहारि॥ २४०॥**

Do.: **kahi mr̥du bacana binīta tinha baiṭhāre nara nāri,**
**uttama madhyama nīca laghu nija nija thala anuhāri.240.**

Addressing soft and polite words to the citizens, the ushers seated them all, both men and women, at their appropriate places, whether of noble or middle, humble or low categories. (240)

चौ०—राजकुअँर तेहि अवसर आए। मनहुँ मनोहरता तन छाए॥
गुन सागर नागर बर बीरा। सुंदर स्यामल गौर सरीरा॥ १॥

Cau.: **rājakuam̐ra tehi avasara āe, manahum̐ manoharatā tana chāe.**
**guna sāgara nāgara bara bīrā, sum̐dara syāmala gaura sarīrā.1.**

Meanwhile there arrived the two princes, the very abodes of beauty, as it were, both oceans of virtue, graceful in manners and gallant heroes, charming of forms, the one dark and the other fair. (1)

राज समाज बिराजत रूरे। उडगन महुँ जनु जुग बिधु पूरे॥
जिन्ह कें रही भावना जैसी। प्रभु मूरति तिन्ह देखी तैसी॥ २॥

**rāja samāja birājata rūre, uḍagana mahum̐ janu juga bidhu pūre.**
**jinha kem̐ rahī bhāvanā jaisī, prabhu mūrati tinha dekhī taisī.2.**

Shining bright in the galaxy of princes, they looked like two full moons in the midst of stars. Everyone looked on the Lord's form according to the conception each had about Him. (2)

देखहिं रूप महा रनधीरा। मनहुँ बीर रसु धरें सरीरा॥
डरे कुटिल नृप प्रभुहि निहारी। मनहुँ भयानक मूरति भारी॥ ३॥

**dekhahı̐ rūpa mahā ranadhīrā, manahu̐ bīra rasu dharė̐ sarīrā.**
**ḍare kuṭila nṛpa prabhuhi nihārī, manahu̐ bhayānaka mūrati bhārī.3.**

Those who were surpassingly staunch in battle gazed on His form as though He was the heroic sentiment personified. The wicked kings trembled at the sight of the Lord as if He had a most terrible form. (3)

रहे असुर छल छोनिप बेषा। तिन्ह प्रभु प्रगट काल सम देखा॥
पुरबासिन्ह देखे दोउ भाई। नरभूषन लोचन सुखदाई॥ ४॥

**rahe asura chala chonipa beṣā, tinha prabhu pragaṭa kāla sama dekhā.**
**purabāsinha dekhe dou bhāī, narabhūṣana locana sukhadāī.4.**

The demons, who were cunningly disguised as princes, beheld the Lord as Death in visible form, while the citizens regarded the two brothers as the ornaments of men and the delight of their eyes. (4)

दो०—**नारि बिलोकहिं हरषि हियँ निज निज रुचि अनुरूप।**
**जनु सोहत सिंगार धरि मूरति परम अनूप॥ २४१॥**

Do.: **nāri bilokahı̐ haraṣi hiyȧ̐ nija nija ruci anurūpa,**
**janu sohata siṁgāra dhari mūrati parama anūpa.241.**

With joy in their heart the women saw Him according to the attitude of mind each had towards Him, as if the beautific sentiment itself had appeared in an exceedingly matchless form. (241)

चौ०—बिदुषन्ह प्रभु बिराटमय दीसा। बहु मुख कर पग लोचन सीसा॥
जनक जाति अवलोकहिं कैसें। सजन सगे प्रिय लागहिं जैसें॥ १॥

Cau.: **biduṣanha prabhu birāṭamaya dīsā, bahu mukha kara paga locana sīsā.**
**janaka jāti avalokahı̐ kaisė̐, sajana sage priya lāgahı̐ jaisė̐.1.**

The wise saw the Lord in His cosmic form, with many faces, hands, feet, eyes and heads. And how did He appear to Janaka's kinsmen? Like one's own beloved relation! (1)

सहित बिदेह बिलोकहिं रानी। सिसु सम प्रीति न जाति बखानी॥
जोगिन्ह परम तत्त्वमय भासा। सांत सुद्ध सम सहज प्रकासा॥ २॥

**sahita bideha bilokahı̐ rānī, sisu sama prīti na jāti bakhānī.**
**joginha parama tattvamaya bhāsā, sāṁta suddha sama sahaja prakāsā.2.**

The queen, no less than the king, regarded Him with inexpressible love like a dear child. To the Yogīs (those ever united with God) He shone forth as no other than the highest truth—placid, unsullied, equipoised, and resplendent by its very nature. (2)

हरिभगतन्ह देखे दोउ भ्राता। इष्टदेव इव सब सुख दाता॥
रामहि चितव भायँ जेहि सीया। सो सनेहु सुखु नहिं कथनीया॥ ३॥

**haribhagatanha dekhe dou bhrātā, iṣṭadeva iva saba sukha dātā.**
**rāmahi citava bhāyȧ̐ jehi sīyā, so sanehu sukhu nahı̐ kathanīyā.3.**

The devotees of Śrī Hari beheld the two brothers as their beloved deity, the fountain of all joy. The emotion of love and joy with which Sītā gazed on Śrī Rāma was ineffable. (3)

उर अनुभवति न कहि सक सोऊ। कवन प्रकार कहै कबि कोऊ॥
एहि बिधि रहा जाहि जस भाऊ। तेहिं तस देखेउ कोसलराऊ॥ ४॥

**ura anubhavati na kahi saka soū, kavana prakāra kahai kabi koū.**
**ehi bidhi rahā jāhi jasa bhāū, tehi̐ tasa dekheu kosalarāū.4.**

She felt the emotion in Her heart, but could not articulate it; how, then, can a poet describe it? In this way everyone regarded the Lord of Ayodhyā, Śrī Rāma, according to the attitude of mind each had towards Him. (4)

दो०—**राजत राज समाज महुँ कोसलराज किसोर।**
**सुंदर स्यामल गौर तन बिस्व बिलोचन चोर॥ २४२॥**

Do.: **rājata rāja samāja mahů kosalarāja kisora,**
**suṁdara syāmala gaura tana bisva bilocana cora.242.**

Thus shone in the assembly of kings the two lovely princes of the King of Ayodhyā, the one dark and the other fair of complexion, catching the eyes of the whole universe. (242)

चौ०—सहज मनोहर मूरति दोऊ। कोटि काम उपमा लघु सोऊ॥
सरद चंद निंदक मुख नीके। नीरज नयन भावते जी के॥ १॥

Cau.: **sahaja manohara mūrati doū, koṭi kāma upamā laghu soū.**
**sarada caṁda niṁdaka mukha nīke, nīraja nayana bhāvate jī ke.1.**

Both were embodiments of natural grace; even millions of Cupids were a poor match for them. Their charming faces mocked the autumnal moon, and their lotus-like eyes were soul-ravishing. (1)

चितवनि चारु मार मनु हरनी। भावति हृदय जाति नहिं बरनी॥
कल कपोल श्रुति कुंडल लोला। चिबुक अधर सुंदर मृदु बोला॥ २॥

**citavani cāru māra manu haranī, bhāvati hṛdaya jāti nahi̐ baranī.**
**kala kapola śruti kuṁḍala lolā, cibuka adhara suṁdara mṛdu bolā.2.**

Their winning glances captivated the heart of even Cupid; they were so inexpressibly endearing. With beautiful cheeks, ears adorned with swinging pendants, a charming chin and lips and a sweet voice, (2)

कुमुदबंधु कर निंदक हाँसा। भृकुटी बिकट मनोहर नासा॥
भाल बिसाल तिलक झलकाहीं। कच बिलोकि अलि अवलि लजाहीं॥ ३॥

**kumudabaṁdhu kara niṁdaka hā̐sā, bhṛkuṭī bikaṭa manohara nāsā.**
**bhāla bisāla tilaka jhalakāhī̐, kaca biloki ali avali lajāhī̐.3.**

their smile ridiculed the moonbeams. With arched eyebrows and a beautiful nose, the sacred mark 'Tilaka' shone on their broad forehead and their locks of hair put to shame the swarm of bees. (3)

पीत चौतनीं सिरन्हि सुहाईं। कुसुम कलीं बिच बीच बनाईं॥
रेखें रुचिर कंबु कल गीवाँ। जनु त्रिभुवन सुषमा की सीवाँ॥ ४॥

**pīta cautanī̐ siranhi suhāī̐, kusuma kalī̐ bica bīca banāī̐.**
**rekhẽ rucira kaṁbu kala gīvā̐, janu tribhuvana suṣamā kī sīvā̐.4.**

Yellow caps of a rectangular shape, which were embroidered here and there with figures of flower-buds, adorned their heads. Their necks, which vied in their spiral form with a conch-shell, bore a triple line and constituted, as it were, the high watermark of beauty in all the three worlds. (4)

दो०—**कुंजर मनि कंठा कलित उरन्हि तुलसिका माल।**
**बृषभ कंध केहरि ठवनि बल निधि बाहु बिसाल॥ २४३॥**

Do.: **kuṁjara mani kaṁṭhā kalita uranhi tulasikā māla,**
**bṛṣabha kaṁdha kehari ṭhavani bala nidhi bāhu bisāla.243.**

Their breasts were adorned with necklaces of pearls found in elephants' forehead and wreaths of Tulasī (basil) leaves. With shoulders resembling the lump of a bull, they stood like lions and had mighty long arms. (243)

चौ०—कटि तूनीर पीत पट बाँधें। कर सर धनुष बाम बर काँधें॥
पीत जग्य उपबीत सुहाए। नख सिख मंजु महाछबि छाए॥ १॥

Cau.: **kaṭi tūnīra pīta paṭa bā̐dhẽ, kara sara dhanuṣa bāma bara kā̐dhẽ.**
**pīta jagya upabīta suhāe, nakha sikha maṁju mahāchabi chāe.1.**

They held at their back a quiver fastened with a yellow cloth wrapped round their waist and an arrow in their right hand; while a bow and a charming sacred thread, also of yellow tint, were slung across their left shoulder. In short, the two princes were lovely from head to foot and were the very embodiments of great charm. (1)

देखि लोग सब भए सुखारे। एकटक लोचन चलत न तारे॥
हरषे जनकु देखि दोउ भाई। मुनि पद कमल गहे तब जाई॥ २॥

**dekhi loga saba bhae sukhāre, ekaṭaka locana calata na tāre.**
**haraṣe janaku dekhi dou bhāī, muni pada kamala gahe taba jāī.2.**

Everyone who saw them felt delighted; people gazed at them with unwinking eyes and the pupils of their eyes too did not move. King Janaka himself rejoiced to behold the two brothers; presently he went and clasped the sage's lotus-feet. (2)

करि बिनती निज कथा सुनाई। रंग अवनि सब मुनिहि देखाई॥
जहँ जहँ जाहिं कुअँर बर दोऊ। तहँ तहँ चकित चितव सबु कोऊ॥ ३॥

**kari binatī nija kathā sunāī, raṁga avani saba munihi dekhāī.**
**jahā̐ jahā̐ jāhĩ kuā̐ra bara doū, tahā̐ tahā̐ cakita citava sabu koū.3.**

Paying him homage he related to him his story and showed him around the whole arena. Whithersoever the two elegant princes betook themselves, all regarded them with wonder. (3)

निज निज रुख रामहि सबु देखा। कोउ न जान कछु मरमु बिसेषा॥
भलि रचना मुनि नृप सन कहेऊ। राजाँ मुदित महासुख लहेऊ॥ ४॥

**nija nija rukha rāmahi sabu dekhā, kou na jāna kachu maramu biseṣā.**
**bhali racanā muni nṛpa sana kaheū, rājā̐ mudita mahāsukha laheū.4.**

Every man found Śrī Rāma facing himself, but none could perceive the great (divine) mystery behind it. The sage told the king that the pavilion was extremely charming; the king was highly pleased and immensely satisfied to hear this. (4)

दो०—**सब मंचन्ह तें मंचु एक सुंदर बिसद बिसाल।**
**मुनि समेत दोउ बंधु तहँ बैठारे महिपाल॥ २४४॥**

Do.: **saba maṁcanha tẽ maṁcu eka suṁdara bisada bisāla,**
**muni sameta dou baṁdhu tahå̐ baiṭhāre mahipāla.244.**

Of all the tiers of raised seats one was particularly beautiful, bright and spacious, above all the rest; the king seated the two brothers alongwith the sage thereon. (244)

चौ०—प्रभुहि देखि सब नृप हियँ हारे। जनु राकेस उदय भएँ तारे॥
असि प्रतीति सब के मन माहीं। राम चाप तोरब सक नाहीं॥ १॥

Cau.: **prabhuhi dekhi saba nṛpa hiyå̐ hāre, janu rākesa udaya bhaẽ tāre.**
**asi pratīti saba ke mana māhī̐, rāma cāpa toraba saka nāhī̐.1.**

All the kings were disheartened at the sight of the Lord, just as stars fade away with the rising of the full moon. For they all felt inwardly assured that Śrī Rāma would undoubtedly break the bow. (1)

बिनु भंजेहुँ भव धनुषु बिसाला। मेलिहि सीय राम उर माला॥
अस बिचारि गवनहु घर भाई। जसु प्रतापु बलु तेजु गवाँई॥ २॥

**binu bhaṁjehů bhava dhanuṣu bisālā, melihi sīya rāma ura mālā.**
**asa bicāri gavanahu ghara bhāī, jasu pratāpu balu teju gavā̐ī.2.**

Or, even if the huge bow of Śiva proved too strong for Him, Sītā would still place the garland of victory round His neck. They, therefore, said to one another, "Realizing this, brothers, let us turn homewards, casting to the winds all glory, fame, strength and pride." (2)

बिहसे अपर भूप सुनि बानी। जे अबिबेक अंध अभिमानी॥
तोरेहुँ धनुषु ब्याहु अवगाहा। बिनु तोरें को कुअँरि बिआहा॥ ३॥

**bihase apara bhūpa suni bānī, je abibeka aṁdha abhimānī.**
**torehů dhanuṣu byāhu avagāhā, binu torẽ ko kuå̐ri biāhā.3.**

Other princes, who were blinded with ignorance and pride, laughed at this and said, "Alliance with the princess is a far cry for Rāma even if he succeeds in breaking the bow; who, then, can marry her without breaking it? (3)

एक बार कालउ किन होऊ। सिय हित समर जितब हम सोऊ॥
यह सुनि अवर महिप मुसुकाने। धरमसील हरिभगत सयाने॥ ४॥

**eka bāra kālau kina hoū, siya hita samara jitaba hama soū.**
**yaha suni avara mahipa musukāne, dharamasīla haribhagata sayāne.4.**

"Should Death himself for once come forth against us, even him we would conquer in battle for Sītā's sake." At this, other princes, who were pious and sensible and devoted to Śrī Hari, smiled and said: (4)

सो०—**सीय बिआहबि राम गरब दूरि करि नृपन्ह के।**
**जीति को सक संग्राम दसरथ के रन बाँकुरे॥ २४५॥**

So.: **sīya biāhabi rāma garaba dūri kari nṛpanha ke,**
**jīti ko saka saṁgrāma dasaratha ke rana bākure.245.**

"Śrī Rāma will certainly marry Sītā to the discomfiture of these arrogant princes; for, who can conquer in battle the valiant sons of Daśaratha? (245)

चौ०—**ब्यर्थ मरहु जनि गाल बजाई। मन मोदकन्हि कि भूख बुताई॥**
**सिख हमारि सुनि परम पुनीता। जगदंबा जानहु जियँ सीता॥ १॥**

Cau.: **byartha marahu jani gāla bajāī, mana modakanhi ki bhūkha butāī.**
**sikha hamāri suni parama punītā, jagadaṁbā jānahu jiyå sītā.1.**

"Do not thus brag and throw away your lives in vain: hunger cannot be satiated with imaginary sweets. Listen to our most salutary advice: be inwardly assured that Sītā is no other than the Mother of the universe. (1)

**जगत पिता रघुपतिहि बिचारी। भरि लोचन छबि लेहु निहारी॥**
**सुंदर सुखद सकल गुन रासी। ए दोउ बंधु संभु उर बासी॥ २॥**

**jagata pitā raghupatihi bicārī, bhari locana chabi lehu nihārī.**
**suṁdara sukhada sakala guna rāsī, e dou baṁdhu saṁbhu ura bāsī.2.**

"And recognizing Śrī Raghunātha as the father of the universe, feast your eyes to their fill on His beauty. Fountains of joy and embodiments of all virtues, these two charming brothers have their abode in Śiva's heart. (2)

**सुधा समुद्र समीप बिहाई। मृगजलु निरखि मरहु कत धाई॥**
**करहु जाइ जा कहुँ जोइ भावा। हम तौ आजु जनम फलु पावा॥ ३॥**

**sudhā samudra samīpa bihāī, mṛgajalu nirakhi marahu kata dhāī.**
**karahu jāi jā kahů joi bhāvā, hama tau āju janama phalu pāvā.3.**

"Leaving the ocean of nectar, which is at hand, why should you run in pursuit of a mirage and court death? Or else do whatever pleases each one of you; we, for our part, have reaped today the fruit of our human birth." (3)

**अस कहि भले भूप अनुरागे। रूप अनूप बिलोकन लागे॥**
**देखहिं सुर नभ चढ़े बिमाना। बरषहिं सुमन करहिं कल गाना॥ ४॥**

**asa kahi bhale bhūpa anurāge, rūpa anūpa bilokana lāge.**
**dekhahi̐ sura nabha caRhe bimānā, baraṣahi̐ sumana karahi̐ kala gānā.4.**

Saying so, the noble Kings, full of affection, turned their gaze on the incomparable beauty of Śrī Rāma; while in heaven the gods witnessed the spectacle from their aerial cars, and raining down flowers, sang in melodious strains. (4)

दो०—**जानि सुअवसरु सीय तब पठई जनक बोलाइ।**
**चतुर सखीं सुंदर सकल सादर चलीं लवाइ॥ २४६॥**

Do.: **jāni suavasaru sīya taba paṭhaī janaka bolāi,**
**catura sakhī̐ suṁdara sakala sādara calī̐ lavāi.246.**

Finding it an appropriate occasion Janaka then sent for Sītā, and Her companions, all lovely and accomplished, escorted Her with due honour. (246)

चौ०—सिय सोभा नहिं जाइ बखानी। जगदंबिका रूप गुन खानी॥
उपमा सकल मोहि लघु लागीं। प्राकृत नारि अंग अनुरागीं॥ १॥

Cau.: **siya sobhā nahi̐ jāi bakhānī, jagadaṁbikā rūpa guna khānī.**
**upamā sakala mohi laghu lāgī̐, prākṛta nāri aṁga anurāgī̐.1.**

Sītā's beauty defies all description—Mother of the universe that She is and an embodiment of charm and excellence. All comparisons seem to me too poor, for they have affinity with the body parts of mortal women. (1)

सिय बरनिअ तेइ उपमा देई। कुकबि कहाइ अजसु को लेई॥
जौं पटतरिअ तीय सम सीया। जग असि जुबति कहाँ कमनीया॥ २॥

**siya barania tei upamā deī, kukabi kahāi ajasu ko leī.**
**jau̐ paṭataria tīya sama sīyā, jaga asi jubati kahā̐ kamanīyā.2.**

Proceeding to depict Sītā with the help of those very similes, why should one earn the title of an unworthy poet and court ill-repute? Should Sītā be likened to any woman of this material creation, where in this world shall one come across such exquisite beauty? (2)

गिरा मुखर तन अरध भवानी। रति अति दुखित अतनु पति जानी॥
बिष बारुनी बंधु प्रिय जेही। कहिअ रमासम किमि बैदेही॥ ३॥

**girā mukhara tana aradha bhavānī, rati ati dukhita atanu pati jānī.**
**biṣa bārunī baṁdhu priya jehī, kahia ramāsama kimi baidehī.3.**

The goddess of speech, Sarasvatī, for instance, is a chatterer; while Pārvatī possesses only half a body (the other half being represented by her lord, Śiva). And Rati (Love's consort) is extremely distressed by the thought of her husband being without a form. And it is quite out of the question to compare Jānakī with Ramā, who has poison and spirituous liquor (on account of being born out of ocean's churning) for her dear brothers. (3)

जौं छबि सुधा पयोनिधि होई। परम रूपमय कच्छपु सोई॥
सोभा रजु मंदरु सिंगारू। मथै पानि पंकज निज मारू॥ ४॥

**jau̐ chabi sudhā payonidhi hoī, parama rūpamaya kacchapu soī.**
**sobhā raju maṁdaru siṁgārū, mathai pāni paṁkaja nija mārū.4.**

Supposing there was an ocean of nectar in the form of loveliness and the tortoise serving as a base for churning it was an embodiment of consummate beauty, and if splendour itself were to take the form of a cord, the erotic sentiment should crystallize and assume the shape of Mount Mandara and the god of love himself were to churn this ocean with his own hands, (4)

दो०—**एहि बिधि उपजै लच्छि जब सुंदरता सुख मूल।**
**तदपि सकोच समेत कबि कहहिं सीय समतूल॥ २४७॥**

Do.: **ehi bidhi upajai lacchi jaba suṁdaratā sukha mūla,**
**tadapi sakoca sameta kabi kahahi̐ sīya samatūla.247.**

and if from such churning were to be born a Lakṣmī, who was the source of all loveliness and joy, the poet would even then hesitatingly declare her as analogous to Sītā. (247)

चौ०—चलीं संग लै सखीं सयानी। गावत गीत मनोहर बानी॥
सोह नवल तनु सुंदर सारी। जगत जननि अतुलित छबि भारी॥ १॥

Cau.: calī̐ saṁga lai sakhī̐ sayānī, gāvata gīta manohara bānī.
soha navala tanu suṁdara sārī, jagata janani atulita chabi bhārī.1.

Sītā's clever companions escorted Her to the arena, singing songs in a charming voice. A beautiful Sārī (covering for the body) adorned Her youthful frame; the Mother of the universe was incomparable in her exquisite beauty. (1)

भूषन सकल सुदेस सुहाए। अंग अंग रचि सखिन्ह बनाए॥
रंगभूमि जब सिय पगु धारी। देखि रूप मोहे नर नारी॥ २॥

bhūṣana sakala sudesa suhāe, aṁga aṁga raci sakhinha banāe.
raṁgabhūmi jaba siya pagu dhārī, dekhi rūpa mohe nara nārī.2.

Ornaments of all kinds had been beautifully set in their appropriate places, each limb having been decked by Her companions with great care. When Sītā stepped into the arena, men and women alike were fascinated by Her (celestial) loveliness. (2)

हरषि सुरन्ह दुंदुभीं बजाईं। बरषि प्रसून अपछरा गाईं॥
पानि सरोज सोह जयमाला। अवचट चितए सकल भुआला॥ ३॥

haraṣi suranha duṁdubhī̐ bajāī̐, baraṣi prasūna apacharā gāī̐.
pāni saroja soha jayamālā, avacaṭa citae sakala bhuālā.3.

The gods gladly beat their kettledrums, while celestial damsels rained down flowers in the midst of songs. In Her lotus-like hands sparkled the wreath of victory, as She cast a quick glance at all the princes. (3)

सीय चकित चित रामहि चाहा। भए मोहबस सब नरनाहा॥
मुनि समीप देखे दोउ भाई। लगे ललकि लोचन निधि पाई॥ ४॥

sīya cakita cita rāmahi cāhā, bhae mohabasa saba naranāhā.
muni samīpa dekhe dou bhāī, lage lalaki locana nidhi pāī.4.

While Sītā looked for Śrī Rāma with anxious heart, all the princes found themselves in the grip of infatuation. Presently Sītā discerned the two brothers by the side of the sage, and Her eyes greedily got fixed there (on Śrī Rāma) as on a long-lost treasure. (4)

दो०—**गुरजन लाज समाजु बड़ देखि सीय सकुचानि।**
**लागि बिलोकन सखिन्ह तन रघुबीरहि उर आनि॥ २४८॥**

Do.: **gurajana lāja samāju baRa dekhi sīya sakucāni,**
**lāgi bilokana sakhinha tana raghubīrahi ura āni.248.**

Out of natural bashfulness that She felt in the presence of elders and at the sight of the vast assemblage, Sītā out of modesty shrank into herself; and drawing Śrī Rāma into Her heart, She turned Her gaze towards Her companions. (248)

चौ०—राम रूपु अरु सिय छबि देखें। नर नारिन्ह परिहरीं निमेषें॥
सोचहिं सकल कहत सकुचाहीं। बिधि सन बिनय करहिं मन माहीं॥ १॥

Cau.: **rāma rūpu aru siya chabi dekhe̐, nara nārinha parihari̐ nimeṣe̐.**
**socahi̐ sakala kahata sakucāhī̐, bidhi sana binaya karahi̐ mana māhī̐.1.**

Beholding Śrī Rāma's beauty and Sītā's loveliness, men and women alike stopped to blink their eyes. All of them felt anxious in their heart but hesitated to speak; they inwardly prayed to the Creator: (1)

हरु बिधि बेगि जनक जड़ताई। मति हमारि असि देहि सुहाई॥
बिनु बिचार पनु तजि नरनाहू। सीय राम कर करै बिबाहू॥ २॥

**haru bidhi begi janaka jaRatāī, mati hamāri asi dehi suhāī.**
**binu bicāra panu taji naranāhū, sīya rāma kara karai bibāhū.2.**

"Quickly take away, O Creator, Janaka's obstinacy and give him right understanding like ours, so that the king without the least scruple may relinquish his vow and give Sītā in marriage to Śrī Rāma. (2)

जगु भल कहिहि भाव सब काहू। हठ कीन्हें अंतहुँ उर दाहू॥
एहिं लालसाँ मगन सब लोगू। बरु साँवरो जानकी जोगू॥ ३॥

**jagu bhala kahihi bhāva saba kāhū, haṭha kīnhe̐ aṁtahu̐ ura dāhū.**
**ehi̐ lālasa̐ magana saba logū, baru sa̐varo jānakī jogū.3.**

"The world will speak well of him and the idea will find favour with all. On the other hand, if he persists in his folly, he shall have to rue it in the end. Everyone is fully engrossed in the ardent feeling that the dark-complexioned youth is a suitable match for Jānakī." (3)

तब बंदीजन जनक बोलाए। बिरिदावली कहत चलि आए॥
कह नृपु जाइ कहहु पन मोरा। चले भाट हियँ हरषु न थोरा॥ ४॥

**taba baṁdījana janaka bolāe, biridāvalī kahata cali āe.**
**kaha nṛpu jāi kahahu pana morā, cale bhāṭa hiya̐ harașu na thorā.4.**

Then Janaka summoned the heralds, and they came eulogizing his race. The king said, "Go round and proclaim my vow." Forthwith they proceeded on their mission; there was not a little joy in their heart. (4)

दो०—**बोले बंदी बचन बर सुनहु सकल महिपाल।**
**पन बिदेह कर कहहिं हम भुजा उठाइ बिसाल॥ २४९॥**

Do.: **bole baṁdī bacana bara sunahu sakala mahipāla,**
**pana bideha kara kahahi̐ hama bhujā uṭhāi bisāla.249.**

The heralds then uttered these magnificent words: "Listen all princes, with our long arms uplifted we announce to you King Janaka's vow: (249)

चौ०—नृप भुजबलु बिधु सिवधनु राहू। गरुअ कठोर बिदित सब काहू॥
रावनु बानु महाभट भारे। देखि सरासन गवँहिं सिधारे॥ १॥

Cau.: **nṛpa bhujabalu bidhu sivadhanu rāhū, garua kaṭhora bidita saba kāhū.**
**rāvanu bānu mahābhaṭa bhāre, dekhi sarāsana gava̐hi̐ sidhāre.1.**

"The might of arm of the various princes stands as the moon, while Śiva's bow is the planet Rāhū, as it were; it is massive and unyielding, as is well-known to all. Even the great heroes Rāvaṇa and Bāṇāsura quietly slipped away as soon as they beheld the bow. (1)

सोइ पुरारि कोदंडु कठोरा। राज समाज आजु जोइ तोरा॥
त्रिभुवन जय समेत बैदेही। बिनहिं बिचार बरइ हठि तेही॥ २॥

**soi purāri kodaṁḍu kaṭhorā, rāja samāja āju joi torā.**
**tribhuvana jaya sameta baidehī, binahi̐ bicāra barai haṭhi tehī.2.**

"Whoever in this royal assembly breaks today the yonder unbending bow of Śiva, he shall be unhesitatingly and insistently wedded by Jānakī and shall have the glory of victory in all the three worlds." (2)

सुनि पन सकल भूप अभिलाषे। भटमानी अतिसय मन माखे॥
परिकर बाँधि उठे अकुलाई। चले इष्टदेवन्ह सिर नाई॥ ३॥

**suni pana sakala bhūpa abhilāṣe, bhaṭamānī atisaya mana mākhe.**
**parikara ba̐dhi uṭhe akulāī, cale iṣṭadevanha sira nāī.3.**

Hearing the vow all the princes were filled with longing, while those who prided on their valour felt very indignant. Girding up their loins they rose impatiently and bowing their heads to their chosen deity went ahead. (3)

तमकि ताकि तकि सिवधनु धरहीं। उठइ न कोटि भाँति बलु करहीं॥
जिन्ह के कछु बिचारु मन माहीं। चाप समीप महीप न जाहीं॥ ४॥

**tamaki tāki taki sivadhanu dharahī̐, uṭhai na koṭi bha̐ti balu karahī̐.**
**jinha ke kachu bicāru mana māhī̐, cāpa samīpa mahīpa na jāhī̐.4.**

They cast an arrogant look at Śiva's bow, grapled with it with steady aim and exerted all their pressure; but the bow refused to be lifted. Those princes, however, who had any sense at all did not even come near the bow. (4)

दो०—**तमकि धरहिं धनु मूढ़ नृप उठइ न चलहिं लजाइ।**
**मनहुँ पाइ भट बाहुबलु अधिकु अधिकु गरुआइ॥ २५०॥**

Do.: **tamaki dharahi̐ dhanu mūRha nṛpa uṭhai na calahi̐ lajāi,**
**manahu̐ pāi bhaṭa bāhubalu adhiku adhiku garuāi.250.**

Those foolish kings indignantly strained at the bow and retired in confusion when they could not even stir it, as though it grew more and more heavy by absorbing the might of arm of each successive warrior. (250)

चौ०—भूप सहस दस एकहि बारा। लगे उठावन टरइ न टारा॥
डगइ न संभु सरासनु कैसें। कामी बचन सती मनु जैसें॥ १॥

Cau.: **bhūpa sahasa dasa ekahi bārā, lage uṭhāvana ṭarai na ṭārā.**
**ḍagai na saṁbhu sarāsanu kaise̐, kāmī bacana satī manu jaise̐.1.**

Ten thousand kings then proceeded all at once to lift it; but it baffled all their attempts at moving it. Śiva's bow did not stir in the same way as the mind of a virtuous lady refuses to yield to the advances of a lustful person. (1)

सब नृप भए जोगु उपहासी। जैसें बिनु बिराग संन्यासी॥
कीरति बिजय बीरता भारी। चले चाप कर बरबस हारी॥ २॥

**saba nṛpa bhae jogu upahāsī, jaise̐ binu birāga saṁnyāsī.**
**kīrati bijaya bīratā bhārī, cale cāpa kara barabasa hārī.2.**

All the princes made themselves butts of ridicule like a recluse without dispassion. Helplessly forfeiting their fame, glory and great valour to the bow, they returned. (2)

श्रीहत भए हारि हियँ राजा। बैठे निज निज जाइ समाजा॥
नृपन्ह बिलोकि जनकु अकुलाने। बोले बचन रोष जनु साने॥ ३॥

**śrīhata bhae hāri hiyå̐ rājā, baiṭhe nija nija jāi samājā.**
**nṛpanha biloki janaku akulāne, bole bacana roṣa janu sāne.3.**

Confused and disheartened, the kings went and sat in the midst of their own fellows. Seeing the kings thus frustrated, King Janaka got agitated and spoke words as if in exasperation; (3)

दीप दीप के भूपति नाना। आए सुनि हम जो पनु ठाना॥
देव दनुज धरि मनुज सरीरा। बिपुल बीर आए रनधीरा॥ ४॥

**dīpa dīpa ke bhūpati nānā, āe suni hama jo panu ṭhānā.**
**deva danuja dhari manuja sarīrā, bipula bīra āe ranadhīrā.4.**

"Hearing the vow made by me many a king has come from different parts of the globe; gods and demons in human form and many other heroes, staunch warriors, have also come; (4)

दो०—**कुअँरि मनोहर बिजय बड़ि कीरति अति कमनीय।**
**पावनिहार बिरंचि जनु रचेउ न धनु दमनीय॥ २५१॥**

Do.: **kuå̐ri manohara bijaya baRi kīrati ati kamanīya,**
**pāvanihāra biraṁci janu raceu na dhanu damanīya.251.**

"A lovely bride, a grand triumph and splendid renown are the prize; but Brahmā, it seems, has not yet created the man who may break the bow and win the glorious rewards. (251)

चौ०—कहहु काहि यहु लाभु न भावा। काहुँ न संकर चाप चढ़ावा॥
रहउ चढ़ाउब तोरब भाई। तिलु भरि भूमि न सके छड़ाई॥ १॥

Cau.: **kahahu kāhi yahu lābhu na bhāvā, kāhů na saṁkara cāpa caRhāvā.**
**rahau caRhāuba toraba bhāī, tilu bhari bhūmi na sake chaRāī.1.**

"Tell me, who would not have this prize? But none could string the bow. Let alone stringing or breaking it, there was not one, brothers, who could budge it even a grain's breadth from its place. (1)

अब जनि कोउ माखै भट मानी। बीर बिहीन मही मैं जानी॥
तजहु आस निज निज गृह जाहू। लिखा न बिधि बैदेहि बिबाहू॥ २॥

**aba jani kou mākhai bhaṭa mānī, bīra bihīna mahī maiṁ jānī.**
**tajahu āsa nija nija gṛha jāhū, likhā na bidhi baidehi bibāhū.2.**

"Now no one who prides on his valour should feel offended, if I assert that there is no hero left on earth. Give up all hope and turn your faces homewards. It is not the will of Providence that Sītā should be married. (2)

सुकृतु जाइ जौं पनु परिहरऊँ। कुअँरि कुआरि रहउ का करऊँ॥
जौं जनतेउँ बिनु भट भुबि भाई। तौ पनु करि होतेउँ न हँसाई॥ ३॥

**sukṛtu jāi jaů panu pariharaů, kuåri kuāri rahau kā karaů.
jaů janateů binu bhaṭa bhubi bhāī, tau panu kari hoteů na hå̃sāī.3.**

"All my religious merits shall be gone if I relinquish my vow. The princess must remain a maiden; what can I do? Had I known, brothers, that there are no more heroes in the world, I would not have made myself a laughing-stock by undertaking such a vow." (3)

जनक बचन सुनि सब नर नारी। देखि जानकिहि भए दुखारी॥
माखे लखनु कुटिल भइँ भौंहें। रदपट फरकत नयन रिसौंहें॥ ४॥

**janaka bacana suni saba nara nārī, dekhi jānakihi bhae dukhārī.
mākhe lakhanu kuṭila bhaĩ bhaůhě, radapaṭa pharakata nayana risaůhě.4.**

All who heard Janaka's words, men and women alike, felt distressed at the sight of Jānakī. Lakṣmaṇa, however, got incensed: his eyebrows were knit, his lips quivered and his eyes shot fire. (4)

दो०—**कहि न सकत रघुबीर डर लगे बचन जनु बान।
नाइ राम पद कमल सिरु बोले गिरा प्रमान॥ २५२॥**

Do.: **kahi na sakata raghubīra ḍara lage bacana janu bāna,
nāi rāma pada kamala siru bole girā pramāna.252.**

For fear of Śrī Rāma he could not speak, though Janaka's words pierced his breast like an arrow; yet at last, bowing his head at Śrī Rāma's lotus-feet he spoke words which were impregnated with truth:— (252)

चौ०—रघुबंसिन्ह महुँ जहँ कोउ होई। तेहिं समाज अस कहइ न कोई॥
कही जनक जसि अनुचित बानी। बिद्यमान रघुकुलमनि जानी॥ १॥

Cau.: **raghubaṁsinha mahů jahå kou hoī, tehĩ samāja asa kahai na koī.
kahī janaka jasi anucita bānī, bidyamāna raghukulamani jānī.1.**

"In an assembly where anyone of Raghus' race is present, no one would dare speak such uncalled for words as King Janaka has done, even though conscious of the presence of Śrī Rāma, the Jewel of Raghus' race. (1)

सुनहु भानुकुल पंकज भानू। कहउँ सुभाउ न कछु अभिमानू॥
जौं तुम्हारि अनुसासन पावौं। कंदुक इव ब्रह्मांड उठावौं॥ २॥

**sunahu bhānukula paṁkaja bhānū, kahaů subhāu na kachu abhimānū.
jaů tumhāri anusāsana pāvaů, kaṁduka iva brahmāṁḍa uṭhāvaů.2.**

(Turning towards his brother, he added) "Listen, O Delighter of the solar race, I sincerely tell You, without any vain boasting: if I but have Your permission, I will lift the globe like a ball, (2)

काचे घट जिमि डारौं फोरी। सकउँ मेरु मूलक जिमि तोरी॥
तव प्रताप महिमा भगवाना। को बापुरो पिनाक पुराना॥ ३॥

**kāce ghaṭa jimi ḍāraů phorī, sakaů meru mūlaka jimi torī.
tava pratāpa mahimā bhagavānā, ko bāpuro pināka purānā.3.**

"and smash it like an ill-baked earthen jar; and by the glory of Your majesty, O blessed Lord, I can break Mount Meru like a radish. What, then, is this wretched old bow? (3)

नाथ जानि अस आयसु होऊ। कौतुकु करौं बिलोकिअ सोऊ॥
कमल नाल जिमि चाप चढ़ावौं। जोजन सत प्रमान लै धावौं॥ ४॥

**nātha jāni asa āyasu hoū, kautuku karaů bilokia soū.**
**kamala nāla jimi cāpa caRhāvaů, jojana sata pramāna lai dhāvaů.4.**

"Realizing this, my Lord, let me have Your command and see what wonders I work; I will string the bow as though it were a lotus-stalk and run with it not less than eight hundred miles. (4),

दो०—**तोरौं छत्रक दंड जिमि तव प्रताप बल नाथ।**
**जौं न करौं प्रभु पद सपथ कर न धरौं धनु भाथ॥ २५३॥**

Do.: **toraů chatraka daṁḍa jimi tava pratāpa bala nātha,**
**jaů na karaů prabhu pada sapatha kara na dharaů dhanu bhātha.253.**

"By the might of Your glory, O Lord, I will snap it like the stalk of a mushroom. Or, if I fail, I swear by Your feet, never to handle a bow and quiver again." (253)

चौ०—लखन सकोप बचन जे बोले। डगमगानि महि दिग्गज डोले॥
सकल लोग सब भूप डेराने। सिय हियँ हरषु जनकु सकुचाने॥ १॥

Cau.: **lakhana sakopa bacana je bole, ḍagamagāni mahi diggaja ḍole.**
**sakala loga saba bhūpa ḍerāne, siya hiyå̐ harașu janaku sakucāne.1.**

As Lakṣmaṇa spoke these angry words, the earth shook and the elephants supporting the quarters tottered. The whole assembly, including all the princes, was struck with terror; Sītā felt delighted at heart, while King Janaka blushed. (1)

गुर रघुपति सब मुनि मन माहीं। मुदित भए पुनि पुनि पुलकाहीं॥
सयनहिं रघुपति लखनु नेवारे। प्रेम समेत निकट बैठारे॥ २॥

**gura raghupati saba muni mana māhī̐, mudita bhae puni puni pulakāhī̐.**
**sayanahi̐ raghupati lakhanu nevāre, prema sameta nikaṭa baiṭhāre.2.**

The preceptor Viśvāmitra, Śrī Raghunātha and all the hermits were glad at heart and thrilled all over again and again. With a sign Śrī Rāma checked Lakṣmaṇa and bade him sit beside Him. (2)

बिस्वामित्र समय सुभ जानी। बोले अति सनेहमय बानी॥
उठहु राम भंजहु भवचापा। मेटहु तात जनक परितापा॥ ३॥

**bisvāmitra samaya subha jānī, bole ati sanehamaya bānī.**
**uṭhahu rāma bhaṁjahu bhavacāpā, meṭahu tāta janaka paritāpā.3.**

Perceiving that it was an opportune time, Viśvāmitra said in most endearing terms, "Up, Rāma, break the bow of Śiva and relieve Janaka, my boy, of his torment." (3)

सुनि गुरु बचन चरन सिरु नावा। हरषु बिषादु न कछु उर आवा॥
ठाढ़े भए उठि सहज सुभाएँ। ठवनि जुबा मृगराजु लजाएँ॥ ४॥

**suni guru bacana carana siru nāvā, harașu bișādu na kachu ura āvā.**
**ṭhāRhe bhae uṭhi sahaja subhāẽ, ṭhavani jubā mṛgarāju lajāẽ.4.**

On hearing the Guru's words Śrī Rāma bowed His head at his feet; there was no feeling

of elation or sorrow in His heart. He stood up in all His native grace, putting to shame a young lion by His elegant carriage. (4)

दो०—उदित उदयगिरि मंच पर रघुबर बालपतंग।
बिकसे संत सरोज सब हरषे लोचन भृंग॥ २५४॥

Do.: **udita udayagiri maṁca para raghubara bālapataṁga,**
**bikase saṁta saroja saba harașe locana bhṛṁga.254.**

As Śrī Raghunātha rose like the morning sun appearing in the eastern horizon, all the saints were delighted like so many lotuses and their eyes were glad as bees at the dawn of day. (254)

चौ०—नृपन्ह केरि आसा निसि नासी। बचन नखत अवली न प्रकासी॥
मानी महिप कुमुद सकुचाने। कपटी भूप उलूक लुकाने॥ १॥

Cau.: **nṛpanha keri āsā nisi nāsī, bacana nakhata avalī na prakāsī.**
**mānī mahipa kumuda sakucāne, kapaṭī bhūpa ulūka lukāne.1.**

The hopes of the rival kings vanished as night and their boasts died away like the serried stars. The arrogant princes shrivelled up like the lilies and the wicked kings shrank away like owls. (1)

भए बिसोक कोक मुनि देवा। बरिसहिं सुमन जनावहिं सेवा॥
गुर पद बंदि सहित अनुरागा। राम मुनिन्ह सन आयसु मागा॥ २॥

**bhae bisoka koka muni devā, barisahiṁ sumana janāvahiṁ sevā.**
**gura pada baṁdi sahita anurāgā, rāma muninha sana āyasu māgā.2.**

Sages and gods, like the Cakravāka bird, were rid of their sorrow and showered flowers in token of their homage. Affectionately reverencing the Guru's feet, Śrī Rāma asked leave of the holy fathers. (2)

सहजहिं चले सकल जग स्वामी। मत्त मंजु बर कुंजर गामी॥
चलत राम सब पुर नर नारी। पुलक पूरि तन भए सुखारी॥ ३॥

**sahajahiṁ cale sakala jaga svāmī, matta maṁju bara kuṁjara gāmī.**
**calata rāma saba pura nara nārī, pulaka pūri tana bhae sukhārī.3.**

The Lord of all creation, Śrī Rāma, then stepped forth in His natural grace with the tread of a noble and beautiful elephant in rut. (3)

बंदि पितर सुर सुकृत सँभारे। जौं कछु पुन्य प्रभाउ हमारे॥
तौ सिवधनु मृनाल की नाईं। तोरहुँ रामु गनेस गोसाईं॥ ४॥

**baṁdi pitara sura sukṛta sa̐bhāre, jau̐ kachu punya prabhāu hamāre.**
**tau sivadhanu mṛnāla kī nāī̐, torahu̐ rāmu ganesa gosāī̐.4.**

As Śrī Rāma moved ahead all men and women of the city rejoiced and thrilled all over their body. Invoking the manes and gods and recalling their own past good deeds they prayed: "If our religious merits are of any value, O Lord Gaṇeśa, may Śrī Rāma snap the bow of Śiva as if it were a lotus-stalk." (4)

दो०—रामहि प्रेम समेत लखि सखिन्ह समीप बोलाइ।
सीता मातु सनेह बस बचन कहइ बिलखाइ॥ २५५॥

Do.: **rāmahi prema sameta lakhi sakhinha samīpa bolāi,**
**sītā mātu saneha basa bacana kahai bilakhāi.255.**

Lovingly gazing on Śrī Rāma and bidding her companions draw near, Sītā's mother spoke words full of anguish out of affection: (255)

चौ०—सखि सब कौतुकु देखनिहारे। जेउ कहावत हितू हमारे॥
कोउ न बुझाइ कहइ गुर पाहीं। ए बालक असि हठ भलि नाहीं॥ १॥

Cau.: **sakhi saba kautuku dekhanihāre, jeu kahāvata hitū hamāre.**
**kou na bujhāi kahai gura pāhī̐, e bālaka asi haṭha bhali nāhī̐.1.**

"Whoseover are called our friends, dear ones, are mere spectators of a show; no one urges the preceptor Viśvāmitra and tells him that he (Śrī Rāma) is yet adolescent and that such persistence on his (Rāma's) part is not desirable, (1)

रावन बान छुआ नहिं चापा। हारे सकल भूप करि दापा॥
सो धनु राजकुअँर कर देहीं। बाल मराल कि मंदर लेहीं॥ २॥

**rāvana bāna chuā nahiṁ cāpā, hāre sakala bhūpa kari dāpā.**
**so dhanu rājakuåra kara dehī̐, bāla marāla ki maṁdara lehī̐.2.**

"knowing that Rāvaṇa and Bāṇāsura did not even touch the bow and that all other kings were worsted in spite of all their boasts, strange that sage Viśvāmitra should give the same bow into the hands of this young prince; can cygnets ever lift Mount Mandara? (2)

भूप सयानप सकल सिरानी। सखि बिधि गति कछु जाति न जानी॥
बोली चतुर सखी मृदु बानी। तेजवंत लघु गनिअ न रानी॥ ३॥

**bhūpa sayānapa sakala sirānī, sakhi bidhi gati kachu jāti na jānī.**
**bolī catura sakhī mṛdu bānī, tejavaṁta laghu gania na rānī.3.**

"Good sense has taken leave of the king; and one does not know the dispensation of Providence, dear ones." One of her sharp-witted companions gently replied, "The glorious are not to be lightly regarded, O queen. (3)

कहँ कुंभज कहँ सिंधु अपारा। सोषेउ सुजसु सकल संसारा॥
रबि मंडल देखत लघु लागा। उदयँ तासु तिभुवन तम भागा॥ ४॥

**kahå kuṁbhaja kahå siṁdhu apārā, soṣeu sujasu sakala saṁsārā.**
**rabi maṁḍala dekhata laghu lāgā, udayå tāsu tibhuvana tama bhāgā.4.**

"What comparison is there between the sage Agastya, who was born of a jar, and the vast ocean? Yet the sage drained it dry, and his good fame has spread throughout the world. The orb of the sun is so small to look at, but the moment it rises, the darkness of all the three worlds disappears. (4)

दो०—**मंत्र परम लघु जासु बस बिधि हरि हर सुर सर्ब।**
**महामत्त गजराज कहुँ बस कर अंकुस खर्ब॥ २५६॥**

Do.: **maṁtra parama laghu jāsu basa bidhi hari hara sura sarba,**
**mahāmatta gajarāja kahů basa kara aṁkusa kharba.256.**

"A sacred formula, indeed, is very small, although it has under its sway Brahmā, Hari, Hara and all other gods. A tiny goad governs the mightiest and most furious elephant. (256)

चौ०—काम कुसुम धनु सायक लीन्हे। सकल भुवन अपने बस कीन्हे॥
देबि तजिअ संसउ अस जानी। भंजब धनुषु राम सुनु रानी॥ १॥

Cau.: **kāma kusuma dhanu sāyaka līnhe, sakala bhuvana apane basa kīnhe.**
**debi tajia saṁsau asa jānī, bhaṁjaba dhanuṣu rāma sunu rānī.1.**

"Armed with a bow and arrows of flowers Cupid has brought the whole universe under his subjection. Realizing this, O good lady, give up all doubt; Rāma, O Queen, will assuredly break the bow, I tell you." (1)

सखी बचन सुनि भै परतीती। मिटा बिषादु बढ़ी अति प्रीती॥
तब रामहि बिलोकि बैदेही। सभय हृदयँ बिनवति जेहि तेही॥ २॥

**sakhī bacana suni bhai paratītī, miṭā biṣādu baRhī ati prītī.**
**taba rāmahi biloki baidehī, sabhaya hṛdayå binavati jehi tehī.2.**

The queen felt reassured at these words of her companion; her despondency was gone and her love for Śrī Rāma grew. Then, casting a glance towards Śrī Rāma, Sītā implored with anxious heart each god in turn. (2)

मनहीं मन मनाव अकुलानी। होहु प्रसन्न महेस भवानी॥
करहु सफल आपनि सेवकाई। करि हितु हरहु चाप गरुआई॥ ३॥

**manahī̐ mana manāva akulānī, hohu prasanna mahesa bhavānī.**
**karahu saphala āpani sevakāī, kari hitu harahu cāpa garuāī.3.**

She inwardly prayed in a distressed state of mind: "Be gracious to me, O great Lord Śiva and Bhavānī, and reward my services by lightening the weight of the bow out of affection for me. (3)

गननायक बरदायक देवा। आजु लगें कीन्हिउँ तुअ सेवा॥
बार बार बिनती सुनि मोरी। करहु चाप गुरुता अति थोरी॥ ४॥

**gananāyaka baradāyaka devā, āju lagẽ kīnhiů tua sevā.**
**bāra bāra binatī suni morī, karahu cāpa gurutā ati thorī.4.**

"O god Gaṇeśa, the chief of Śiva's attendants, O bestower of boons, it is for this day that I have adored You. Listening to my repeated supplication, therefore, reduce the weight of the bow to a mere trifle." (4)

दो०—देखि देखि रघुबीर तन सुर मनाव धरि धीर।
भरे बिलोचन प्रेम जल पुलकावली सरीर॥ २५७॥

Do.: **dekhi dekhi raghubīra tana sura manāva dhari dhīra,**
**bhare bilocana prema jala pulakāvalī sarīra.257.**

Gazing repeatedly on the person of Śrī Rāma and gathering courage Sītā prayed to gods. Her eyes were filled with tears of love and the hair on Her body stood on end. (257)

चौ०—नीकें निरखि नयन भरि सोभा। पितु पनु सुमिरि बहुरि मनु छोभा॥
अहह तात दारुनि हठ ठानी। समुझत नहिं कछु लाभु न हानी॥ १॥

Cau.: **nīkẽ nirakhi nayana bhari sobhā, pitu panu sumiri bahuri manu chobhā.**
**ahaha tāta dāruni haṭha ṭhānī, samujhata nahi̐ kachu lābhu na hānī.1.**

She feasted Her eyes to their fill on Śrī Rāma's beauty; but then the thought of Her

father's vow perturbed Her mind. She said to Herself. "Alas, my father has made a terrible resolve having no regard to good or evil consequences. (1)

सचिव सभय सिख देइ न कोई। बुध समाज बड़ अनुचित होई॥
कहँ धनु कुलिसहु चाहि कठोरा। कहँ स्यामल मृदुगात किसोरा॥ २॥

**saciva sabhaya sikha dei na koī, budha samāja baRa anucita hoī.**
**kahå̃ dhanu kulisahu cāhi kaṭhorā, kahå̃ syāmala mṛdugāta kisorā.2.**

"The ministers are afraid; therefore none of them gives him good counsel. It is all the more a pity that it should be so in a conclave of wise men. While on this side stands the bow harder than adamant, on the other side we find that dark-complexioned prince of delicate frame and tender age. (2)

बिधि केहि भाँति धरौं उर धीरा। सिरस सुमन कन बेधिअ हीरा॥
सकल सभा कै मति भै भोरी। अब मोहि संभुचाप गति तोरी॥ ३॥

**bidhi kehi bhå̃ti dharaů̃ ura dhīrā, sirasa sumana kana bedhia hīrā.**
**sakala sabhā kai mati bhai bhorī, aba mohi saṁbhucāpa gati torī.3.**

"How then, O god, can I keep my patience? Is a diamond ever pierced with the pointed end of a Śirīsa flower? The sense of the whole assembly has become dull; hence my only hope now lies in you, O Śiva's bow. (3)

निज जड़ता लोगन्ह पर डारी। होहि हरुअ रघुपतिहि निहारी॥
अति परिताप सीय मन माहीं। लव निमेष जुग सय सम जाहीं॥ ४॥

**nija jaRatā loganha para ḍārī, hohi harua raghupatihi nihārī.**
**ati paritāpa sīya mana māhi̇̃, lava nimeṣa juga saya sama jāhi̇̃.4.**

"Imparting your heaviness to the assembly, grow light yourself at the sight (in proportion to the tender body) of Śrī Rāma." Sītā felt much agitated at heart; an instant hung heavy on Her as a hundred Yugas. (4)

दो०—**प्रभुहि चितइ पुनि चितव महि राजत लोचन लोल।**
**खेलत मनसिज मीन जुग जनु बिधु मंडल डोल॥ २५८॥**

Do.: **prabhuhi citai puni citava mahi rājata locana lola,**
**khelata manasija mīna juga janu bidhu maṁḍala ḍola.258.**

Gazing now at the Lord and now at the ground, Her restless eyes sparkled as if two Cupid's fish disported themselves in the pail-like orb of the moon. (258)

चौ०— गिरा अलिनि मुख पंकज रोकी। प्रगट न लाज निसा अवलोकी॥
लोचन जलु रह लोचन कोना। जैसें परम कृपन कर सोना॥ १॥

Cau.: **girā alini mukha paṁkaja rokī, pragaṭa na lāja nisā avalokī.**
**locana jalu raha locana konā, jaisė̃ parama kṛpana kara sonā.1.**

Held captive within Her lotus-like mouth, Her bee-like speech refused to stir out for fear of the night of modesty. Tears remained confined within the corner of Her eyes*, just as the gold of a stingy miser remains buried in a nook of his house. (1)

* Shedding of tears is regarded in India as an ill-omen; therefore, on auspicious occasions Indian women would take particular care not to allow tears to drop from their eyes.

सकुची ब्याकुलता बड़ि जानी। धरि धीरजु प्रतीति उर आनी॥
तन मन बचन मोर पनु साचा। रघुपति पद सरोज चितु राचा॥ २॥

**sakucī byākulatā baRi jānī, dhari dhīraju pratīti ura ānī.**
**tana mana bacana mora panu sācā, raghupati pada saroja citu rācā.2.**

Sītā felt abashed when She perceived Her great agitation of mind; summoning up courage in Her heart, therefore, She confidently said to Herself, "If I am true to my vow in thought, word and deed, and if my mind is really attached to the lotus-feet of Śrī Rāma, (2)

तौ भगवानु सकल उर बासी। करिहि मोहि रघुबर कै दासी॥
जेहि कें जेहि पर सत्य सनेहू। सो तेहि मिलइ न कछु संदेहू॥ ३॥

**tau bhagavānu sakala ura bāsī, karihi mohi raghubara kai dāsī.**
**jehi kẽ jehi para satya sanehū, so tehi milai na kachu saṁdehū.3.**

"I am sure God, who dwells in the hearts of all, will make me Śrī Rāma's bondslave; for one gets united without doubt with him for whom one cherishes true love." (3)

प्रभु तन चितइ प्रेम तन ठाना। कृपानिधान राम सबु जाना॥
सियहि बिलोकि तकेउ धनु कैसें। चितव गरुरु लघु ब्यालहि जैसें॥ ४॥

**prabhu tana citai prema tana ṭhānā, kṛpānidhāna rāma sabu jānā.**
**siyahi biloki takeu dhanu kaisẽ, citava garuru laghu byālahi jaisẽ.4.**

Casting a glance at the Lord, She resolved to love Him even at the stake of Her life. Śrī Rāma, the embodiment of compassion, understood it all; looking at Sītā, He glanced at the bow as Garuḍa (the king of birds and a sworn enemy of serpents) would gaze on a poor little snake. (4)

दो०—**लखन लखेउ रघुबंसमनि ताकेउ हर कोदंडु।**
**पुलकि गात बोले बचन चरन चापि ब्रह्मांडु॥ २५९॥**

Do.: **lakhana lakheu raghubaṁsamani tākeu hara kodaṁḍu,**
**pulaki gāta bole bacana carana cāpi brahmāṁḍu.259.**

When Lakṣmaṇa perceived that Śrī Raghunātha had cast a glance at the bow of Śiva, the hair on his body stood erect and he uttered the following words pressing the crust of the earth under his foot:— (259)

चौ०—दिसिकुंजरहु कमठ अहि कोला। धरहु धरनि धरि धीर न डोला॥
रामु चहहिं संकर धनु तोरा। होहु सजग सुनि आयसु मोरा॥ १॥

Cau.: **disikuṁjarahu kamaṭha ahi kolā, dharahu dharani dhari dhīra na ḍolā.**
**rāmu cahahĩ saṁkara dhanu torā, hohu sajaga suni āyasu morā.1.**

"O elephants guarding the cardinal points, O divine tortoise*, O serpent-king, O divine boar*, steadily hold the earth that it may not shake. Śrī Rāma is about to break the bow of Śiva; therefore, listen to my command and be alert." (1)

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* The divine tortoise referred to here is the same who served as the base for churning the ocean of milk at the dawn of creation. And the divine boar refers to the manifestation of the Lord as a boar in order to lift the earth out of the waters in which the demon Hiraṇyākṣa had submerged it. The tortoise as well as the boar are represented here as ever holding the earth, conjointly with the serpent-king, the one on its back and the other on its tusks.

चाप समीप रामु जब आए। नर नारिन्ह सुर सुकृत मनाए॥
सब कर संसउ अरु अग्यानू। मंद महीपन्ह कर अभिमानू॥ २॥

**cāpa samīpa rāmu jaba āe, nara nārinha sura sukṛta manāe.**
**saba kara saṁsau aru agyānū, maṁda mahīpanha kara abhimānū.2.**

When Rāma drew near to the bow, men and women present there invoked the help of gods as well as of their past good deeds. The doubts and ignorance of all who had assembled there, the arrogance of the foolish kings, (2)

भृगुपति केरि गरब गरुआई। सुर मुनिबरन्ह केरि कदराई॥
सिय कर सोचु जनक पछितावा। रानिन्ह कर दारुन दुख दावा॥ ३॥

**bhṛgupati keri garaba garuāī, sura munibaranha keri kadarāī.**
**siya kara socu janaka pachitāvā, rāninha kara dāruna dukha dāvā.3.**

the proud pretensions of Paraśurāma (the Chief of Bhṛgu's race), the apprehension of gods and the great sages, the distress of Sītā, King Janaka's remorse and the fire of the queen's terrible agony,— (3)

संभुचाप बड़ बोहितु पाई। चढ़े जाइ सब संगु बनाई॥
राम बाहुबल सिंधु अपारू। चहत पारु नहिं कोउ कड़हारू॥ ४॥

**saṁbhucāpa baRa bohitu pāī, caRhe jāi saba saṁgu banāī.**
**rāma bāhubala siṁdhu apārū, cahata pāru nahi̐ kou kaRahārū.4.**

all these boarded together the great bark of Śiva's bow, with whose help they sought to cross the boundless ocean of Śrī Rāma's strength of arm; but there was no helmsman to steer the ship. (4)

दो०—**राम बिलोके लोग सब चित्र लिखे से देखि।**
**चितई सीय कृपायतन जानी बिकल बिसेषि॥ २६०॥**

Do.: **rāma biloke loga saba citra likhe se dekhi,**
**citaī sīya kṛpāyatana jānī bikala biseṣi.260.**

Rāma first looked at the crowd of spectators and found them motionless as the figures of a painting. The gracious Lord then turned His eyes towards Sītā and perceived Her in deep distress. (260)

चौ०—देखी बिपुल बिकल बैदेही। निमिष बिहात कलप सम तेही॥
तृषित बारि बिनु जो तनु त्यागा। मुएँ करइ का सुधा तड़ागा॥ १॥

Cau.: **dekhī bipula bikala baidehī, nimiṣa bihāta kalapa sama tehī.**
**tṛṣita bāri binu jo tanu tyāgā, mue̐ karai kā sudhā taRāgā.1.**

He found Jānakī greatly agitated; every moment that passed hung on Her as a whole life-time of the universe. If a thirsty man dies for want of water, of what avail is a lake of nectar to him once he is dead. (1)

का बरषा सब कृषी सुखानें। समय चुकें पुनि का पछितानें॥
अस जियँ जानि जानकी देखी। प्रभु पुलके लखि प्रीति बिसेषी॥ २॥

**kā baraṣā saba kṛṣī sukhāne̐, samaya cuke̐ puni kā pachitāne̐.**
**asa jiya̐ jāni jānakī dekhī, prabhu pulake lakhi prīti biseṣī.2.**

What good is a shower when the whole crop is dried up; what use repenting over an opportunity lost? Thinking thus within Himself the Lord looked at Jānakī and thrilled all over to perceive Her singular devotion. (2)

गुरहि प्रनामु मनहिं मन कीन्हा। अति लाघवँ उठाइ धनु लीन्हा॥
दमकेउ दामिनि जिमि जब लयऊ। पुनि नभ धनु मंडल सम भयऊ॥ ३॥

**gurahi pranāmu manahiṁ mana kīnhā, ati lāghavå̐ uṭhāi dhanu līnhā.**
**damakeu dāmini jimi jaba layaū, puni nabha dhanu maṁḍala sama bhayaū.3.**

He inwardly made obeisance to His preceptor, Viśvāmitra, and took up the bow with great agility. The bow gleamed like a flash of lightning as He grasped it in His hands. And then it appeared like a circle in the sky. (3)

लेत चढ़ावत खैंचत गाढ़ें। काहुँ न लखा देख सबु ठाढ़ें॥
तेहि छन राम मध्य धनु तोरा। भरे भुवन धुनि घोर कठोरा॥ ४॥

**leta caRhāvata khaiṁcata gāRhe̐, kāhů na lakhā dekha sabu ṭhāRhe̐.**
**tehi chana rāma madhya dhanu torā, bhare bhuvana dhuni ghora kaṭhorā.4.**

No one knew when He took it in His hands, strung it and drew it tight; everyone only saw Him standing (with the bow drawn). Instantly Śrī Rāma broke the bow into two; the awful crash resounded through all the spheres. (4)

छं०—भरे भुवन घोर कठोर रव रबि बाजि तजि मारगु चले।
चिक्करहिं दिग्गज डोल महि अहि कोल कूरुम कलमले॥
सुर असुर मुनि कर कान दीन्हें सकल बिकल बिचारहीं।
कोदंड खंडेउ राम तुलसी जयति बचन उचारहीं॥

Chaṁ.: **bhare bhuvana ghora kaṭhora rava rabi bāji taji māragu cale,**
**cikkarahiṁ diggaja ḍola mahi ahi kola kūruma kalamale.**
**sura asura muni kara kāna dīnhe̐ sakala bikala bicārahī̐,**
**kodaṁḍa khaṁḍeu rāma tulasī jayati bacana ucārahī̐.**

The awful sound of the crash filled all the spheres; the horses of the sun-god strayed from their course; the elephants of the quarters trumpeted, the earth shook; the serpent-king, the divine boar and the divine tortoise fidgeted about; Gods, demons and sages put their hands to their ears, and all began anxiously to ponder the cause; but when they learnt, says Tulasīdāsa, that Śrī Rāma had broken the bow, they loudly uttered shouts of "victory to Śrī Rāma".

सो०—संकर चापु जहाजु सागरु रघुबर बाहुबलु।
बूड़ सो सकल समाजु चढ़ा जो प्रथमहिं मोह बस॥ २६१॥

So.: **saṁkara cāpu jahāju sāgaru raghubara bāhubalu,**
**būRa so sakala samāju caRhā jo prathamahiṁ moha basa. 261.**

The bow of Śiva was the bark and Rāma's strength of arm was the ocean to be crossed

with its aid. The whole host (of which we have spoken above), that had boarded the ship of ignorance, was drowned with the bark. (261)

चौ०—प्रभु दोउ चापखंड महि डारे। देखि लोग सब भए सुखारे॥
कौसिकरूप पयोनिधि पावन। प्रेम बारि अवगाहु सुहावन॥ १॥

Cau.: **prabhu dou cāpakhaṁḍa mahi ḍāre, dekhi loga saba bhae sukhāre.**
**kausikarūpa payonidhi pāvana, prema bāri avagāhu suhāvana.1.**

The Lord put on the ground the two broken pieces of the bow, and everyone rejoiced at the sight. Viśvāmitra stood as the holy ocean full of the sweet and unfathomable water of love; (1)

रामरूप राकेसु निहारी। बढ़त बीचि पुलकावलि भारी॥
बाजे नभ गहगहे निसाना। देवबधू नाचहिं करि गाना॥ २॥

**rāmarūpa rākesu nihārī, baRhata bīci pulakāvali bhārī.**
**bāje nabha gahagahe nisānā, devabadhū nācahiँ kari gānā.2.**

beholding Śrī Rāma's beauty, which represented the full moon, the sage felt an increasing thrill of joy, which may be compared to a rising tide in the ocean. Kettledrums sounded with great noise in the heavens; celestial damsels sang and danced. (2)

ब्रह्मादिक सुर सिद्ध मुनीसा। प्रभुहि प्रसंसहिं देहिं असीसा॥
बरिसहिं सुमन रंग बहु माला। गावहिं किंनर गीत रसाला॥ ३॥

**brahmādika sura siddha munīsā, prabhuhi prasaṁsahiँ dehiँ asīsā.**
**barisahiँ sumana raṁga bahu mālā, gāvahiँ kiṁnara gīta rasālā.3.**

Brahmā and the other gods, Siddhas and great sages praised the Lord and gave Him blessings, raining down wreaths and flowers of various colours; the Kinnaras (a class of demigods) sang melodious strains. (3)

रही भुवन भरि जय जय बानी। धनुषभंग धुनि जात न जानी॥
मुदित कहहिं जहँ तहँ नर नारी। भंजेउ राम संभुधनु भारी॥ ४॥

**rahī bhuvana bhari jaya jaya bānī, dhanuṣabhaṁga dhuni jāta na jānī.**
**mudita kahahiँ jahaँ tahaँ nara nārī, bhaṁjeu rāma saṁbhudhanu bhārī.4.**

The shouts of victory re-echoed throughout the universe; the crashing sound that followed the breaking of the bow was drowned in it. Everywhere men and women in their joy were saying that Śrī Rāma had broken the massive bow of Śiva. (4)

दो०—**बंदी मागध सूतगन बिरुद बदहिं मतिधीर।**
**करहिं निछावरि लोग सब हय गय धन मनि चीर॥ २६२॥**

Do.: **baṁdī māgadha sūtagana biruda badahiँ matidhīra,**
**karahiँ nichāvari loga saba haya gaya dhana mani cīra.262.**

Talented wise men, bards, minstrels and panegyrists sang praises; and everybody gave away horses, elephants, riches, jewels and raiments as an act of invocation of God's blessings. (262)

चौ०—झाँझि मृदंग संख सहनाई। भेरि ढोल दुंदुभी सुहाई॥
बाजहिं बहु बाजने सुहाए। जहँ तहँ जुबतिन्ह मंगल गाए॥ १॥

Cau.: **jhā̐jhi mṛdaṁga saṁkha sahanāī, bheri ḍhola duṁdubhī suhāī.**
**bājahi̐ bahu bājane suhāe, jahā̐ tahā̐ jubatinha maṁgala gāe.1.**

There was a sounding of cymbals and tabors, conches and clarionets, drums and sweet-sounding kettledrums, both large and small; and many other charming musical instruments were also played. Everywhere young women sang auspicious melodies. (1)

सखिन्ह सहित हरषी अति रानी। सूखत धान परा जनु पानी॥
जनक लहेउ सुखु सोचु बिहाई। पैरत थकें थाह जनु पाई॥ २॥

**sakhinha sahita harasī ati rānī, sūkhata dhāna parā janu pānī.**
**janaka laheu sukhu socu bihāī, pairata thakĕ thāha janu pāī.2.**

The queen with her companions was much delighted as though a withering crop of paddy had been refreshed by a shower. King Janaka was now care-free and felt gratified as if a tired swimmer had reached a shallow. (2)

श्रीहत भए भूप धनु टूटे। जैसें दिवस दीप छबि छूटे॥
सीय सुखहि बरनिअ केहि भाँती। जनु चातकी पाइ जलु स्वाती॥ ३॥

**śrīhata bhae bhūpa dhanu ṭūṭe, jaisĕ divasa dīpa chabi chūṭe.**
**sīya sukhahi barania kehi bhā̐tī, janu cātakī pāi jalu svātī.3.**

The king-suitors' countenance paled at the breaking of the bow, just as a lamp loses its brightness during the day. Sītā's delight could only be compared to that of a female Cātaka* bird on receiving a rain-drop when the sun is in the same longitude as the constellation named Svātī* (Arcturus). (3)

रामहि लखनु बिलोकत कैसें। ससिहि चकोर किसोरकु जैसें॥
सतानंद तब आयसु दीन्हा। सीताँ गमनु राम पहिं कीन्हा॥ ४॥

**rāmahi lakhanu bilokata kaisĕ, sasihi cakora kisoraku jaisĕ.**
**satānaṁda taba āyasu dīnhā, sītā̐ gamanu rāma pahi̐ kīnhā.4.**

Lakṣmaṇa fixed his eyes on Śrī Rāma as the young of a Cakora bird gazes on the moon. Śatānanda then gave the word and Sītā advanced towards Śrī Rāma. (4)

दो०—**संग सखीं सुंदर चतुर गावहिं मंगलचार।**
**गवनी बाल मराल गति सुषमा अंग अपार॥ २६३॥**

Do.: **saṁga sakhī̐ suṁdara catura gāvahi̐ maṁgalacāra,**
**gavanī bāla marāla gati suṣamā aṁga apāra.263.**

Accompanied by Her fair and gifted companions, who were singing festal songs, Sītā paced like a cygnet, Her limbs possessing infinite charm. (263)

चौ०—सखिन्ह मध्य सिय सोहति कैसें। छबिगन मध्य महाछबि जैसें॥
कर सरोज जयमाल सुहाई। बिस्व बिजय सोभा जेहिं छाई॥ १॥

* According to the Indian tradition a Cātaka bird would slake its thirst only with a rain-drop obtained when the sun is in the same longitude as the Arcturus (which is generally in the month of October, a month when showers are of rare occurrence).

Cau. : **sakhinha madhya siya sohati kaisẽ, chabigana madhya mahāchabi jaisẽ.**
**kara saroja jayamāla suhāī, bisva bijaya sobhā jehi̐ chāī.1.**

In the midst of Her companions Sītā shone as a personification of supreme beauty among other embodiments of beauty. She held in Her lotus hands the fair wreath of victory, resplendent with the glory of triumph over the whole universe. (1)

तन सकोचु मन परम उछाहू। गूढ़ प्रेमु लखि परइ न काहू॥
जाइ समीप राम छबि देखी। रहि जनु कुअँरि चित्र अवरेखी॥ २॥

**tana sakocu mana parama uchāhū, gūRha premu lakhi parai na kāhū.**
**jāi samīpa rāma chabi dekhī, rahi janu kuåri citra avarekhī.2.**

While Her body shrank with modesty, Her heart was full of rapture; Her hidden love could not be perceived by others. As She drew near and beheld Śrī Rāma's beauty, Princess Sītā stood motionless as a portrait. (2)

चतुर सखीं लखि कहा बुझाई। पहिरावहु जयमाल सुहाई॥
सुनत जुगल कर माल उठाई। प्रेम बिबस पहिराइ न जाई॥ ३॥

**catura sakhī̐ lakhi kahā bujhāī, pahirāvahu jayamāla suhāī.**
**sunata jugala kara māla uṭhāī, prema bibasa pahirāi na jāī.3.**

A clever companion, who perceived Her in this condition, exhorted Her saying, "Laurel the bridegroom with the beautiful garland of victory." At this Sītā raised the wreath with both of Her hands, but was too overwhelmed with emotion to garland Him. (3)

सोहत जनु जुग जलज सनाला। ससिहि सभीत देत जयमाला॥
गावहिं छबि अवलोकि सहेली। सियँ जयमाल राम उर मेली॥ ४॥

**sohata janu juga jalaja sanālā, sasihi sabhīta deta jayamālā.**
**gāvahi̐ chabi avaloki sahelī, siyå jayamāla rāma ura melī.4.**

In this act Her uplifted hands shone as if a pair of lotuses with their stalks were timidly investing the moon with a wreath of victory. At this charming sight Her companions broke into a song, while Sītā placed the garland of victory round Śrī Rāma's neck. (4)

सो०—रघुबर उर जयमाल देखि देव बरिसहिं सुमन।
सकुचे सकल भुआल जनु बिलोकि रबि कुमुदगन॥ २६४॥

So.: **raghubara ura jayamāla dekhi deva barisahi̐ sumana,**
**sakuce sakala bhuāla janu biloki rabi kumudagana.264.**

Perceiving the garland of victory adorning Śrī Rāma's bosom, gods rained down flowers; while all the kings shrank in confusion like lillies at the rising of the sun. (264)

चौ०—पुर अरु ब्योम बाजने बाजे। खल भए मलिन साधु सब राजे॥
सुर किंनर नर नाग मुनीसा। जय जय जय कहि देहिं असीसा॥ १॥

Cau.: **pura aru byoma bājane bāje, khala bhae malina sādhu saba rāje.**
**sura kiṁnara nara nāga munīsā, jaya jaya jaya kahi dehi̐ asīsā.1.**

Bands were being played both in the city and in the heavens; while the wicked were downcast, the virtuous beamed with joy. Gods, Kinnaras, men, Nāgas and great sages uttered blessings with shouts of victory. (1)

नाचहिं गावहिं बिबुध बधूटीं। बार बार कुसुमांजलि छूटीं॥
जहँ तहँ बिप्र बेदधुनि करहीं। बंदी बिरिदावलि उच्चरहीं॥ २॥

**nācahi̐ gāvahi̐ bibudha badhūṭī̐, bāra bāra kusumāṁjali chūṭī̐.**
**jaha̐ taha̐ bipra bedadhuni karahī̐, baṁdī biridāvali uccarahī̐.2.**

Celestial dames danced and sang and handfuls of flowers were showered again and again. Here and there the Brāhmaṇas recited the Vedas, while panegyrists sang glories. (2)

महि पाताल नाक जसु ब्यापा। राम बरी सिय भंजेउ चापा॥
करहिं आरती पुर नर नारी। देहिं निछावरि बित्त बिसारी॥ ३॥

**mahi pātāla nāka jasu byāpā, rāma barī siya bhaṁjeu cāpā.**
**karahi̐ āratī pura nara nārī, dehi̐ nichāvari bitta bisārī.3.**

The glad tidings spread throughout the earth, the subterranean regions and the heavens that Śrī Rāma had broken the bow and won the hand of Sītā. The people of the city waved lights in adoration, and regardless of their means they showered gifts in profusion as an act of invocation of Divine blessings on the couple. (3)

सोहति सीय राम कै जोरी। छबि सिंगारु मनहुँ एक ठोरी॥
सखीं कहहिं प्रभुपद गहु सीता। करति न चरन परस अति भीता॥ ४॥

**sohati sīya rāma kai jorī, chabi siṁgāru manahu̐ eka ṭhorī.**
**sakhī̐ kahahi̐ prabhupada gahu sītā, karati na carana parasa ati bhītā.4.**

The pair of Śrī Rāma and Sītā shone as if beauty and the sentiment of Love had met together in human form. Her companions urged Her, "Sītā, clasp your lord's feet." But Sītā was too afraid to touch His feet. (4)

दो०—**गौतम तिय गति सुरति करि नहिं परसति पग पानि।**
**मन बिहसे रघुबंसमनि प्रीति अलौकिक जानि॥ २६५॥**

Do.: **gautama tiya gati surati kari nahi̐ parasati paga pāni,**
**mana bihase raghubaṁsamani prīti alaukika jāni.265.**

Remembering the fate of the sage Gautama's wife, Ahalyā, She would not touch His feet with Her hands; Śrī Rāma, the Jewel of Raghu's race, inwardly smiled to perceive Her transcendent love. (265)

चौ०—तब सिय देखि भूप अभिलाषे। कूर कपूत मूढ़ मन माखे॥
उठि उठि पहिरि सनाह अभागे। जहँ तहँ गाल बजावन लागे॥ १॥

Cau.: **taba siya dekhi bhūpa abhilāṣe, kūra kapūta mūRha mana mākhe.**
**uṭhi uṭhi pahiri sanāha abhāge, jaha̐ taha̐ gāla bajāvana lāge.1.**

Then, as they looked on Sītā, a few princes were filled with longing for Her; those wicked, degenerate fools grew indignant. Rising from their seats one after another and donning their armour, the wretches began to brag about. (1)

लेहु छड़ाइ सीय कह कोऊ। धरि बाँधहु नृप बालक दोऊ॥
तोरें धनुषु चाड़ नहिं सरई। जीवत हमहि कुअँरि को बरई॥ २॥

**lehu chaRāi sīya kaha koū, dhari bā̐dhahu nṛpa bālaka doū.**
**tore̐ dhanuṣu cāRa nahi̐ saraī, jīvata hamahi kua̐ri ko baraī.2.**

Someone said, "Carry off Sītā by force and capturing the two princes, hold them in bondage. No purpose will be served by merely breaking the bow; for, who else can marry the princess while we are alive? (2)

जौं बिदेहु कछु करै सहाई। जीतहु समर सहित दोउ भाई॥
साधु भूप बोले सुनि बानी। राजसमाजहि लाज लजानी॥ ३॥

**jaů bidehu kachu karai sahāī, jītahu samara sahita dou bhāī.**
**sādhu bhūpa bole suni bānī, rājasamājahi lāja lajānī.3.**

"Should Janaka come forward to help them, rout him in battle along with the two brothers." When the noble kings heard these words, they said, "Shame itself feels ashamed in facing such an assembly of princes. (3)

बलु प्रतापु बीरता बड़ाई। नाक पिनाकहि संग सिधाई॥
सोइ सूरता कि अब कहुँ पाई। असि बुधि तौ बिधि मुहँ मसि लाई॥ ४॥

**balu pratāpu bīratā baRāī, nāka pinākahi saṁga sidhāī.**
**soi sūratā ki aba kahů pāī, asi budhi tau bidhi muhå masi lāī.4.**

"Your might, glory, valour, fame and honour have all been shattered alongwith the bow. Is it the same valour of which you are boasting, or have you since acquired it anew from somewhere else? It is because such is your mentality that God has blackened your face. (4)

दो०—देखहु रामहि नयन भरि तजि इरिषा मदु कोहु।
लखन रोषु पावकु प्रबल जानि सलभ जनि होहु॥ २६६॥

Do.: **dekhahu rāmahi nayana bhari taji iriṣā madu kohu,**
**lakhana roṣu pāvaku prabala jāni salabha jani hohu.266.**

"Giving up jealousy, arrogance and anger, therefore, feast your eyes upon Śrī Rāma; and knowing Lakṣmaṇa's wrath to be a blazing fire, do not allow yourselves to be consumed by it like a moth. (266)

चौ०—बैनतेय बलि जिमि चह कागू। जिमि ससु चहै नाग अरि भागू॥
जिमि चह कुसल अकारन कोही। सब संपदा चहै सिवद्रोही॥ १॥

Cau.: **bainateya bali jimi caha kāgū, jimi sasu cahai nāga ari bhāgū.**
**jimi caha kusala akārana kohī, saba saṁpadā cahai sivadrohī.1.**

"As a crow should seek an offering set apart for Garuḍa (the king of birds), as a rabbit should covet the share of a lion, as a man who is angry without any cause should expect happiness, as an enemy of Śiva should crave for riches of all kinds, (1)

लोभी लोलुप कल कीरति चहई। अकलंकता कि कामी लहई॥
हरि पद बिमुख परम गति चाहा। तस तुम्हार लालचु नरनाहा॥ २॥

**lobhī lolupa kala kīrati cahaī, akalaṁkatā ki kāmī lahaī.**
**hari pada bimukha parama gati cāhā, tasa tumhāra lālacu naranāhā.2.**

"as a greedy and covetous man should long for good fame and as a sensual man should aspire to be free from blemish, and as one who is averse to Śrī Hari's feet should hanker after Liberation, your longing for Sītā, O princes, is as futile as all that." (2)

कोलाहलु सुनि सीय सकानी। सखीं लवाइ गईं जहँ रानी॥
रामु सुभायँ चले गुरु पाहीं। सिय सनेहु बरनत मन माहीं॥ ३॥

**kolāhalu suni sīya sakānī, sakhī̐ lavāi gaī̐ jahā̐ rānī.**
**rāmu subhāyā̐ cale guru pāhī̐, sīya sanehu baranata mana māhī̐.3.**

When Sītā heard the tumult, She was perturbed and Her companions escorted Her to the queen; while Śrī Rāma advanced to His Guru, easy in mind and inwardly extolling Her affection. (3)

रानिन्ह सहित सोचबस सीया। अब धौं बिधिहि काह करनीया॥
भूप बचन सुनि इत उत तकहीं। लखनु राम डर बोलि न सकहीं॥ ४॥

**rāninha sahita socabasa sīyā, aba dhaů bidhihi kāha karanīyā.**
**bhūpa bacana suni ita uta takahī̐, lakhanu rāma ḍara boli na sakahī̐.4.**

The queens as well as Sītā were filled with anxiety and wondered what Providence had in store for them. On hearing the words of the princes, Lakṣmaṇa stared hither and thither; for fear of Śrī Rāma, however, he could not speak. (4)

दो०—**अरुन नयन भृकुटी कुटिल चितवत नृपन्ह सकोप।**
**मनहुँ मत्त गजगन निरखि सिंघकिसोरहि चोप॥ २६७॥**

Do.: **aruna nayana bhṛkuṭī kuṭila citavata nṛpanha sakopa,**
**manahů matta gajagana nirakhi siṁghakisorahi copa.267.**

With fiery eyes and knitted brows he cast an angry look at the kings, as though at the sight of a herd of wild elephants in rut, a lion's whelp were eager to pounce on them. (267)

चौ०—खरभरु देखि बिकल पुर नारीं। सब मिलि देहिं महीपन्ह गारीं॥
तेहिं अवसर सुनि सिव धनु भंगा। आयउ भृगुकुल कमल पतंगा॥ १॥

Cau.: **kharabharu dekhi bikala pura nārī̐, saba mili dehī̐ mahīpanha gārī̐.**
**tehī̐ avasara suni siva dhanu bhaṁgā, āyau bhṛgukula kamala pataṁgā.1.**

Seeing the uproar the women of the city were all distressed and joined in cursing the princes. That very moment arrived the sage Paraśurāma, a very sun to the lotus-like race of Bhṛgu, led by the news of the breaking of the Śiva's bow. (1)

देखि महीप सकल सकुचाने। बाज झपट जनु लवा लुकाने॥
गौरि सरीर भूति भल भ्राजा। भाल बिसाल त्रिपुंड बिराजा॥ २॥

**dekhi mahīpa sakala sakucāne, bāja jhapaṭa janu lavā lukāne.**
**gauri sarīra bhūti bhala bhrājā, bhāla bisāla tripuṁḍa birājā.2.**

At his very sight the kings all cowered down even as a quail would shrink beneath the swoop of a hawk. A coat of ashes looked most charming on his fair body; his broad forehead was adorned with a Tripuṇḍra (a peculiar mark consisting of three horizontal lines, sacred to Śiva). (2)

सीस जटा ससिबदनु सुहावा। रिसबस कछुक अरुन होइ आवा॥
भृकुटी कुटिल नयन रिस राते। सहजहुँ चितवत मनहुँ रिसाते॥ ३॥

**sīsa jaṭā sasibadanu suhāvā, risabasa kachuka aruna hoi āvā.**
**bhṛkuṭī kuṭila nayana risa rāte, sahajahů citavata manahů risāte.3.**

Having matted locks on the head, his handsome moonlike face was a bit reddened with anger; with knitted brows and eyes inflamed with passion, his natural look gave one the impression that he was enraged. (3)

बृषभ कंध उर बाहु बिसाला। चारु जनेउ माल मृगछाला॥
कटि मुनिबसन तून दुइ बाँधें। धनु सर कर कुठारु कल काँधें॥ ४॥

**bṛṣabha kaṁdha ura bāhu bisālā, cāru janeu māla mṛgachālā.**
**kaṭi munibasana tūna dui bā̐dhe̐, dhanu sara kara kuṭhāru kala kā̐dhe̐.4.**

He had well-built shoulders like those of a bull and a broad chest and long arms; he was adorned with a beautiful sacred thread, rosary and deerskin. With an anchorite's covering about his loins and a pair of quivers fastened by his side, he held a bow and arrows in his hands and an axe upon his mighty shoulder. (4)

दो०—**सांत बेषु करनी कठिन बरनि न जाइ सरूप।**
**धरि मुनितनु जनु बीर रसु आयउ जहँ सब भूप॥ २६८॥**

Do.: **sāṁta beṣu karanī kaṭhina barani na jāi sarūpa,**
**dhari munitanu janu bīra rasu āyau jahā̐ saba bhūpa.268.**

Though saintly in attire, he had a terrific record of deeds; his persona, therefore, defied description. It looked as if the heroic sentiment had taken the form of a hermit and arrived where the kings had assembled. (268)

चौ०—देखत भृगुपति बेषु कराला। उठे सकल भय बिकल भुआला॥
पितु समेत कहि कहि निज नामा। लगे करन सब दंड प्रनामा॥ १॥

Cau.: **dekhata bhṛgupati beṣu karālā, uṭhe sakala bhaya bikala bhuālā.**
**pitu sameta kahi kahi nija nāmā, lage karana saba daṁḍa pranāmā.1.**

Beholding the frightful figure of Paraśurāma the kings all rose in consternation; and mentioning his own as well as his father's name, each fell prostrate on the ground before him. (1)

जेहि सुभायँ चितवहिं हितु जानी। सो जानइ जनु आइ खुटानी॥
जनक बहोरि आइ सिरु नावा। सीय बोलाइ प्रनामु करावा॥ २॥

**jehi subhāyå̐ citavahi̐ hitu jānī, so jānai janu āi khuṭānī.**
**janaka bahori āi siru nāvā, sīya bolāi pranāmu karāvā.2.**

Even he on whom Paraśurāma cast a casual look in a natural way thought the sands of his life had run out. Then came Janaka and bowed his head; and sending for Sītā, he made Her pay homage to the sage. (2)

आसिष दीन्हि सखीं हरषानीं। निज समाज लै गईं सयानीं॥
बिस्वामित्रु मिले पुनि आई। पद सरोज मेले दोउ भाई॥ ३॥

**āsiṣa dīnhi sakhī̐ haraṣānī̐, nija samāja lai gaī̐ sayānī̐.**
**bisvāmitru mile puni āī, pada saroja mele dou bhāī.3.**

Her companions rejoiced when Paraśurāma bestowed his blessing on Her, and sensible that they were, took Her where the other ladies were. Next came Viśvāmitra, who met him and made the two brothers make obeisance at his lotus feet, (3)

रामु लखनु दसरथ के ढोटा। दीन्हि असीस देखि भल जोटा॥
रामहि चितइ रहे थकि लोचन। रूप अपार मार मद मोचन॥ ४॥

**rāmu lakhanu dasaratha ke ḍhoṭā, dīnhi asīsa dekhi bhala joṭā.**
**rāmahi citai rahe thaki locana, rūpa apāra māra mada mocana.4.**

saying that they were King Daśaratha's sons, Rāma and Lakṣmaṇa by name; seeing the graceful pair, he blessed them. His eyes were rivetted on Śrī Rāma's incomparable beauty, which would humble the pride of Cupid himself. (4)

दो०—**बहुरि बिलोकि बिदेह सन कहहु काह अति भीर।**
**पूँछत जानि अजान जिमि ब्यापेउ कोपु सरीर॥ २६९॥**

Do.: **bahuri biloki bideha sana kahahu kāha ati bhīra,**
**pū̐chata jāni ajāna jimi byāpeu kopu sarīra.269.**

Then he looked around, and though knowing everything, he asked Janaka, like one ignorant, "Tell me, what has attracted all this crowd here?" And as he spoke thus, wrath took possession of his whole being. (269)

चौ०—समाचार कहि जनक सुनाए। जेहि कारन महीप सब आए॥
सुनत बचन फिरि अनत निहारे। देखे चापखंड महि डारे॥ १॥

Cau.: **samācāra kahi janaka sunāe, jehi kārana mahīpa saba āe.**
**sunata bacana phiri anata nihāre, dekhe cāpakhaṁḍa mahi ḍāre.1.**

Janaka narrated to him the whole event, mentioning what had brought all the kings there; on hearing this reply, Paraśurāma turned round and looking in the other direction he glanced at the (two) broken pieces of the bow lying on the ground. (1)

अति रिस बोले बचन कठोरा। कहु जड़ जनक धनुष कै तोरा॥
बेगि देखाउ मूढ़ न त आजू। उलटउँ महि जहँ लहि तव राजू॥ २॥

**ati risa bole bacana kaṭhorā, kahu jaRa janaka dhanuṣa kai torā.**
**begi dekhāu mūRha na ta ājū, ulaṭaũ mahi jahā̐ lahi tava rājū.2.**

Flying into a rage he spoke in harsh tones, "Tell me, O stupid Janaka, who has broken the bow? Show him at once, or this very day I will overthrow the whole tract of land over which your domain extends." (2)

अति डरु उतरु देत नृपु नाहीं। कुटिल भूप हरषे मन माहीं॥
सुर मुनि नाग नगर नर नारी। सोचहिं सकल त्रास उर भारी॥ ३॥

**ati ḍaru utaru deta nṛpu nāhī̐, kuṭila bhūpa haraṣe mana māhī̐.**
**sura muni nāga nagara nara nārī, socahī̐ sakala trāsa ura bhārī.3.**

In his inordinate fear, the king would make no answer; and the wicked kings were glad at heart. Gods, sages, Nāgas and the people of the city were all filled with anxiety; their hearts were much agitated. (3)

मन पछिताति सीय महतारी। बिधि अब सँवरी बात बिगारी॥
भृगुपति कर सुभाउ सुनि सीता। अरध निमेष कलप सम बीता॥ ४॥

**mana pachitāti sīya mahatārī, bidhi aba sa̐varī bāta bigārī.**
**bhṛgupati kara subhāu suni sītā, aradha nimeṣa kalapa sama bītā.4.**

Sītā's mother lamented within herself, saying, "Alas! God has undone an accomplished fact." When Sītā heard of Paraśurāma's temperament, even half a moment passed to Her like a whole life-time of the universe. (4)

**दो०—सभय बिलोके लोग सब जानि जानकी भीरु।**
**हृदयँ न हरषु बिषादु कछु बोले श्रीरघुबीरु॥ २७०॥**

**Do.: sabhaya biloke loga saba jāni jānakī bhīru,**
**hṛdayå na haraṣu biṣādu kachu bole śrīraghubīru.270.**

When Śrī Raghunātha saw everyone seized with panic and perceived Jānakī's anxiety, He interposed; there was neither joy nor sorrow in His heart. (270)

[PAUSE 9 FOR A THIRTY-DAY RECITATION]

**चौ०—नाथ संभुधनु भंजनिहारा। होइहि केउ एक दास तुम्हारा॥**
**आयसु काह कहिअ किन मोही। सुनि रिसाइ बोले मुनि कोही॥ १॥**

**Cau.: nātha saṁbhudhanu bhaṁjanihārā, hoihi keu eka dāsa tumhārā.**
**āyasu kāha kahia kina mohī, suni risāi bole muni kohī.1.**

"My lord, it must be someone of your servants who has broken the bow of Śiva. What is your command? Why not tell me?" At this the furious sage was all the more incensed and said, (1)

**सेवकु सो जो करै सेवकाई। अरि करनी करि करिअ लराई॥**
**सुनहु राम जेहिं सिवधनु तोरा। सहसबाहु सम सो रिपु मोरा॥ २॥**

**sevaku so jo karai sevakāī, ari karanī kari karia larāī.**
**sunahu rāma jehi̐ sivadhanu torā, sahasabāhu sama so ripu morā.2.**

"A servant is he who does service; having played the role of an enemy, one should give battle. Listen, O Rāma, whoever has broken Śiva's bow is my enemy no less than Sahasrabāhu. (2)

**सो बिलगाउ बिहाइ समाजा। न त मारे जैहहिं सब राजा॥**
**सुनि मुनि बचन लखन मुसुकाने। बोले परसुधरहि अपमाने॥ ३॥**

**so bilagāu bihāi samājā, na ta māre jaihahi̐ saba rājā.**
**suni muni bacana lakhana musukāne, bole parasudharahi apamāne.3.**

"Let him stand apart, leaving this assembly; or else everyone of these kings shall be slain." Hearing the sage's words Lakṣmaṇa smiled and said mocking Paraśurāma (the wielder of an axe), (3)

**बहु धनुहीं तोरीं लरिकाईं। कबहुँ न असि रिस कीन्हि गोसाईं॥**
**एहि धनु पर ममता केहि हेतू। सुनि रिसाइ कह भृगुकुलकेतू॥ ४॥**

**bahu dhanuhī̐ torī̐ larikāī̐, kabahů na asi risa kīnhi gosāī̐.**
**ehi dhanu para mamatā kehi hetū, suni risāi kaha bhṛgukulaketū.4.**

"I have broken many a small bow in my childhood, but you never grew so indignant, my lord. Why should you be so fond of this particular bow?" At this the Chief of Bhṛgu's race Paraśurāma burst out in a fury: (4)

दो०—रे नृप बालक काल बस बोलत तोहि न सँभार।
धनुही सम तिपुरारि धनु बिदित सकल संसार॥ २७१॥

Do.: **re nṛpa bālaka kāla basa bolata tohi na sȁbhāra,**
**dhanuhī sama tipurāri dhanu bidita sakala saṁsāra.271.**

"O young prince, being in the grip of death you have no control over your tongue. Would you compare to a small tiny bow the mighty bow of Śiva, that is known throughout the world?" (271)

चौ०—लखन कहा हँसि हमरें जाना। सुनहु देव सब धनुष समाना॥
का छति लाभु जून धनु तोरें। देखा राम नयन के भोरें॥ १॥

Cau.: **lakhana kahā hȁsi hamarȇ jānā, sunahu deva saba dhanuṣa samānā.**
**kā chati lābhu jūna dhanu torȇ, dekhā rāma nayana ke bhorȇ.1.**

Said Lakṣmaṇa with a smile, "Listen, holy Sir, to my mind all bows are alike. What gain or loss can there be in the breaking of a worn-out bow? Śrī Rāma mistook it for a new one, (1)

छुअत टूट रघुपतिहु न दोसू। मुनि बिनु काज करिअ कत रोसू॥
बोले चितइ परसु की ओरा। रे सठ सुनेहि सुभाउ न मोरा॥ २॥

**chuata ṭūṭa raghupatihu na dosū, muni binu kāja karia kata rosū.**
**bole citai parasu kī orā, re saṭha sunehi subhāu na morā.2.**

"and at His very touch it broke into two; Śrī Rāma, therefore, is not to be blamed for it either. Why, then, be angry, Reverend Sir, for no cause?" Casting a glance at his axe, Paraśurāma replied, "O foolish child, have you never heard of my temper? (2)

बालकु बोलि बधउँ नहिं तोही। केवल मुनि जड़ जानहि मोही॥
बाल ब्रह्मचारी अति कोही। बिस्व बिदित छत्रियकुल द्रोही॥ ३॥

**bālaku boli badhaȗ nahi̐ tohī, kevala muni jaRa jānahi mohī.**
**bāla brahmacārī ati kohī, bisva bidita chatriyakula drohī.3.**

"I slay you not because, as I see, you are a child yet; do you take me for a mere anchorite, O dullard? I have not only been a celibate from my very boyhood, but also an irascible one; and I am known throughout the world as a sworn enemy of the Kṣatriya race. (3)

भुजबल भूमि भूप बिनु कीन्ही। बिपुल बार महिदेवन्ह दीन्ही॥
सहसबाहु भुज छेदनिहारा। परसु बिलोकु महीपकुमारा॥ ४॥

**bhujabala bhūmi bhūpa binu kīnhī, bipula bāra mahidevanha dīnhī.**
**sahasabāhu bhuja chedanihārā, parasu biloku mahipakumārā.4.**

"By the might of my arm I made the earth kingless and bestowed it time and again upon the Brāhmaṇas. Look at this axe, which lopped off the arms of Sahasrabāhu (the thousand-armed Kārtavīrya), O youthful prince. (4)

दो०—मातु पितहि जनि सोचबस करसि महीसकिसोर।
गर्भन्ह के अर्भक दलन परसु मोर अति घोर॥ २७२॥

Do.: **mātu pitahi jani socabasa karasi mahīsakisora,**
**garbhanha ke arbhaka dalana parasu mora ati ghora.272.**

"Do not bring woe to your parents, O princely lad; My most cruel axe has exterminated even unborn offsprings in the womb." (272)

चौ०—बिहसि लखनु बोले मृदु बानी। अहो मुनीसु महा भटमानी॥
पुनि पुनि मोहि देखाव कुठारू। चहत उड़ावन फूँकि पहारू॥ १॥

Cau.: **bihasi lakhanu bole mṛdu bānī, aho munīsu mahā bhaṭamānī.**
**puni puni mohi dekhāva kuṭhārū, cahata uRāvana phū̐ki pahārū.1.**

Lakṣmaṇa smilingly retorted in a mild tone, "Ah, the great sage considers himself an extraordinary warrior! He flaunts his axe before me again and again, as if he would blow away a mountain with a mere puff of breath. (1)

इहाँ कुम्हड़बतिया कोउ नाहीं। जे तरजनी देखि मरि जाहीं॥
देखि कुठारु सरासन बाना। मैं कछु कहा सहित अभिमाना॥ २॥

**ihā̐ kumhaRabatiyā kou nāhī̐, je tarajanī dekhi mari jāhī̐.**
**dekhi kuṭhāru sarāsana bānā, mai̐ kachu kahā sahita abhimānā.2.**

"Here there is no pumpkin in the bud that would wither away as soon as an index finger is raised against it. It was only when I saw you armed with an axe and a bow and arrows that I spoke with some self-esteem. (2)

भृगुसुत समुझि जनेउ बिलोकी। जो कछु कहहु सहउँ रिस रोकी॥
सुर महिसुर हरिजन अरु गाई। हमरें कुल इन्ह पर न सुराई॥ ३॥

**bhṛgusuta samujhi janeu bilokī, jo kachu kahahu sahau̐ risa rokī.**
**sura mahisura harijana aru gāī, hamarě kula inha para na surāī.3.**

"Now that I understand you are a descendant of Bhṛgu and perceive the sacred thread on your person, I suppress my anger and put up with whatever you say. In our family valour is never shown against gods, the Brāhmaṇas, devotees of Śrī Hari and the cow. (3)

बधें पापु अपकीरति हारें। मारतहूँ पा परिअ तुम्हारें॥
कोटि कुलिस सम बचनु तुम्हारा। ब्यर्थ धरहु धनु बान कुठारा॥ ४॥

**badhě pāpu apakīrati hārě, māratahū̐ pā paria tumhārě.**
**koṭi kulisa sama bacanu tumhārā, byartha dharahu dhanu bāna kuṭhārā.4.**

"For by killing any of these we incur sin while a defeat at their hands will bring disgrace on us. We should throw ourselves at your feet even if you strike us. Every word of yours is as piercing as millions of thunderbolts; the bow and arrows and the axe you carry unnecessarily. (4)

दो०—**जो बिलोकि अनुचित कहेउँ छमहु महामुनि धीर।**
**सुनि सरोष भृगुबंसमनि बोले गिरा गभीर॥ २७३॥**

Do.: **jo biloki anucita kaheu̐ chamahu mahāmuni dhīra,**
**suni saroṣa bhṛgubaṁsamani bole girā gabhīra.273.**

"Pardon me, O great and illumined hermit, if I have said anything unseemly (at the sight of your weapons)." Hearing this, Paraśurāma, the jewel of Bhṛgu's race, furiously rejoined in a deep voice: (273)

चौ०—कौसिक सुनहु मंद यहु बालकु। कुटिल कालबस निज कुल घालकु॥
भानु बंस राकेस कलंकू। निपट निरंकुस अबुध असंकू॥ १॥

Cau.: **kausika sunahu maṁda yahu bālaku, kuṭila kālabasa nija kula ghālaku.**
**bhānu baṁsa rākesa kalaṁkū, nipaṭa niraṁkusa abudha asaṁkū.1.**

"Listen, O Viśvāmitra: this boy is stupid and perverse. He is in the grip of death himself and will bring ruin on his whole family. A dark spot on the moon-like solar race, he is utterly unruly, senseless and reckless. (1)

काल कवलु होइहि छन माहीं। कहउँ पुकारि खोरि मोहि नाहीं॥
तुम्ह हटकहु जौं चहहु उबारा। कहि प्रतापु बलु रोषु हमारा॥ २॥

**kāla kavalu hoihi chana māhī̐, kahau̐ pukāri khori mohi nāhī̐.**
**tumha haṭakahu jau̐ cahahu ubārā, Kahi pratāpu balu roṣu hamārā.2.**

"The very next moment he shall find himself in the jaws of death; I proclaim it at the top of my voice and none should blame me for it. Forbid him, if you would save him, telling him of my glory, might and fury." (2)

लखन कहेउ मुनि सुजसु तुम्हारा। तुम्हहि अछत को बरनै पारा॥
अपने मुँह तुम्ह आपनि करनी। बार अनेक भाँति बहु बरनी॥ ३॥

**lakhana kaheu muni sujasu tumhārā, tumhahi achata ko baranai pārā.**
**apane mu̐ha tumha āpani karanī, bāra aneka bhā̐ti bahu baranī.3.**

Said Lakṣmaṇa, "Holy sir, so long as you are here who else can expatiate on your bright glory? With your own lips you have recounted your exploits in diverse ways more than once. (3)

नहिं संतोषु त पुनि कछु कहहू। जनि रिस रोकि दुसह दुख सहहू॥
बीरब्रती तुम्ह धीर अछोभा। गारी देत न पावहु सोभा॥ ४॥

**nahi̐ saṁtoṣu ta puni kachu kahahū, jani risa roki dusaha dukha sahahū.**
**bīrabratī tumha dhīra achobhā, gārī deta na pāvahu sobhā.4.**

"If you are not yet satisfied, say something more; do not suffer severe agony by restraining your anger. You have assumed the role of a hero and are resolute and imperturbable; it is unbecoming of you to utter abuse. (4)

दो०—**सूर समर करनी करहिं कहि न जनावहिं आपु।**
**बिद्यमान रन पाइ रिपु कायर कथहिं प्रतापु॥ २७४॥**

Do.: **sūra samara karanī karahi̐ kahi na janāvahi̐ āpu,**
**bidyamāna rana pāi ripu kāyara kathahi̐ pratāpu.274.**

"Heroes perform valiant deeds in fight; they do not show themselves off by indulging in self-praise. Finding before them a foe in battle, it is cowards who boast of their own glory. (274)

चौ०—तुम्ह तौ कालु हाँक जनु लावा। बार बार मोहि लागि बोलावा॥
सुनत लखन के बचन कठोरा। परसु सुधारि धरेउ कर घोरा॥ १॥

Cau.: **tumha tau kālu hā̐ka janu lāvā, bāra bāra mohi lāgi bolāvā.**
**sunata lakhana ke bacana kaṭhorā, parasu sudhāri dhareu kara ghorā.1.**

"You seem to have Death at your beck and call and summon him again and again for

my sake". Hearing Lakṣmaṇa's harsh words Paraśurāma closed his hand upon his terrible axe. (1)

अब जनि देइ दोसु मोहि लोगू। कटुबादी बालकु बधजोगू॥
बाल बिलोकि बहुत मैं बाँचा। अब यहु मरनिहार भा साँचा॥ २॥

**aba jani dei dosu mohi logū, kaṭubādī bālaku badhajogū.**
**bāla biloki bahuta maiँ bā̐cā, aba yahu maranihāra bhā sā̐cā.2.**

"After this no one should blame me; this sharp-tongued boy deserves his death. I have spared him long on account of his being a child; he is now surely going to die." (2)

कौसिक कहा छमिअ अपराधू। बाल दोष गुन गनहिं न साधू॥
खर कुठार मैं अकरुन कोही। आगें अपराधी गुरुद्रोही॥ ३॥

**kausika kahā chamia aparādhū, bāla doṣa guna ganahiँ na sādhū.**
**khara kuṭhāra maiँ akaruna kohī, āgeँ aparādhī gurudrohī.3.**

Said Viśvāmitra, "Pardon his offence; holy men take no notice of the merits and demerits of a child." "Sharp-edged is my axe, while I am pitiless and furious; and here stands before me an offender and an enemy of my Guru. (3)

उतर देत छोड़उँ बिनु मारें। केवल कौसिक सील तुम्हारें॥
न त एहि काटि कुठार कठोरें। गुरहि उरिन होतेउँ श्रम थोरें॥ ४॥

**utara deta choRaŭ binu mārĕ, kevala kausika sīla tumhārĕ.**
**na ta ehi kāṭi kuṭhāra kaṭhorĕ, gurahi urina hoteŭ śrama thorĕ.4.**

"Even though he gives a retort, I spare his life solely out of regard for you, O Viśvāmitra. Or else, hacking him to pieces with this cruel axe, I would have easily repaid the debt I have owed to my Guru." (4)

दो०—गाधिसूनु कह हृदयँ हँसि मुनिहि हरिअरइ सूझ।
अयमय खाँड़ न ऊखमय अजहुँ न बूझ अबूझ॥ २७५॥

Do.: **gādhisūnu kaha hṛdayă̐ hă̐si munihi hariarai sūjha,**
**ayamaya khă̐Ra na ūkhamaya ajahŭ na būjha abūjha.275.**

Said Viśvāmitra smiling within himself, "Everything looks green to sage Paraśurāma; it is, however, the steel sword that he is faced with and not with sugar extracted from sugar-cane (that one could easily gulp). It is a pity that he does not understand and still persists in his ignorance*. (275)

चौ०—कहेउ लखन मुनि सीलु तुम्हारा। को नहिं जान बिदित संसारा॥
माता पितहि उरिन भए नीकें। गुर रिनु रहा सोचु बड़ जी कें॥ १॥

Cau.: **kaheu lakhana muni sīlu tumhārā, ko nahiँ jāna bidita saṁsārā.**
**mātā pitahi urina bhae nīkĕ, gura rinu rahā socu baRa jī kĕ.1.**

Said Lakṣmaṇa, "Is there anyone, O good sage, who is not aware of your gentle disposition, so well-known throughout the world? You have fully paid the debt you owed

* This has reference to a popular saying "A man who loses his eyesight in the month of Śrāvaṇa (corresponding roughly to August), when the whole landscape is green, visualizes everything as green." Viśvāmitra thereby suggests that Paraśurāma was blind so far as the greatness of Śrī Rāma is concerned and imagined that the latter was as easy to handle as the other Kṣatriyas whom he could easily vanquish in battle. Again there is a pun on the word 'Khāṇḍa' in the original, which means both a sword and sugar.

to your parents;* the only debt which now remains to be paid by you is the one you owe to your Guru, and that has been vexing your mind not a little. (1)

सो जनु हमरेहि माथे काढ़ा। दिन चलि गए ब्याज बड़ बाढ़ा॥
अब आनिअ ब्यवहरिआ बोली। तुरत देउँ मैं थैली खोली॥ २॥

**so janu hamarehi māthe kāRhā, dina cali gae byāja baRa bāRhā.**
**aba ānia byavahariā bolī, turata deu̐ maĩ thailī kholī.2.**

"It looks as if you have accounted the debt to ourselves; and since a considerable time has now elapsed, a heavy interest must have accumulated thereon. Now you get the creditor here and I will at once repay him from my own purse." (2)

सुनि कटु बचन कुठार सुधारा। हाय हाय सब सभा पुकारा॥
भृगुबर परसु देखावहु मोही। बिप्र बिचारि बचउँ नृपद्रोही॥ ३॥

**suni kaṭu bacana kuṭhāra sudhārā, hāya hāya saba sabhā pukārā.**
**bhṛgubara parasu dekhāvahu mohī, bipra bicāri bacau̐ nṛpadrohī.3.**

Hearing these sarcastic remarks Paraśurāma grasped his axe and the whole assembly cried "Alas! Alas!!" "O chief of Bhṛgus, you are still threatening me with your axe; but I am sparing you only because I hold you to be a Brāhmaṇa, O enemy of Kings. (3)

मिले न कबहुँ सुभट रन गाढ़े। द्विज देवता घरहि के बाढ़े॥
अनुचित कहि सब लोग पुकारे। रघुपति सयनहिं लखनु नेवारे॥ ४॥

**mile na kabahu̐ subhaṭa rana gāRhe, dvija devatā gharahi ke bāRhe.**
**anucita kahi saba loga pukāre, raghupati sayanahĩ lakhanu nevāre.4.**

"You have never met heroes staunch in fight; You are great in your own little home, O holy Brāhmaṇa." Everyone exclaimed, "This is wholly undesirable!". Śrī Raghunātha becked Lakṣmaṇa to stop. (4)

दो०—**लखन उतर आहुति सरिस भृगुबर कोपु कृसानु।**
**बढ़त देखि जल सम बचन बोले रघुकुलभानु॥ २७६॥**

Do.: **lakhana utara āhuti sarisa bhṛgubara kopu kṛsānu,**
**baRhata dekhi jala sama bacana bole raghukulabhānu.276.**

Perceiving the flames of Paraśurāma's passion rising with the pouring of oblation in the form of Lakṣmaṇa's rejoinder, Śrī Raghunātha spoke soothing words like water. (276)

चौ०—नाथ करहु बालक पर छोहू। सूध दूधमुख करिअ न कोहू॥
जौं पै प्रभु प्रभाउ कछु जाना। तौ कि बराबरि करत अयाना॥ १॥

* There is a sarcastic allusion here to two notable incidents in Paraśurāma's life. We are told in the Purāṇas how Paraśurāma killed his own mother at the bidding of his father Jamadagni, who had got incensed at her returning from a river rather late. Pleased with his obedience Jamadagni insisted on his asking for a boon. At this Paraśurāma prayed for the restoration of his mother's life and his prayer was immediately granted. His mother was brought to life again and did not even remember the cruel act of her son. On another occasion, Paraśurāma's father Jamadagni was slain by the followers of king Sahasrabāhu in order to avenge themselves of their leader's death at Paraśurāma's hands and the latter retaliated by extirpating not only the descendants of Sahasrabāhu but the whole Kṣatriya race over a period of time.

Cau.: **nātha karahu bālaka para chohū, sūdha dūdhamukha karia na kohū.**
**jaů pai prabhu prabhāu kachu jānā, tau ki barābari karata ayānā.1.**

"My Lord, have compassion on the child and wreak not your wrath on this guileless youngster (lit., who has the mother's milk still on its lips). If he had any idea of your might, how could he be so senseless as to affront you? (1)

**जौं लरिका कछु अचगरि करहीं। गुर पितु मातु मोद मन भरहीं॥**
**करिअ कृपा सिसु सेवक जानी। तुम्ह सम सील धीर मुनि ग्यानी॥ २॥**

**jaů larikā kachu acagari karahī̊, gura pitu mātu moda mana bharahī̊.**
**karia kṛpā sisu sevaka jānī, tumha sama sīla dhīra muni gyānī.2.**

"If children play some pranks, their teacher and parents are in raptures at it; therefore, take pity on him, knowing him to be a child and your servant. For you are an even-minded, good-tempered, forbearing and illumined anchorite." (2)

**राम बचन सुनि कछुक जुड़ाने। कहि कछु लखनु बहुरि मुसुकाने॥**
**हँसत देखि नख सिख रिस ब्यापी। राम तोर भ्राता बड़ पापी॥ ३॥**

**rāma bacana suni kachuka juRāne, kahi kachu lakhanu bahuri musukāne.**
**hăsata dekhi nakha sikha risa byāpī, rāma tora bhrātā baRa pāpī.3.**

On hearing Śrī Rāma's words Paraśurāma cooled down a little; but uttering something Lakṣmaṇa smiled again. Seeing him smile, Paraśurāma flushed all over with rage and said, "Rāma, your brother is too wicked. (3)

**गौर सरीर स्याम मन माहीं। कालकूटमुख पयमुख नाहीं॥**
**सहज टेढ़ अनुहरइ न तोही। नीचु मीचु सम देख न मोही॥ ४॥**

**gaura sarīra syāma mana māhī̊, kālakūṭamukha payamukha nahī̊.**
**sahaja ṭeRha anuharai na tohī, nīcu mīcu sama dekha na mohī.4.**

"Though fair of hue, he is black at heart; he has deadly poison, and not the mother's milk on his lips. Perverse by nature, he does not take after you, nor does this vile imp regard me as the very image of Death." (4)

**दो०—लखन कहेउ हँसि सुनहु मुनि क्रोधु पाप कर मूल।**
**जेहि बस जन अनुचित करहिं चरहिं बिस्व प्रतिकूल॥ २७७॥**

**Do.: lakhana kaheu hăsi sunahu muni krodhu pāpa kara mūla,**
**jehi basa jana anucita karahi̊ carahi̊ bisva pratikūla.277.**

Lakṣmaṇa smilingly said, "Listen, holy sir, passion is the root of sin. Swayed by it men perpetrate unseemly acts and indulge in misanthropic activities. (277)

**चौ०—मैं तुम्हार अनुचर मुनिराया। परिहरि कोपु करिअ अब दाया॥**
**टूट चाप नहिं जुरिहि रिसाने। बैठिअ होइहिं पाय पिराने॥ १॥**

Cau.: **mai̊ tumhārā anucara munirāyā, parihari kopu karia aba dāyā.**
**ṭūṭa cāpa nahi̊ jurihi risāne, baiṭhia hoihi̊ pāya pirāne.1.**

"I am your servant, O Chief of sages; put away your wrath and show mercy upon me. Anger will not mend the broken bow. Pray! sit down, your legs must be aching. (1)

जौं अति प्रिय तौ करिअ उपाई। जोरिअ कोउ बड़ गुनी बोलाई॥
बोलत लखनहिं जनकु डेराहीं। मष्ट करहु अनुचित भल नाहीं॥ २॥

**jaů ati priya tau karia upāī, joria kou baRa gunī bolāī.**
**bolata lakhanahi̐ janaku ḍerāhī̐, maṣṭa karahu anucita bhala nāhī̐.2.**

"If you are very fond of it, let us devise some means to mend it by calling in some expert." Janaka would get frightened at Lakṣmaṇa's words and said, "Pray, be quiet; it is not good to transgress the limits of propriety." (2)

थर थर काँपहिं पुर नर नारी। छोट कुमार खोट बड़ भारी॥
भृगुपति सुनि सुनि निरभय बानी। रिस तन जरइ होइ बल हानी॥ ३॥

**thara thara kǎpahi̐ pura nara nārī, choṭa kumāra khoṭa baRa bhārī.**
**bhṛgupati suni suni nirabhaya bānī, risa tana jarai hoi bala hānī.3.**

The people of the city trembled like aspen leaves; they said to themselves, "The younger prince is really very naughty." As the chief of Bhṛgus heard the fearless words of Lakṣmaṇa, his whole body burnt with rage and his strength diminished. (3)

बोले रामहि देइ निहोरा। बचउँ बिचारि बंधु लघु तोरा॥
मनु मलीन तनु सुंदर कैसें। बिष रस भरा कनक घटु जैसें॥ ४॥

**bole rāmahi dei nihorā, bacaů bicāri baṁdhu laghu torā.**
**manu malīna tanu suṁdara kaisě, biṣa rasa bharā kanaka ghaṭu jaisě.4.**

In a condescending manner he said to Rāma, "I am sparing the boy because I know he is your younger brother. So fair outside, but foul within, he resembles a jar of gold full of poison." (4)

दो०—**सुनि लछिमन बिहसे बहुरि नयन तरेरे राम।**
**गुर समीप गवने सकुचि परिहरि बानी बाम॥ २७८॥**

Do.: **suni lachimana bihase bahuri nayana tarere rāma,**
**gura samīpa gavane sakuci parihari bānī bāma.278.**

At this Lakṣmaṇa laughed again, but Śrī Rāma cast an angry look on him. Therefore, putting away all petulance of speech, he submissively went up to his Guru. (278)

चौ०— अति बिनीत मृदु सीतल बानी। बोले रामु जोरि जुग पानी॥
सुनहु नाथ तुम्ह सहज सुजाना। बालक बचनु करिअ नहिं काना॥ १॥

Cau.: **ati binīta mṛdu sītala bānī, bole rāmu jori juga pānī.**
**sunahu nātha tumha sahaja sujānā, bālaka bacanu karia nahi̐ kānā.1.**

With folded hands and speaking in most humble, gentle and placid tones Śrī Rāma said, "I pray to you, my lord! wise as you are by nature, pay no heed to the words of a child. (1)

बररै बालकु एकु सुभाऊ। इन्हहि न संत बिदूषहिं काऊ॥
तेहिं नाहीं कछु काज बिगारा। अपराधी मैं नाथ तुम्हारा॥ २॥

**bararai bālaku eku subhāū, inhahi na saṁta bidūṣahi̐ kāū.**
**tehi̐ nāhī̐ kachu kāja bigārā, aparādhī mai̐ nātha tumhārā.2.**

"A wasp and a child are alike in disposition; saints never find fault with them. Besides, the boy has done you no harm; it is I, my lord, who have offended you. (2)

कृपा कोपु बधु बँधब गोसाईं। मो पर करिअ दास की नाईं॥
कहिअ बेगि जेहि बिधि रिस जाई। मुनिनायक सोइ करौं उपाई॥ ३॥

**kṛpā kopu badhu bằdhaba gosāĩ, mo para karia dāsa kī nāĩ.**
**kahia begi jehi bidhi risa jāī, munināyaka soi karaů upāī.3.**

"Therefore, Revered Sir, deal me as your servant whatever way you please, whether it be a favour or frown, death or captivity. Tell me quickly the means, O chief of sages, by which your anger may be appeased; I shall do accordingly." (3)

कह मुनि राम जाइ रिस कैसें। अजहुँ अनुज तव चितव अनैसें॥
एहि कें कंठ कुठारु न दीन्हा। तौ मैं काह कोपु करि कीन्हा॥ ४॥

**kaha muni rāma jāi risa kaisě, ajahů anuja tava citava anaisě.**
**ehi kě kaṁṭha kuṭhāru na dīnhā, tau maĩ kāha kopu kari kīnhā.4.**

Said the sage, "How can my passion be pacified, O Rāma, when your younger brother is still looking insolently at me. So long as I do not cut his throat with my axe, my wrath is meaningless. (4)

दो०—**गर्भ स्त्रवहिं अवनिप रवनि सुनि कुठार गति घोर।**
**परसु अछत देखउँ जिअत बैरी भूपकिसोर॥ २७९॥**

Do.: **garbha sravahĩ avanipa ravani suni kuṭhāra gati ghora,**
**parasu achata dekhaů jiata bairī bhūpakisora.279.**

"At the very news of the cruel doings of my axe the consorts of kings miscarry. To think that having the same axe still at my service I should see this princeling, my enemy, alive! (279)

चौ०—बहइ न हाथु दहइ रिस छाती। भा कुठारु कुंठित नृपघाती॥
भयउ बाम बिधि फिरेउ सुभाऊ। मोरे हृदयँ कृपा कसि काऊ॥ १॥

Cau.: **bahai na hāthu dahai risa chātī, bhā kuṭhāru kuṁṭhita nṛpaghātī.**
**bhayau bāma bidhi phireu subhāū, more hṛdayă kṛpā kasi kāū.1.**

"My hand moves not, though passion consumes my breast; while this axe, which has slain kings without number, has gone blunt. Fate has turned against me; that is why I find my nature changed. Otherwise compassion at any time is unknown to my heart. (1)

आजु दया दुखु दुसह सहावा। सुनि सौमित्रि बिहसि सिरु नावा॥
बाउ कृपा मूरति अनुकूला। बोलत बचन झरत जनु फूला॥ २॥

**āju dayā dukhu dusaha sahāvā, suni saumitri bihasi siru nāvā.**
**bāu kṛpā mūrati anukūlā, bolata bacana jharata janu phūlā.2.**

"My tenderness of feeling has imposed on me a severe strain today." On hearing this Lakṣmaṇa bowed his head (and said) with a smile. "The breeze of your benevolence is so befitting your frame; the words you speak appear as though blossoms drop from a tree. (2)

जौं पै कृपाँ जरिहिं मुनि गाता। क्रोध भएँ तनु राख बिधाता॥
देखु जनक हठि बालकु एहू। कीन्ह चहत जड़ जमपुर गेहू॥ ३॥

**jaů pai kṛpā̆ jarihi̇̃ muni gātā, krodha bhaě tanu rākha bidhātā.**
**dekhu janaka haṭhi bālaku ehū, kīnha cahata jaRa jamapura gehū.3.**

"O Reverend Sir, when compassion sets your whole frame on fire, God help you when you are angry." "Look here, Janaka, this stupid boy in his perversity intends to relocate to the region of Death. (3)

बेगि करहु किन आँखिन्ह ओटा। देखत छोट खोट नृपु ढोटा॥
बिहसे लखनु कहा मन माहीं। मूदें आँखि कतहुँ कोउ नाहीं॥ ४॥

**begi karahu kina ā̆khinha oṭā, dekhata choṭa khoṭa nṛpu ḍhoṭā.**
**bihase lakhanu kahā mana māhī̆, mūdě ā̆khi katahů kou nāhī̆.4.**

"Why not put him out of my sight? Though small to look at, the princeling is yet so wicked!" Lakṣmaṇa smilingly said to himself: 'Shut your eyes and the whole world will vanish out of your sight.' (4)

दो०—परसुरामु तब राम प्रति बोले उर अति क्रोधु।
संभु सरासनु तोरि सठ करसि हमार प्रबोधु॥ २८०॥

Do.: **parasurāmu taba rāma prati bole ura ati krodhu,**
**saṁbhu sarāsanu tori saṭha karasi hamāra prabodhu.280.**

Then Paraśurāma spoke to Śrī Rāma, his heart boiling with rage, "Having broken Śiva's bow, O wretch, do you now teach me? (280)

चौ०—बंधु कहइ कटु संमत तोरें। तू छल बिनय करसि कर जोरें॥
करु परितोषु मोर संग्रामा। नाहिं त छाड़ कहाउब रामा॥ १॥

Cau.: **baṁdhu kahai kaṭu saṁmata torě, tū chala binaya karasi kara jorě.**
**karu paritoṣu mora saṁgrāmā, nāhi̇̃ ta chāRa kahāuba rāmā.1.**

"It is with your connivance that your brother addresses such pungent words to me; while you make false entreaties with folded hands. Either give me satisfaction in combat, or forswear your name 'Rāma'. (1)

छलु तजि करहि समरु सिवद्रोही। बंधु सहित न त मारउँ तोही॥
भृगुपति बकहिं कुठार उठाएँ। मन मुसुकाहिं रामु सिर नाएँ॥ २॥

**chalu taji karahi samaru sivadrohī, baṁdhu sahita na ta mārauँ tohī.**
**bhṛgupati bakahi̇̃ kuṭhāra uṭhāě, mana musukāhi̇̃ rāmu sira nāě.2.**

"Give battle to me, O enemy of Śiva, without taking recourse to any wily trick; or else I will despatch you and your brother both." While the chief of Bhṛgus thus raved with his axe raised on high, Śrī Rāma smiled within Himself, bowing His head to the sage. (2)

गुनह लखन कर हम पर रोषू। कतहुँ सुधाइहु ते बड़ दोषू॥
टेढ़ जानि सब बंदइ काहू। बक्र चंद्रमहि ग्रसइ न राहू॥ ३॥

**gunaha lakhana kara hama para roṣū, katahů sudhāihu te baRa doṣū.**
**ṭeRha jāni saba baṁdai kāhū, bakra caṁdramahi grasai na rāhū.3.**

"While the fault is Lakṣmaṇa's, the sage's wrath is against me. Sometimes meekness too begets much harm. A crooked man is reverenced by all; the crescent moon is not devoured by the demon Rāhu." (3)

राम कहेउ रिस तजिअ मुनीसा। कर कुठारु आगें यह सीसा॥
जेहिं रिस जाइ करिअ सोइ स्वामी। मोहि जानिअ आपन अनुगामी॥ ४॥

**rāma kaheu risa tajia munīsā, kara kuṭhāru āgĕ yaha sīsā.**
**jehi̐ risa jāi karia soi svāmī, mohi jānia āpana anugāmī.4.**

Said Rāma, "give up wrath, O lord of sages; the axe is in your hand, while my head is before you. Do that, my lord, which may pacify your anger; know me to be your servant. (4)

दो०—**प्रभुहि सेवकहि समरु कस तजहु बिप्रबर रोसु।**
**बेषु बिलोकें कहेसि कछु बालकहू नहिं दोसु॥ २८१॥**

Do.: **prabhuhi sevakahi samaru kasa tajahu biprabara rosu,**
**beṣu bilokĕ kahesi kachu bālakahū nahi̐ dosu.281.**

"How can there be any duel between a master and his servant? Give up your anger, O great Brāhmaṇa; it is only because he saw you in the outfit of a warrior that the boy said something to you and he is not to be blamed for it. (281)

चौ०—देखि कुठार बान धनु धारी। भै लरिकहि रिस बीरु बिचारी॥
नामु जान पै तुम्हहि न चीन्हा। बंस सुभायँ उतरु तेहिं दीन्हा॥ १॥

Cau.: **dekhi kuṭhāra bāna dhanu dhārī, bhai larikahi risa bīru bicārī.**
**nāmu jāna pai tumhahi na cīnhā, baṁsa subhāyå̐ utaru tehi̐ dīnhā.1.**

"Seeing you equipped with an axe, arrows and bow, the boy took you for a warrior-hero and got excited. Although he knew you by name, he did not recognize you in person and answered you according to his lineage. (1)

जौं तुम्ह औतेहु मुनि की नाईं। पद रज सिर सिसु धरत गोसाईं॥
छमहु चूक अनजानत केरी। चहिअ बिप्र उर कृपा घनेरी॥ २॥

**jaů̐ tumha autehu muni kī nāī̐, pada raja sira sisu dharata gosāī̐.**
**chamahu cūka anajānata kerī, cahia bipra ura kṛpā ghanerī.2.**

"If you had come as a sage, the child, O holy sir, would have placed the dust of your feet on his head. Forgive the error of one who did not know you; a Brāhmaṇa should have plenty of compassion in his heart. (2)

हमहि तुम्हहि सरिबरि कसि नाथा। कहहु न कहाँ चरन कहँ माथा॥
राम मात्र लघु नाम हमारा। परसु सहित बड़ नाम तोहारा॥ ३॥

**hamahi tumhahi saribari kasi nāthā, kahahu na kahā̐ carana kahå̐ māthā.**
**rāma mātra laghu nāma hamārā, parasu sahita baRa nāma tohārā.3.**

"What comparison, my lord, can there be between you and me? Tell me if there is any affinity between the head and feet. Mine is a small name consisting of the single word 'Rāma'; whereas yours is a long one, having the word 'Paraśu' prefixed to 'Rāma'. (3)

देव एकु गुनु धनुष हमारें। नव गुन परम पुनीत तुम्हारें॥
सब प्रकार हम तुम्ह सन हारे। छमहु बिप्र अपराध हमारे॥ ४॥

**deva eku gunu dhanuṣa hamārĕ, nava guna parama punīta tumhārĕ.**
**saba prakāra hama tumha sana hāre, chamahu bipra aparādha hamāre.4.**

"Whereas my only asset is a bow, you are endowed with nine most sacred qualities, [viz., serenity, control of the senses, austerity, purity, forgiveness, straightforwardness, knowledge (Jñāna), wisdom (Vijñāna), belief in god.] (Gītā 18. 42). I thus stand defeated by you in every way; therefore, O holy Brāhmaṇa, forgive my faults." (4)

दो०—**बार बार मुनि बिप्रबर कहा राम सन राम।**
**बोले भृगुपति सरुष हसि तहूँ बंधु सम बाम॥ २८२॥**

Do.: **bāra bāra muni biprabara kahā rāma sana rāma,**
**bole bhṛgupati saruṣa hasi tahū̐ baṁdhu sama bāma.282.**

Again and again did Śrī Rāma address His namesake as a sage and as a great Brāhmaṇa, till Paraśurāma exclaimed in his fury, "You are as perverse as your younger brother! (282)

चौ०—निपटहिं द्विज करि जानहि मोही। मैं जस बिप्र सुनावउँ तोही॥
चाप स्रुवा सर आहुति जानू। कोपु मोर अति घोर कृसानू॥ १॥

Cau.: **nipaṭahi̐ dvija kari jānahi mohī, mai̐ jasa bipra sunāvaū̐ tohī.**
**cāpa sruvā sara āhuti jānū, kopu mora ati ghora kṛsānū.1.**

"Do you know me to be a mere Brāhmaṇa? I tell you what kind of a Brāhmaṇa I am. Know that the bow is my sacrificial ladle, the arrows my oblation and my wrath, the blazing fire. (1)

समिधि सेन चतुरंग सुहाई। महा महीप भए पसु आई॥
मैं एहिं परसु काटि बलि दीन्हे। समर जग्य जप कोटिन्ह कीन्हे॥ २॥

**samidhi sena caturaṁga suhāī, mahā mahīpa bhae pasu āī.**
**mai̐ ehi̐ parasu kāṭi bali dīnhe, samara jagya japa koṭinha kīnhe.2.**

"The brilliant fourfold forces (consisting of the horse, the elephant, the chariots and foot-soldiers) are the fuel; and mighty princes have served as victims, whom I have cut to pieces with this very axe and offered as oblation. In this way I have performed millions of sacrifices in the shape of armed conflicts, accompanied by the muttering of sacred formulas in the shape of war-cries. (2)

मोर प्रभाउ बिदित नहिं तोरें। बोलसि निदरि बिप्र के भोरें॥
भंजेउ चापु दापु बड़ बाढ़ा। अहमिति मनहुँ जीति जगु ठाढ़ा॥ ३॥

**mora prabhāu bidita nahi̐ torĕ, bolasi nidari bipra ke bhorĕ.**
**bhaṁjeu cāpu dāpu baRa bāRhā, ahamiti manahū̐ jīti jagu ṭhāRhā.3.**

"My glory is not known to you; that is why you address me in contemptuous terms mistaking me for a mere 'Brāhmaṇa'. Since you have broken the bow, your arrogance has gone beyond all limits; in your self-esteem you stand as if you have conquered the whole world." (3)

राम कहा मुनि कहहु बिचारी। रिस अति बड़ि लघु चूक हमारी॥
छुअतहिं टूट पिनाक पुराना। मैं केहि हेतु करौं अभिमाना॥ ४॥

**rāma kahā muni kahahu bicārī, risa ati baRi laghu cūka hamārī.**
**chuatahi̐ ṭūṭa pināka purānā, mai̐ kehi hetu karaů abhimānā.4.**

Said Śrī Rāma, "O sage, give a thought to what you say; your anger is out of all proportions to my error, which is a trifling one. Worn out as it was, the bow broke at my mere touch, what reason have I to be proud? (4)

दो०—**जौं हम निदरहिं बिप्र बदि सत्य सुनहु भृगुनाथ।**
**तौ अस को जग सुभटु जेहि भय बस नावहिं माथ॥ २८३॥**

Do.: **jaů hama nidarahi̐ bipra badi satya sunahu bhṛgunātha,**
**tau asa ko jaga subhaṭu jehi bhaya basa nāvahi̐ mātha.283.**

"Hear the truth, O lord of the Bhṛgus; if, as you say, I treat you with disrespect because you are a Brāhmaṇa, who is that gallant warrior in this world to whom I would bow my head out of fear? (283)

चौ०—देव दनुज भूपति भट नाना। समबल अधिक होउ बलवाना॥
जौं रन हमहि पचारै कोऊ। लरहिं सुखेन कालु किन होऊ॥ १॥

Cau.: **deva danuja bhūpati bhaṭa nānā, samabala adhika hou balavānā.**
**jaů rana hamahi pacārai koū, larahi̐ sukhena kālu kina hoū.1.**

"A god, a demon, a king of a body of warriors, whether My equal in strength or more powerful than myself—should any of these challenge me to combat, I would gladly fight with him, no matter if it be Death himself. (1)

छत्रिय तनु धरि समर सकाना। कुल कलंकु तेहि पावँर आना॥
कहउँ सुभाउ न कुलहि प्रसंसी। कालहु डरहिं न रन रघुबंसी॥ २॥

**chatriya tanu dhari samara sakānā, kula kalaṁku tehi pāva̐ra ānā.**
**kahaů subhāu na kulahi prasaṁsī, kālahu ḍarahi̐ na rana raghubaṁsī.2.**

"For he who is born as a Kṣatriya, and is yet afraid of fighting, is a veritable wretch and has brought a slur on his lineage. I tell you in my natural way and not by way of a tribute to my race: Raghu's descendants are not scared to meet in battle even Death. (2)

बिप्रबंस कै असि प्रभुताई। अभय होइ जो तुम्हहि डेराई॥
सुनि मृदु गूढ़ बचन रघुपति के। उघरे पटल परसुधर मति के॥ ३॥

**biprabaṁsa kai asi prabhutāī, abhaya hoi jo tumhahi ḍerāī.**
**suni mṛdu gūRha bacana raghupati ke, ughare paṭala parasudhara mati ke.3.**

"Such is the glory of the Brāhmaṇa race that he who is afraid of you (Brāhmaṇas) is rid of all fear." When he heard these soft yet profound words of Śrī Rāma, Paraśurāma's mind was disillusioned. (3)

राम रमापति कर धनु लेहू। खैंचहु मिटै मोर संदेहू॥
देत चापु आपुहिं चलि गयऊ। परसुराम मन बिसमय भयऊ॥ ४॥

**rāma ramāpati kara dhanu lehū, khai̐cahu miṭai mora saṁdehū.**
**deta cāpu āpuhi̐ cali gayaū, parasurāma mana bisamaya bhayaū.4.**

"O Rāma, take this bow of Ramā's lord and draw it, so that my doubts may be

cleared."* As Paraśurāma offered his bow, it passed into Śrī Rāma's hands on its own and Paraśurāma was amazed at this. (4)

दो०—जाना राम प्रभाउ तब पुलक प्रफुल्लित गात।
जोरि पानि बोले बचन हृदयँ न प्रेमु अमात॥ २८४॥

Do.: **jānā rāma prabhāu taba pulaka praphullita gāta,**
**jori pāni bole bacana hṛdayå̐ na premu amāta.284.**

He then recognized Śrī Rāma's glory and his whole frame was thrilled with joy and his hair stood on end. Folding his hands in salutation he addressed the following words to Śrī Rāma, his heart overflowing with emotion: (284)

चौ०—जय रघुबंस बनज बन भानू। गहन दनुज कुल दहन कृसानू॥
जय सुर बिप्र धेनु हितकारी। जय मद मोह कोह भ्रम हारी॥ १॥

Cau.: **jaya raghubaṁsa banaja bana bhānū, gahana danuja kula dahana kṛsānū.**
**jaya sura bipra dhenu hitakārī, jaya mada moha koha bhrama hārī.1.**

"Glory to Śrī Rāma, who delights Raghū's race even as the sun delights a cluster of lotuses! Glory to the One that like fire consumes the forest of the demon race! Glory to the Benefactor of gods, Brāhmaṇas and cows! Glory to Him who takes away pride, ignorance, passion and delusion! (1)

बिनय सील करुना गुन सागर। जयति बचन रचना अति नागर॥
सेवक सुखद सुभग सब अंगा। जय सरीर छबि कोटि अनंगा॥ २॥

**binaya sīla karunā guna sāgara, jayati bacana racanā ati nāgara.**
**sevaka sukhada subhaga saba aṁgā, jaya sarīra chabi koṭi anaṁgā.2.**

"Glory to Him who is an ocean of humility, amiability, compassion and goodness and a pastmaster in the art of speech. Glory to the Delighter of His servants and to Him who is graceful of every limb and whose form possesses the beauty of millions of Cupids! (2)

करौं काह मुख एक प्रसंसा। जय महेस मन मानस हंसा॥
अनुचित बहुत कहेउँ अग्याता। छमहु छमामंदिर दोउ भ्राता॥ ३॥

**karau̐ kāha mukha eka prasaṁsā, jaya mahesa mana mānasa haṁsā.**
**anucita bahuta kaheu̐ agyātā, chamahu chamāmaṁdira dou bhrātā.3.**

"How can I with one tongue expatiate on Your glories? Glory to Him who sports in the mind of the great Lord Śiva as a swan in the Mānasarovara lake! In my ignorance I have said much that was unseemly; therefore, pardon me, both the brothers, embodiments of forgiveness that You are. (3)

कहि जय जय जय रघुकुलकेतू। भृगुपति गए बनहि तप हेतू॥
अपभयँ कुटिल महीप डेराने। जहँ तहँ कायर गवँहिं पराने॥ ४॥

**kahi jaya jaya jaya raghukulaketū, bhṛgupati gae banahi tapa hetū.**
**apabhayå̐ kuṭila mahīpa ḍerāne, jahå̐ tahå̐ kāyara gavå̐hiṁ parāne.4.**

* Paraśurāma had got this bow from God Viṣṇu Himself, who had told that when the Lord descended on the earth in the form of Śrī Rāma, his own life's work would end and the bow would pass into the hands of Śrī Rāma.

"Glory, glory, all glory to the Chief of Raghu's race!" So saying, Paraśurāma, the lord of Bhṛgus, withdrew to the forest to practise penance. The wicked kings were all seized with their own (imaginary) fears and the cowards quietly fled in all directions. (4)

दो०—**देवन्ह दीन्हीं दुंदुभीं प्रभु पर बरषहिं फूल।**
**हरषे पुर नर नारि सब मिटी मोहमय सूल॥ २८५॥**

Do.: **devanha dīnhī̐ duṁdubhī̐ prabhu para baraṣahi̐ phūla,**
**harase pura nara nāri saba miṭī mohamaya sūla.285.**

The gods beat their kettledrums and rained down flowers on the Lord. All the people of the city rejoiced and their heart's agony, born of ignorance, was gone. (285)

चौ०—**अति गहगहे बाजने बाजे। सबहिं मनोहर मंगल साजे॥**
**जूथ जूथ मिलि सुमुखि सुनयनीं। करहिं गान कल कोकिलबयनीं॥ १॥**

Cau.: **ati gahagahe bājane bāje, sabahi̐ manohara maṁgala sāje.**
**jūtha jūtha mili sumukhi sunayanī̐, karahi̐ gāna kala kokilabayanī̐.1.**

There was a tumultuous playing of bands and everyone displayed charming and auspicious objects. Troops of fair-faced, bright-eyed damsels sang melodious songs in chorus, their voice resembling the sweet notes of the cuckoo. (1)

**सुखु बिदेह कर बरनि न जाई। जन्मदरिद्र मनहुँ निधि पाई॥**
**बिगत त्रास भइ सीय सुखारी। जनु बिधु उदयँ चकोरकुमारी॥ २॥**

**sukhu bideha kara barani na jāī, janmadaridra manahu̐ nidhi pāī.**
**bigata trāsa bhai sīya sukhārī, janu bidhu udaya̐ cakorakumārī.2.**

Janaka's joy was beyond description, as that of a born beggar who has found a treasure. Sītā was rid of Her fears and was as glad as the young of a Cakora bird at the rising of the moon. (2)

**जनक कीन्ह कौसिकहि प्रनामा। प्रभु प्रसाद धनु भंजेउ रामा॥**
**मोहि कृतकृत्य कीन्ह दुहुँ भाईं। अब जो उचित सो कहिअ गोसाईं॥ ३॥**

**janaka kīnha kausikahi pranāmā, prabhu prasāda dhanu bhaṁjeu rāmā.**
**mohi kṛtakṛtya kīnha duhu̐ bhāī̐, aba jo ucita so kahia gosāī̐.3.**

Janaka made obeisance to Viśvāmitra and said, "It is due to your grace, my lord, that Śrī Rāma has been able to break the bow. The two brothers have accomplished my purpose; pray, tell me, Reverend Sir, what is to be done now." (3)

**कह मुनि सुनु नरनाथ प्रबीना। रहा बिबाहु चाप आधीना॥**
**टूटतहीं धनु भयउ बिबाहू। सुर नर नाग बिदित सब काहू॥ ४॥**

**kaha muni sunu naranātha prabīnā, rahā bibāhu cāpa ādhīnā.**
**ṭūṭatahī̐ dhanu bhayau bibāhū, sura nara nāga bidita saba kāhū.4.**

Said the sage, "Listen, wise king: the marriage depended on the bow, and took place directly the moment the bow was broken, as is well-known to all, including gods, human beings and Nāgas. (4)

दो०—**तदपि जाइ तुम्ह करहु अब जथा बंस ब्यवहारु।**
**बूझि बिप्र कुलबृद्ध गुर बेद बिदित आचारु॥ २८६॥**

Do.: **tadapi jāi tumha karahu aba jathā baṁsa byavahāru,**
**būjhi bipra kulabṛddha gura beda bidita ācāru.286.**

"Nevertheless you now go and perform according to the family usage whatever practices are prescribed in the Veda, after consulting the Brāhmaṇas, the elders of your family, and your own preceptor, Śatānanda. (286)

चौ०—दूत अवधपुर पठवहु जाई। आनहिं नृप दसरथहि बोलाई॥
मुदित राउ कहि भलेहिं कृपाला। पठए दूत बोलि तेहि काला॥ १॥

Cau.: **dūta avadhapura paṭhavahu jāī, ānahiँ nṛpa dasarathahi bolāī.**
**mudita rāu kahi bhalehiँ kṛpālā, paṭhae dūta boli tehi kālā.1.**

"Go and despatch to the city of Ayodhyā messengers, who may invite King Daśaratha to Janakpur." Janaka gladly responded, "very well, gracious Sir," and summoning the messengers despatched them that very moment. (1)

बहुरि महाजन सकल बोलाए। आइ सबन्हि सादर सिर नाए॥
हाट बाट मंदिर सुरबासा। नगरु सँवारहु चारिहुँ पासा॥ २॥

**bahuri mahājana sakala bolāe, āi sabanhi sādara sira nāe.**
**hāṭa bāṭa maṁdira surabāsā, nagaru sa̐vārahu cārihu̐ pāsā.2.**

He then summoned the leading citizens, and they all came and respectfully bowed their head. "Decorate the bazars, streets, houses, temples and the whole city on all its four sides," was the royal command. (2)

हरषि चले निज निज गृह आए। पुनि परिचारक बोलि पठाए॥
रचहु बिचित्र बितान बनाई। सिर धरि बचन चले सचु पाई॥ ३॥

**haraṣi cale nija nija gṛha āe, puni paricāraka boli paṭhāe.**
**racahu bicitra bitāna banāī, sira dhari bacana cale sacu pāī.3.**

They returned in joy to their respective homes. The king then sent for his own servants and instructed them: "Erect exquisite pavilions with due care." Bowing to the king's orders they sallied forth, glad at heart. (3)

पठए बोलि गुनी तिन्ह नाना। जे बितान बिधि कुसल सुजाना॥
बिधिहि बंदि तिन्ह कीन्ह अरंभा। बिरचे कनक कदलि के खंभा॥ ४॥

**paṭhae boli gunī tinha nānā, je bitāna bidhi kusala sujānā.**
**bidhihi baṁdi tinha kīnha araṁbhā, birace kanaka kadali ke khaṁbhā.4.**

They sent for a number of expert artisans skilled in erecting pavilions. Invoking Brahmā, they set to work and made pillars of gold in the shape of plantain trees— (4)

दो०—**हरित मनिन्ह के पत्र फल पदुमराग के फूल।**
**रचना देखि बिचित्र अति मनु बिरंचि कर भूल॥ २८७॥**

Do.: **harita maninha ke patra phala padumarāga ke phūla,**
**racanā dekhi bicitra ati manu biraṁci kara bhūla.287.**

with leaves and fruits of emeralds and blossoms of rubies; seeing this most marvellous specimen of art, the Creator himself was lost in bewilderment. (287)

चौ०—बेनु हरित मनिमय सब कीन्हे। सरल सपरब परहिं नहिं चीन्हे॥
कनक कलित अहिबेलि बनाई। लखि नहिं परइ सपरन सुहाई॥ १॥

Cau.: **benu harita manimaya saba kīnhe, sarala saparaba parahı̐ nahı̐ cīnhe.**
**kanaka kalita ahibeli banāī, lakhi nahı̐ parai saparana suhāī.1.**

The bamboo sticks were made of emeralds; they were so straight and knotted that they could not be distinguished from the real ones. Creepers known by the name of Piper-betle (the leaves of which are chewed in India with arecanut parings) were artistically fashioned in gold and looked so charming with their leaves that they could not be marked as artificial. (1)

तेहि के रचि पचि बंध बनाए। बिच बिच मुकुता दाम सुहाए॥
मानिक मरकत कुलिस पिरोजा। चीरि कोरि पचि रचे सरोजा॥ २॥

**tehi ke raci paci baṁdha banāe, bica bica mukutā dāma suhāe.**
**mānika marakata kulisa pirojā, cīri kori paci race sarojā.2.**

These creepers were intertwined into so many cords (for holding the bamboos together) with beautiful strings of pearls inserted here and there. After much cutting, carving and inlaying they made lotuses of rubies, emeralds, diamonds and turquoises. (2)

किए भृंग बहुरंग बिहंगा। गुंजहिं कूजहिं पवन प्रसंगा॥
सुर प्रतिमा खंभन गढ़ि काढ़ीं। मंगल द्रब्य लिएँ सब ठाढ़ीं॥ ३॥

**kie bhṛṁga bahuraṁga bihaṁgā, guṁjahı̐ kūjahı̐ pavana prasaṁgā.**
**sura pratimā khaṁbhana gaRhi kāRhı̐̄, maṁgala drabya lie̐ saba ṭhāRhı̐̄.3.**

They also fashioned bees and birds of varied plumage, which buzzed and whistled in the restling breeze. On the pillars they sculptured images of gods, all standing with articles of good omen in their hands. (3)

चौकें भाँति अनेक पुराईं। सिंधुर मनिमय सहज सुहाईं॥ ४॥

**cauke̐ bhā̐ti aneka purāı̐̄, siṁdhura manimaya sahaja suhāı̐̄.4.**

Squares were drawn on the floor in various naturally charming devices and filled in with elephants' pearls. (4)

दो०—सौरभ पल्लव सुभग सुठि किए नीलमनि कोरि।
हेम बौर मरकत घवरि लसत पाटमय डोरि॥ २८८॥

Do.: **saurabha pallava subhaga suṭhi kie nīlamani kori,**
**hema baura marakata ghavari lasata pāṭamaya ḍori.288.**

They made most lovely mango-leaves of graven sapphires with blossoms of gold and bunches of emerald fruits glistening on silken cords. (288)

चौ०—रचे रुचिर बर बंदनिवारे। मनहुँ मनोभवँ फंद सँवारे॥
मंगल कलस अनेक बनाए। ध्वज पताक पट चमर सुहाए॥ १॥

Cau.: **race rucira bara baṁdanivāre, manahů manobhavå phaṁda såvāre.**
**maṁgala kalasa aneka banāe, dhvaja patāka paṭa camara suhāe.1.**

They further made charming and excellent festoons, which looked like so many nooses prepared, as it were, by Cupid. They also put up many auspicious vases as well as beautiful flags and banners, curtains and chowries. (1)

दीप मनोहर मनिमय नाना। जाइ न बरनि बिचित्र बिताना॥
जेहिं मंडप दुलहिनि बैदेही। सो बरनै असि मति कबि केही॥ २॥

**dīpa manohara manimaya nānā, jāi na barani bicitra bitānā.**
**jehi̇̃ maṁḍapa dulahini baidehī, so baranai asi mati kabi kehī.2.**

The marvellous pavilion with a number of beautiful lamps consisting of brilliant gems was beyond description. What poet has the wit wherewith to describe the pavilion in which Jānakī would be the bride? (2)

दूलहु रामु रूप गुन सागर। सो बितानु तिहुँ लोक उजागर॥
जनक भवन कै सोभा जैसी। गृह गृह प्रति पुर देखिअ तैसी॥ ३॥

**dūlahu rāmu rūpa guna sāgara, so bitānu tihů loka ujāgara.**
**janaka bhavana kai sobhā jaisī, gṛha gṛha prati pura dekhia taisī.3.**

The canopy which is going to hold Śrī Rāma, the ocean of beauty and perfection, as the bridegroom, must be the glory of all the three worlds. The splendour that belonged to King Janaka's palace was to be seen in every house of that city. (3)

जेहिं तेरहुति तेहि समय निहारी। तेहि लघु लगहिं भुवन दस चारी॥
जो संपदा नीच गृह सोहा। सो बिलोकि सुरनायक मोहा॥ ४॥

**jehi̇̃ terahuti tehi samaya nihārī, tehi laghu lagahi̇̃ bhuvana dasa cārī.**
**jo saṁpadā nīca gṛha sohā, so biloki suranāyaka mohā.4.**

To him, who beheld Tirahuta (Janaka's capital) during that time, all the fourteen spheres* appeared of small account. The prosperity that reigned in the house of the humblest citizen of Mithilāpurī was enough to fascinate even the lord of celestials. (4)

दो०—**बसइ नगर जेहिं लच्छि करि कपट नारि बर बेषु।**
**तेहि पुर कै सोभा कहत सकुचहिं सारद सेषु॥ २८९॥**

Do.: **basai nagara jehi̇̃ lacchi kari kapaṭa nāri bara beṣu,**
**tehi pura kai sobhā kahata sakucahi̇̃ sārada seṣu.289.**

The magnificence of the city wherein dwelt Goddess Lakṣmī in the charming disguise of a mortal woman made even Sarasvatī and Śeṣa feel despondent in describing it. (289)

* According to Hindu scriptures the universe is divided into fourteen spheres, seven higher and seven lower. In their ascending order the seven higher spheres are named as Bhūḥ, Bhuvaḥ, Svaḥ, Mahaḥ, Janaḥ, Tapaḥ and Satyam; while the lower seven are in their descending order named as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla.

चौ०—पहुँचे दूत राम पुर पावन। हरषे नगर बिलोकि सुहावन॥
भूप द्वार तिन्ह खबरि जनाई। दसरथ नृप सुनि लिए बोलाई॥ १॥

Cau.: **pahu̐ce dūta rāma pura pāvana, harașe nagara biloki suhāvana.**
**bhūpa dvāra tinha khabari janāī, dasaratha nṛpa suni lie bolāī.1.**

Janaka's messengers arrived at Śrī Rāma's sacred birth-place, Ayodhyā, and rejoiced to behold the charming city. They sent in word at the entrance of the royal palace; hearing of their arrival King Daśaratha summoned them to his presence. (1)

करि प्रनामु तिन्ह पाती दीन्ही। मुदित महीप आपु उठि लीन्ही॥
बारि बिलोचन बाँचत पाती। पुलक गात आई भरि छाती॥ २॥

**kari pranāmu tinha pātī dīnhī, mudita mahīpa āpu uṭhi līnhī.**
**bāri bilocana bā̐cata pātī, pulaka gāta āī bhari chātī.2.**

With due reverence they delivered the letter; and the king in his joy rose to receive it in person. As he read the letter, tears rushed to his eyes; the hair on his body stood erect and his heart was full. (2)

रामु लखनु उर कर बर चीठी। रहि गए कहत न खाटी मीठी॥
पुनि धरि धीर पत्रिका बाँची। हरषी सभा बात सुनि साँची॥ ३॥

**rāmu lakhanu ura kara bara cīṭhī, rahi gae kahata na khāṭī mīṭhī.**
**puni dhari dhīra patrikā bā̐cī, harașī sabhā bāta suni sā̐cī.3.**

With Rāma and Lakșmaṇa in his heart and the charming letter in his hand, he remained mute and could not utter a word, either good or bad. Then recovering himself, he read out the letter, and the court rejoiced to hear the true tidings. (3)

खेलत रहे तहाँ सुधि पाई। आए भरतु सहित हित भाई॥
पूछत अति सनेहँ सकुचाई। तात कहाँ तें पाती आई॥ ४॥

**khelata rahe tahā̐ sudhi pāī, āe bharatu sahita hita bhāī.**
**pūchata ati sanehā̐ sakucāī, tāta kahā̐ tẽ pātī āī.4.**

Getting the news at the very spot where he had been playing about, Bharata came with his playmates and brother Śatrughna, and with utmost modesty and affection asked, "Revered Father! where has the letter come from? (4)

दो०—**कुसल प्रानप्रिय बंधु दोउ अहहिं कहहु केहिं देस।**
**सुनि सनेह साने बचन बाची बहुरि नरेस॥ २९०॥**

Do.: **kusala prānapriya baṁdhu dou ahahi̐ kahahu kehi̐ desa,**
**suni saneha sāne bacana bācī bahuri naresa.290.**

"Are my two beloved brothers doing well and in what land do they happen to be?" On hearing these words steeped in love the king read the letter over again. (290)

चौ०—सुनि पाती पुलके दोउ भ्राता। अधिक सनेहु समात न गाता॥
प्रीति पुनीत भरत कै देखी। सकल सभाँ सुखु लहेउ बिसेषी॥ १॥

Cau.: **suni pātī pulake dou bhrātā, adhika sanehu samāta na gātā.**
**prīti punīta bharata kai dekhī, sakala sabhā̐ sukhu laheu biseșī.1.**

On hearing the letter the two brothers experienced a thrill of joy; their whole frame was bursting with an excess of emotion. The whole court was particularly delighted to see Bharata's crystalline love. (1)

तब नृप दूत निकट बैठारे। मधुर मनोहर बचन उचारे॥
भैआ कहहु कुसल दोउ बारे। तुम्ह नीकें निज नयन निहारे॥ २॥

**taba nṛpa dūta nikaṭa baiṭhāre, madhura manohara bacana ucāre.**
**bhaiā kahahu kusala dou bāre, tumha nīkẽ nija nayana nihāre.2.**

The king then seated the messengers close by him and spoke to them in sweet and winsome tone: "Tell me, friends, are the two boys well? Have you actually seen them with your own eyes? (2)

स्यामल गौर धरें धनु भाथा। बय किसोर कौसिक मुनि साथा॥
पहिचानहु तुम्ह कहहु सुभाऊ। प्रेम बिबस पुनि पुनि कह राऊ॥ ३॥

**syāmala gaura dharẽ dhanu bhāthā, baya kisora kausika muni sāthā.**
**pahicānahu tumha kahahu subhāū, prema bibasa puni puni kaha rāū.3.**

"The one dark and the other fair of hue, they are equipped with bow and quiver and are of tender age and accompanied by sage Viśvāmitra. Do you recognize them? If so, tell me something about their temperament." Overwhelmed with emotions the king put such questions again and again. (3)

जा दिन तें मुनि गए लवाई। तब तें आजु साँचि सुधि पाई॥
कहहु बिदेह कवन बिधि जाने। सुनि प्रिय बचन दूत मुसुकाने॥ ४॥

**jā dina tẽ muni gae lavāī, taba tẽ āju sā̃ci sudhi pāī.**
**kahahu bideha kavana bidhi jāne, suni priya bacana dūta musukāne.4.**

"From the day the sage took them away it is only today that I have received authentic news about them. Tell me how King Janaka was able to recognize them." At these fond words the messengers smiled. (4)

दो०—सुनहु महीपति मुकुट मनि तुम्ह सम धन्य न कोउ।
राम लखनु जिन्ह के तनय बिस्व बिभूषन दोउ॥ २९१॥

Do.: **sunahu mahīpati mukuṭa mani tumha sama dhanya na kou,**
**ramu lakhanu jinha ke tanaya bisva bibhūṣana dou.291.**

"Listen, O crest-jewel of Kings: there is no one so blessed as you, who have for your sons Śrī Rāma and Lakṣmaṇa, the two ornaments of the universe. (291)

चौ०—पूछन जोगु न तनय तुम्हारे। पुरुषसिंघ तिहु पुर उजिआरे॥
जिन्ह के जस प्रताप कें आगे। ससि मलीन रबि सीतल लागे॥ १॥

Cau.: **pūchana jogu na tanaya tumhāre, puruṣasiṁgha tihu pura ujiāre.**
**jinha ke jasa pratāpa kẽ āge, sasi malīna rabi sītala lāge.1.**

"Your sons are not to be enquired about; they are lions among men and the light of the universe, and before whose renown and glory the moon looks dim and the sun appears cool. (1)

तिन्ह कहँ कहिअ नाथ किमि चीन्हे। देखिअ रबि कि दीप कर लीन्हे॥
सीय स्वयंबर भूप अनेका। समिटे सुभट एक तें एका॥ २॥

**tinha kahå̃ kahia nātha kimi cīnhe, dekhia rabi ki dīpa kara līnhe.**
**sīya svayaṁbara bhūpa anekā, samiṭe subhaṭa eka tẽ ekā.2.**

"About them, my lord, you ask how they came to be recognized! Does one take a lamp in one's hand to see the sun? On the occasion of Sītā's selection of her husband (स्वयंवर) had assembled numerous princes, each one of whom was a greater champion than the other(s), (2)

संभु सरासनु काहुँ न टारा। हारे सकल बीर बरिआरा॥
तीनि लोक महँ जे भटमानी। सभ कै सकति संभु धनु भानी॥ ३॥

**saṁbhu sarāsanu kāhũ na ṭārā, hāre sakala bīra bariārā.**
**tīni loka mahå̃ je bhaṭamānī, sabha kai sakati saṁbhu dhanu bhānī.3.**

"but not one of them could stir Śiva's bow and all the mighty heroes failed. The might of all those who were proud of their valour in the three worlds was crushed by it. (3)

सकइ उठाइ सरासुर मेरू। सोउ हियँ हारि गयउ करि फेरू॥
जेहिं कौतुक सिवसैलु उठावा। सोउ तेहि सभाँ पराभउ पावा॥ ४॥

**sakai uṭhāi sarāsura merū, sou hiyå̃ hāri gayau kari pherū.**
**jehĩ kautuka sivasailu uṭhāvā, sou tehi sabhå̃ parābhau pāvā.4.**

"Even the demon Bāṇa, who could lift Mount Meru, lost heart and retired after pacing round the bow; and even Rāvaṇa, who had lifted up Mount Kailāsa (the abode of Śiva) in mere sport, was worsted in that assembly. (4)

दो०—**तहाँ राम रघुबंसमनि सुनिअ महा महिपाल।**
**भंजेउ चाप प्रयास बिनु जिमि गज पंकज नाल॥ २९२॥**

Do. : **tahå̃ rāma raghubaṁsamani sunia mahā mahipāla,**
**bhaṁjeu cāpa prayāsa binu jimi gaja paṁkaja nāla.292.**

"On that occasion, we submit, O great king, Śrī Rāma, the jewel of Raghu's race, snapped the bow without the least exertion even as an elephant would break the stalk of a lotus. (292)

चौ०— सुनि सरोष भृगुनायकु आए। बहुत भाँति तिन्ह आँखि देखाए॥
देखि राम बलु निज धनु दीन्हा। करि बहु बिनय गवनु बन कीन्हा॥ १॥

Cau.: **suni saroṣa bhṛgunāyaku āe, bahuta bhå̃ti tinha å̃khi dekhāe.**
**dekhi rāma balu nija dhanu dīnhā, kari bahu binaya gavanu bana kīnhā.1.**

"Hearing the news Paraśurāma came in a fury and indulged in much brow-beating. But seeing Śrī Rāma's strength he handed his bow to Him and after much supplication withdrew to the woods. (1)

राजन रामु अतुलबल जैसें। तेज निधान लखनु पुनि तैसें॥
कंपहिं भूप बिलोकत जाकें। जिमि गज हरि किसोर के ताकें॥ २॥

**rājana rāmu atulabala jaisẽ, teja nidhāna lakhanu puni taisẽ.**
**kaṁpahĩ bhūpa bilokata jākẽ, jimi gaja hari kisora ke tākẽ.2.**

"Even as Śrī Rāma, O king, is unequalled in strength, Lakṣmaṇa too is a mine of glory, at whose very sight the kings trembled as elephants at the gaze of a young lion. (2)

देव देखि तव बालक दोऊ। अब न आँखि तर आवत कोऊ॥
दूत बचन रचना प्रिय लागी। प्रेम प्रताप बीर रस पागी॥ ३॥

**deva dekhi tava bālaka doū, aba na ā̐khi tara āvata koū.**
**dūta bacana racanā priya lāgī, prema pratāpa bīra rasa pāgī.3.**

"Now that we have seen your two sons, my lord, no one catches our eye any more." The messengers' (eloquent) speech, which was full of love, glorifying and expressive of the heroic sentiment, enchanted all. (3)

सभा समेत राउ अनुरागे। दूतन्ह देन निछावरि लागे॥
कहि अनीति ते मूदहिं काना। धरमु बिचारि सबहिं सुखु माना॥ ४॥

**sabhā sameta rāu anurāge, dūtanha dena nichāvari lāge.**
**kahi anīti te mūdahiṁ kānā, dharamu bicāri sabahiṁ sukhu mānā.4.**

The king and his whole court were overwhelmed with emotion and began to offer lavish gifts to the messengers. They, however, closed their ears in protest saying, "This is unfair!" Everyone was delighted at their sense of propriety.* (4)

दो०—**तब उठि भूप बसिष्ट कहुँ दीन्हि पत्रिका जाइ।**
**कथा सुनाई गुरहि सब सादर दूत बोलाइ॥ २९३॥**

Do.: **taba uṭhi bhūpa basiṣṭa kahu̐ dīnhi patrikā jāi,**
**kathā sunāī gurahi saba sādara dūta bolāi.293.**

The king then rose and going to Vasiṣṭha gave the letter to him, and sending for the messengers with due courtesy, related the whole event to his preceptor. (293)

चौ०— सुनि बोले गुर अति सुखु पाई। पुन्य पुरुष कहुँ महि सुख छाई॥
जिमि सरिता सागर महुँ जाहीं। जद्यपि ताहि कामना नाहीं॥ १॥

Cau.: **suni bole gura ati sukhu pāī, punya puruṣa kahu̐ mahi sukha chāī.**
**jimi saritā sāgara mahu̐ jāhī̐, jadyapi tāhi kāmanā nāhī̐.1.**

The Guru was highly pleased to hear the news and said, "To a virtuous man the world abounds in happiness. As rivers run into the sea, although the latter has no craving for them, (1)

तिमि सुख संपति बिनहिं बोलाएँ। धरमसील पहिं जाहिं सुभाएँ॥
तुम्ह गुर बिप्र धेनु सुर सेबी। तसि पुनीत कौसल्या देबी॥ २॥

* In India not only the blood relations but even servants and co-villagers of a bride consider it sinful to accept even food or water, much less any gift or present, from the house of the bridegroom; for it is customary in this country to give the hand of a girl as a sacred gift and one is naturally reluctant to accept anything in return from him on whom a gift is made. This kind of sentiment prevails even in those cases where a marriage alliance has only been stipulated and not yet brought into actual effect. The messengers, in the above context, are actuated with a similar sentiment in refusing the gifts offered to them by King Daśaratha, who happened to be the father of the hero who had won the hand of Princess Jānakī, their master's daughter.

**timi sukha saṁpati binahi̐ bolae̐, dharamasīla pahi̐ jāhi̐ subhāe̐.**
**tumha gura bipra dhenu sura sebī, tasi punīta kausalyā debī.2.**

"so joy and prosperity come unasked and of their own accord to a pious soul. Just as you are given to the service of your preceptor, the Brāhmaṇas and cows as well as of gods, Queen Kausalyā is also devout in the same way. (2)

सुकृती तुम्ह समान जग माहीं। भयउ न है कोउ होनेउ नाहीं॥
तुम्ह ते अधिक पुन्य बड़ काकें। राजन राम सरिस सुत जाकें॥ ३॥

**sukṛtī tumha samāna jaga māhī̐, bhayau na hai kou honeu nāhī̐.**
**tumha te adhika punya baRa kāke̐, rājana rāma sarisa suta jāke̐.3.**

"A pious soul like you there has never been, nor is, nor shall be in this world. Who can be more blessed than you, O king, who have a son like Rāma. (3)

बीर बिनीत धरम ब्रत धारी। गुन सागर बर बालक चारी॥
तुम्ह कहुँ सर्ब काल कल्याना। सजहु बरात बजाइ निसाना॥ ४॥

**bīra binīta dharama brata dhārī, guna sāgara bara bālaka cārī.**
**tumha kahu̐ sarba kāla kalyānā, sajahu barāta bajāi nisānā.4.**

"And whose four worthy children are all valiant, submissive, true to their vow of piety and oceans of goodness. You are blessed indeed for all time; therefore, arrange the marriage procession to the beat of kettledrums, (4)

दो०—**चलहु बेगि सुनि गुर बचन भलेहिं नाथ सिरु नाइ।**
**भूपति गवने भवन तब दूतन्ह बासु देवाइ॥ २९४॥**

Do.: **calahu begi suni gura bacana bhalehi̐ nātha siru nāi,**
**bhūpati gavane bhavana taba dūtanha bāsu devāi.294.**

"and proceed quickly." On hearing these words of the preceptor the king bowed his head and said, "Very well, my lord!" and after assigning lodgings to the messengers, returned to his palace. (294)

चौ०—राजा सबु रनिवास बोलाई। जनक पत्रिका बाचि सुनाई॥
सुनि संदेसु सकल हरषानीं। अपर कथा सब भूप बखानीं॥ १॥

Cau.: **rājā sabu ranivāsa bolāī, janaka patrikā bāci sunāī.**
**suni saṁdesu sakala haraṣānī̐, apara kathā saba bhūpa bakhānī̐.1.**

The king then called all the ladies of the gynaeceum and read aloud Janaka's letter to them. All rejoiced to hear the message and the king himself related the other tidings (which he had heard from the lips of the messengers). (1)

प्रेम प्रफुल्लित राजहिं रानी। मनहुँ सिखिनि सुनि बारिद बानी॥
मुदित असीस देहिं गुर नारीं। अति आनंद मगन महतारीं॥ २॥

**prema praphullita rājahi̐ rānī, manahu̐ sikhini suni bārida bānī.**
**mudita asīsa dehi̐ gura nārī̐, ati ānaṁda magana mahatārī̐.2.**

Bursting with emotion the queens shone like pea-hens rejoicing at the rumbling of clouds. The preceptor's wife and the wives of other elders in their joy invoked the blessings of heaven and the mothers of the four brothers were overwhelmed with ecstasy. (2)

लेहिं परस्पर अति प्रिय पाती। हृदयँ लगाइ जुड़ावहिं छाती॥
राम लखन कै कीरति करनी। बारहिं बार भूपबर बरनी॥ ३॥

**lehi̐ paraspara ati priya pātī, hṛdayā̐ lagāi juRāvahi̐ chātī.**
**rāma lakhana kai kīrati karanī, bārahi̐ bāra bhūpabara baranī.3.**

They took the most beloved letter from each other and pressing it to their bosom, soothed their heart. The great king recounted again and again the glory and exploits of both Śrī Rāma and Lakṣmaṇa. (3)

मुनि प्रसादु कहि द्वार सिधाए। रानिन्ह तब महिदेव बोलाए॥
दिए दान आनंद समेता। चले बिप्रबर आसिष देता॥ ४॥

**muni prasādu kahi dvāra sidhāe, rāninha taba mahideva bolāe.**
**die dāna ānaṁda sametā, cale biprabara āsiṣa detā.4.**

Saying that it was all due to the sage's grace, he came out. The queens then sent for the Brāhmaṇas and joyfully bestowed gifts on them. And the Brāhmaṇas returned to their homes conveying blessings. (4)

सो०—**जाचक लिए हँकारि दीन्हि निछावरि कोटि बिधि।**
**चिरु जीवहुँ सुत चारि चक्रबर्ति दसरत्थ के॥ २९५॥**

So.: **jācaka lie ha̐kāri dīnhi nichāvari koṭi bidhi,**
**ciru jīvahu̐ suta cāri cakrabarti dasarattha ke.295.**

Next they called the beggars and lavished innumerable kinds of gifts on them. "Long live the four sons of Emperor Daśaratha!" (295)

चौ०—कहत चले पहिरें पट नाना। हरषि हने गहगहे निसाना॥
समाचार सब लोगन्ह पाए। लागे घर घर होन बधाए॥ १॥

Cau.: **kahata cale pahire̐ paṭa nānā, haraṣi hane gahagahe nisānā.**
**samācāra saba loganha pāe, lāge ghara ghara hona badhāe.1.**

Thus they shouted as they left, attired in raiment of various kinds; there was jubilant and tempestuous beating of kettledrums. When the news spread among all the people, festivities started in every home. (1)

भुवन चारि दस भरा उछाहू। जनकसुता रघुबीर बिआहू॥
सुनि सुभ कथा लोग अनुरागे। मग गृह गलीं सँवारन लागे॥ २॥

**bhuvana cāri dasa bharā uchāhū, janakasutā raghubīra biāhū.**
**suni subha kathā loga anurāge, maga gṛha galī̐ sa̐vārana lāge.2.**

All the fourteen spheres were filled with joy at the news of the forthcoming wedding of Jānakī with Śrī Raghunātha. The citizens were enraptured to hear the glad tidings and began to decorate the streets, houses and lanes. (2)

जद्यपि अवध सदैव सुहावनि। राम पुरी मंगलमय पावनि॥
तदपि प्रीति कै प्रीति सुहाई। मंगल रचना रची बनाई॥ ३॥

**jadyapi avadha sadaiva suhāvani, rāma purī maṁgalamaya pāvani.**
**tadapi prīti kai prīti suhāī, maṁgala racanā racī banāī.3.**

Although the city of Ayodhyā is ever charming, being the blessed and sacred abode of Śrī Rāma, it was adorned with beautiful festal decorations because of love the people bore towards the very embodiment of love, Śrī Rāma. (3)

ध्वज पताक पट चामर चारू। छावा परम बिचित्र बजारू॥
कनक कलस तोरन मनि जाला। हरद दूब दधि अच्छत माला॥ ४॥

**dhvaja patāka paṭa cāmara cārū, chāvā parama bicitra bajārū.**
**kanaka kalasa torana mani jālā, harada dūba dadhi acchata mālā.4.**

Flags and banners, curtains and graceful chowries canopied the bazars in a most marvellous fashion. With vases of gold, festal arches, festoons of netted gems, turmeric, blades of Dūrvā grass, curds, unbroken rice and wreaths of flowers, (4)

दो०—**मंगलमय निज निज भवन लोगन्ह रचे बनाइ।**
**बीथीं सींचीं चतुरसम चौकें चारु पुराइ॥ २९६॥**

Do.: **maṁgalamaya nija nija bhavana loganha race banāi,**
**bīthī̐ sī̐cī̐ caturasama cauke̐ cāru purāi.296.**

the people decorated their respective homes, making these full of blessings; the lanes were sprinkled over with water, mixed with the fourfold pastes of sandal, saffron, musk and camphor and the squares in front of their houses were drawn in tasteful designs. (296)

चौ०—जहँ तहँ जूथ जूथ मिलि भामिनि। सजि नवसप्त सकल दुति दामिनि॥
बिधुबदनीं मृग सावक लोचनि। निज सरूप रति मानु बिमोचनि॥ १॥

Cau.: **jaha̐ taha̐ jūtha jūtha mili bhāmini, saji navasapta sakala duti dāmini.**
**bidhubadanī̐ mṛga sāvaka locani, nija sarūpa rati mānu bimocani.1.**

Collected here and there troops of 'Suhāgina' ladies, all brilliant as the lightning, with moon-like face and eyes resembling those of a fawn and beauty enough to rob Love's consort (Rati) of her pride, and who had all the sixteen kinds of female adornments,* (1)

गावहिं मंगल मंजुल बानीं। सुनि कलरव कलकंठि लजानीं॥
भूप भवन किमि जाइ बखाना। बिस्व बिमोहन रचेउ बिताना॥ २॥

**gāvahi̐ maṁgala maṁjula bānī̐, suni kalarava kalakaṁṭhi lajānī̐.**
**bhūpa bhavana kimi jāi bakhānā, bisva bimohana raceu bitānā.2.**

sang auspicious strains with voice so melodious that the cuckoo was put to shame on hearing the sweet sound! How is the king's palace to be described; the pavilion set up there would dazzle the whole universe. (2)

* According to the standard works on poetics the sixteen forms of female adornment are as follows: (1) rubbing and cleansing the body with fragrant unguents, (2) ablution, (3) putting on a new attire, (4) dyeing the sides of one's feet with red lag, (5) dressing the hair, (6) adorning the parting line of the hair with red lead, (7) painting the forehead with streaks of sandal-paste, (8) dotting the chin with a small black spot, (9) colouring the palms of one's hands and the soles of one's feet with the reddish dye extracted from the leaves of the Mehadī plant. (10) anointing one's body with perfumed unguents, (11) adorning the body with bejewelled ornaments, (12) beautifying the hair etc., with wreaths of flowers, (13) perfuming and dyeing one's mouth by chewing betel-leaves etc., (14) colouring the teeth, (15) painting the lips and (16) applying collyrium to one's eyes.

मंगल द्रब्य मनोहर नाना। राजत बाजत बिपुल निसाना॥
कतहुँ बिरिद बंदी उच्चरहीं। कतहुँ बेद धुनि भूसुर करहीं॥ ३॥

**maṁgala drabya manohara nānā, rājata bājata bipula nisānā.**
**katahu̐ birida baṁdī uccarahī̐, katahu̐ beda dhuni bhūsura karahī̐.3.**

Various articles of good omen and charming in appearance were displayed and a number of kettledrums were sounded. Here were panegyrists singing the family glory and here were Brāhmaṇas chanting the Vedas, (3)

गावहिं सुंदरि मंगल गीता। लै लै नामु रामु अरु सीता॥
बहुत उछाहु भवनु अति थोरा। मानहुँ उमगि चला चहु ओरा॥ ४॥

**gāvahiṁ suṁdari maṁgala gītā, lai lai nāmu rāmu aru sītā.**
**bahuta uchāhu bhavanu ati thorā, mānahu̐ umagi calā cahu orā.4.**

while pretty women carolled festive songs, many times repeating the names of Śrī Rāma and Sītā. There was exuberance of joy all round, while the palace was too small to contain it; it seemed, therefore, as if the merriment overflowed on all sides. (4)

दो०—**सोभा दसरथ भवन कइ को कबि बरनै पार।**
**जहाँ सकल सुर सीस मनि राम लीन्ह अवतार॥ २९७॥**

Do.: **sobhā dasaratha bhavana kai ko kabi baranai pāra,**
**jahā̐ sakala sura sīsa mani rāma līnha avatāra.297.**

What poet can describe the splendour of Daśaratha's palace, in which Śrī Rāma, the crest-jewel of all divinities, had taken birth? (297)

चौ०—भूप भरत पुनि लिए बोलाई। हय गय स्यंदन साजहु जाई॥
चलहु बेगि रघुबीर बराता। सुनत पुलक पूरे दोउ भ्राता॥ १॥

Cau.: **bhūpa bharata puni lie bolāī, haya gaya syaṁdana sājahu jāī.**
**calahu begi raghubīra barātā, sunata pulaka pūre dou bhrātā.1.**

The king next called Bharata and said, "Go and get ready the horses, elephants and chariots and start quickly in procession for Rāma's marriage." The two brothers were thrilled to hear this command. (1)

भरत सकल साहनी बोलाए। आयसु दीन्ह मुदित उठि धाए॥
रचि रुचि जीन तुरग तिन्ह साजे। बरन बरन बर बाजि बिराजे॥ २॥

**bharata sakala sāhanī bolāe, āyasu dīnha mudita uṭhi dhāe.**
**raci ruci jīna turaga tinha sāje, barana barana bara bāji birāje.2.**

Bharata sent for the officers-in-charge of the stables and issued necessary instructions; the latter ran in joy and hastened to execute the orders. They equipped the horses with gorgeous saddles; gallant steeds of different colours stood there in their majesty. (2)

सुभग सकल सुठि चंचल करनी। अय इव जरत धरत पग धरनी॥
नाना जाति न जाहिं बखाने। निदरि पवनु जनु चहत उड़ाने॥ ३॥

**subhaga sakala suṭhi caṁcala karanī, aya iva jarata dharata paga dharanī.**
**nānā jāti na jāhiṁ bakhāne, nidari pavanu janu cahata uRāne.3.**

They were all beautiful and surpassingly swift-footed; they trod the ground as lightly as though it were red-hot iron. They were of different breeds, which one could hardly enumerate; they were so swift as if they would fly in the air, as it were, outstripping the wind itself. (3)

तिन्ह सब छयल भए असवारा। भरत सरिस बय राजकुमारा॥
सब सुंदर सब भूषनधारी। कर सर चाप तून कटि भारी॥ ४॥

**tinha saba chayala bhae asavārā, bharata sarisa baya rājakumārā.**
**saba suṁdara saba bhūṣanadhārī, kara sara cāpa tūna kaṭi bhārī.4.**

Gallant princes, who were of the same age as Bharata, mounted them. The princes were all handsome and adorned with jewels and had bows and arrows in their hands and a well-equipped quiver fastened at their back. (4)

दो०—**छरे छबीले छयल सब सूर सुजान नबीन।**
**जुग पदचर असवार प्रति जे असिकला प्रबीन॥ २९८॥**

Do.: **chare chabīle chayala saba sūra sujāna nabīna,**
**juga padacara asavāra prati je asikalā prabīna.298.**

They were elegant blithesome youths, chosen and skilled warriors all; and with each knight were two footmen, proficient at sword-play. (298)

चौ०—बाँधें बिरद बीर रन गाढ़े। निकसि भए पुर बाहेर ठाढ़े॥
फेरहिं चतुर तुरग गति नाना। हरषहिं सुनि सुनि पनव निसाना॥ १॥

Cau.: **bā̐dhẽ birada bīra rana gāRhe, nikasi bhae pura bāhera ṭhāRhe.**
**pherahiँ catura turaga gati nānā, haraṣahiँ suni suni panava nisānā.1.**

The heroes, who were all staunch in battle and had taken the mantle of chivalry, sallied forth and halted outside the city. The clever fellows put their steeds through various paces and rejoiced to hear the blowing of tabors and the beating of drums. (1)

रथ सारथिन्ह बिचित्र बनाए। ध्वज पताक मनि भूषन लाए॥
चवँर चारु किंकिनि धुनि करहीं। भानु जान सोभा अपहरहीं॥ २॥

**ratha sārathinha bicitra banāe, dhvaja patāka mani bhūṣana lāe.**
**cavā̐ra cāru kiṁkini dhuni karahī̐, bhānu jāna sobhā apaharahī̐.2.**

The charioteers had made their chariots equally gorgeous with flags and banners, gems and ornaments. The chariots were also equipped with elegant chowries and tinkling bells, and outdid in splendour the chariot of the sun-god. (2)

सावँकरन अगनित हय होते। ते तिन्ह रथन्ह सारथिन्ह जोते॥
सुंदर सकल अलंकृत सोहे। जिन्हहि बिलोकत मुनि मन मोहे॥ ३॥

**sāvā̐karana aganita haya hote, te tinha rathanha sārathinha jote.**
**suṁdara sakala alaṁkṛta sohe, jinhahi bilokata muni mana mohe.3.**

The king owned innumerable horses with dark ears,* which the charioteers yoked to

* A rare and invaluable breed of horses, milk-white all over and dark only in the ears, which were considered specially suitable for a horse-sacrifice.

their chariots. They were all beautiful and looked so charming with their ornaments that even sages would be enraptured at their sight. (3)

जे जल चलहिं थलहि की नाईं। टाप न बूड़ बेग अधिकाईं॥
अस्त्र सस्त्र सबु साजु बनाई। रथी सारथिन्ह लिए बोलाई॥ ४॥

**je jala calahiṁ thalahi kī nāīṅ, ṭāpa na būRa bega adhikāīṅ.**
**astra sastra sabu sāju banāī, rathī sārathinha lie bolāī.4.**

They skimmed the surface of water even as dry land and would not sink even hoof-deep; so marvellous was their speed. Having provided the chariots with weapons and all other equipments, the charioteers called their masters. (4)

दो०—**चढ़ि चढ़ि रथ बाहेर नगर लागी जुरन बरात।**
**होत सगुन सुंदर सबहि जो जेहि कारज जात॥ २९९॥**

Do.: **caRhi caRhi ratha bāhera nagara lāgī jurana barāta,**
**hota saguna suṁdara sabahi jo jehi kāraja jāta.299.**

Mounting the chariots the marriage party began to assemble outside the city. On whatever errand one went, each was greeted by auspicious omens. (299)

चौ०— कलित करिबरन्हि परीं अँबारीं। कहि न जाहिं जेहि भाँति सँवारीं॥
चले मत्त गज घंट बिराजी। मनहुँ सुभग सावन घन राजी॥ १॥

Cau.: **kalita karibaranhi parīṅ ãbārīṅ, kahi na jāhiṁ jehi bhāṅti sãvārīṅ.**
**cale matta gaja ghaṁṭa birājī, manahuṅ subhaga sāvana ghana rājī.1.**

On magnificent elephants were mounted splendid seats with canopies wrought in a manner beyond all description. Elephants in rut, adorned with clanging bells, headed like beautiful rumbling clouds in the rainy month of Śrāvaṇa (approximately corresponding to mid-July to mid-August). (1)

बाहन अपर अनेक बिधाना। सिबिका सुभग सुखासन जाना॥
तिन्ह चढ़ि चले बिप्रबर बृंदा। जनु तनु धरें सकल श्रुति छंदा॥ २॥

**bāhana apara aneka bidhānā, sibikā subhaga sukhāsana jānā.**
**tinha caRhi cale biprabara bṛṁdā, janu tanu dhareṅ sakala śruti chaṁdā.2.**

There were various kinds of other vehicles, such as charming palanquins, sedans etc., on which rode hosts of noble Brāhmaṇas—incarnations, as it were, of all the hymns of the Vedas. (2)

मागध सूत बंदि गुनगायक। चले जान चढ़ि जो जेहि लायक॥
बेसर ऊँट बृषभ बहु जाती। चले बस्तु भरि अगनित भाँती॥ ३॥

**māgadha sūta baṁdi gunagāyaka, cale jāna caRhi jo jehi lāyaka.**
**besara ūṅṭa bṛṣabha bahu jātī, cale bastu bhari aganita bhāṅtī.3.**

Genealogists, bards, panegyrists and rhapsodists too rode on vehicles appropriate to their respective rank; while mules, camels and oxen of various breeds carried on their backs commodities of innumerable kinds. (3)

कोटिन्ह काँवरि चले कहारा। बिबिध बस्तु को बरनै पारा॥
चले सकल सेवक समुदाई। निज निज साजु समाजु बनाई॥ ४॥

**koṭinha kå̐vari cale kahārā, bibidha bastu ko baranai pārā.**
**cale sakala sevaka samudāī, nija nija sāju samāju banāī.4.**

Millions of porters marched with loads of luggage slung across their shoulders; who could enumerate the varieties of goods they carried? Crowds of servants also proceeded on the journey equipping themselves in their own way and forming batches of their own. (4)

दो०—**सब कें उर निर्भर हरषु पूरित पुलक सरीर।**
**कबहिं देखिबे नयन भरि रामु लखनु दोउ बीर॥ ३००॥**

Do.: **saba kẽ ura nirbhara haraṣu pūrita pulaka sarīra,**
**kabahi̐ dekhibe nayana bhari rāmu lakhanu dou bīra.300.**

Each had boundless joy in his heart and a thrill ran through the bodies of all. They whispered to one another, "When shall we feast our eyes on the two heroes, Śrī Rāma and Lakṣmaṇa?" (300)

चौ०—**गरजहिं गज घंटा धुनि घोरा। रथ रव बाजि हिंस चहु ओरा॥**
**निदरि घनहि घुर्म्मरहिं निसाना। निज पराइ कछु सुनिअ न काना॥ १॥**

Cau.: **garajahi̐ gaja ghaṁṭā dhuni ghorā, ratha rava bāji hiṁsa cahu orā.**
**nidari ghanahi ghurmmarahi̐ nisānā, nija parāi kachu sunia na kānā.1.**

The elephants trumpeted and their bells clanged with a terrific din; on all sides there was a creaking of wheels and neighing of horses. The beating of kettledrums would drown the peal of thunder; no one could hear one's own voice, much less of others. (1)

**महा भीर भूपति के द्वारें। रज होइ जाइ पषान पबारें॥**
**चढ़ी अटारिन्ह देखहिं नारीं। लिएँ आरती मंगल थारीं॥ २॥**

**mahā bhīra bhūpati ke dvārẽ, raja hoi jāi paṣāna pabārẽ.**
**caRhī aṭārinha dekhahi̐ nārī̐, liẽ āratī maṁgala thārī̐.2.**

At the entrance of the king's palace there was such an enormous crowd that a stone thrown there would be trodden to dust. Women viewed the sight from house-tops, carrying festal lights in salvers used on auspicious occasions, (2)

**गावहिं गीत मनोहर नाना। अति आनंदु न जाइ बखाना॥**
**तब सुमंत्र दुइ स्यंदन साजी। जोते रबि हय निंदक बाजी॥ ३॥**

**gāvahi̐ gīta manohara nānā, ati ānaṁdu na jāi bakhānā.**
**taba sumaṁtra dui syaṁdana sājī, jote rabi haya niṁdaka bājī.3.**

and carolled melodious strains of various kinds in a thrill of joy beyond description. Then Sumantra (King Daśaratha's own charioteer and trusted counsellor) got ready a pair of chariots and yoked them with steeds that would outrun even the horses of the sun-god, (3)

**दोउ रथ रुचिर भूप पहिं आने। नहिं सारद पहिं जाहिं बखाने॥**
**राज समाजु एक रथ साजा। दूसर तेज पुंज अति भ्राजा॥ ४॥**

**dou ratha rucira bhūpa pahi̐ āne, nahi̐ sārada pahi̐ jāhi̐ bakhāne.**
**rāja samāju eka ratha sājā, dūsara teja puṁja ati bhrājā.4.**

and brought them in all their splendour before the king; their beauty was more than

goddess Sarasvatī could describe. One of them was equipped with the royal paraphernalia while the other was a mass of splendour and shone brightly. (4)

दो०—तेहिं रथ रुचिर बसिष्ठ कहुँ हरषि चढ़ाइ नरेसु।
आपु चढ़ेउ स्यंदन सुमिरि हर गुर गौरि गनेसु॥ ३०१॥

Do.: **tehi̐ ratha rucira basiṣṭha kahũ haraṣi caRhāi naresu,**
**āpu caRheu syaṁdana sumiri hara gura gauri ganesu.301.**

This magnificent chariot the king joyfully caused Vasiṣṭha to mount, and then himself ascended the other, remembering Lord Śiva, his preceptor Vasiṣṭha, goddess Gaurī (Pārvatī) and god Gaṇeśa. (301)

चौ०—सहित बसिष्ठ सोह नृप कैसें। सुर गुर संग पुरंदर जैसें॥
करि कुल रीति बेद बिधि राऊ। देखि सबहि सब भाँति बनाऊ॥ १॥

Cau.: **sahita basiṣṭha soha nṛpa kaisẽ, sura gura saṁga puraṁdara jaisẽ.**
**kari kula rīti beda bidhi rāū, dekhi sabahi saba bhā̃ti banāū.1.**

In the company of Vasiṣṭha the king shone forth as Indra, the lord of celestials, by the side of his preceptor Bṛhaspati. After performing all the rites sanctioned by family usage or prescribed by the Vedas and seeing everyone fully equipped for the journey, (1)

सुमिरि रामु गुर आयसु पाई। चले महीपति संख बजाई॥
हरषे बिबुध बिलोकि बराता। बरषहिं सुमन सुमंगल दाता॥ २॥

**sumiri rāmu gura āyasu pāī, cale mahīpati saṁkha bajāī.**
**harașe bibudha biloki barātā, baraṣahi̐ sumana sumaṁgala dātā.2.**

remembering Śrī Rāma, and after receiving the permission of his preceptor, he sallied forth to the blowing of the conch-shell. The immortals rejoiced to see the marriage procession and rained down flowers full of auspicious blessings. (2)

भयउ कोलाहल हय गय गाजे। ब्योम बरात बाजने बाजे॥
सुर नर नारि सुमंगल गाईं। सरस राग बाजहिं सहनाईं॥ ३॥

**bhayau kolāhala haya gaya gāje, byoma barāta bājane bāje.**
**sura nara nāri sumaṁgala gāī̐, sarasa rāga bājahi̐ sahanāī̐.3.**

There was a confused din of horses neighing, elephants trumpeting and playing of music both in the heavens and in the procession. Human and celestial dames alike sang festal melodies, while clarionets were played in sweet accord. (3)

घंट घंटि धुनि बरनि न जाहीं। सरव करहिं पाइक फहराहीं॥
करहिं बिदूषक कौतुक नाना। हास कुसल कल गान सुजाना॥ ४॥

**ghaṁṭa ghaṁṭi dhuni barani na jāhī̐, sarava karahi̐ pāika phaharāhī̐.**
**karahi̐ bidūṣaka kautuka nānā, hāsa kusala kala gāna sujānā.4.**

There was an indescribable clamour of bells, both large and small. The footmen leaped and danced, displaying exercises of various kinds. Jesters, proficient in pleasantry and expert in singing melodious songs, practised all kinds of buffoonery. (4)

दो०—**तुरग नचावहिं कुअँर बर अकनि मृदंग निसान।**
**नागर नट चितवहिं चकित डगहिं न ताल बँधान॥ ३०२॥**

Do. : **turaga nacāvahi̐ kua̐ra bara akani mṛdaṁga nisāna,**
**nāgara naṭa citavahi̐ cakita ḍagahi̐ na tāla ba̐dhāna.302.**

Gallant princes made their steeds curvet to the measured beat of tabors and kettledrums; accomplished dancers noted with surprise that they never made a step out of time. (302)

चौ०— **बनइ न बरनत बनी बराता। होहिं सगुन सुंदर सुभदाता॥**
**चारा चाषु बाम दिसि लेई। मनहुँ सकल मंगल कहि देई॥ १॥**

Cau.: **banai na baranata banī barātā, hohi̐ saguna suṁdara subhadātā.**
**cārā cāṣu bāma disi leī, manahu̐ sakala maṁgala kahi deī.1.**

The splendour of the marriage procession was more than one could describe. Fair and auspicious omens occurred. The blue-necked jay picked up food on the left and heralded, as it were, all good fortune. (1)

**दाहिन काग सुखेत सुहावा। नकुल दरसु सब काहूँ पावा॥**
**सानुकूल बह त्रिबिध बयारी। सघट सबाल आव बर नारी॥ २॥**

**dāhina kāga sukheta suhāvā, nakula darasu saba kāhū̐ pāvā.**
**sānukūla baha tribidha bayārī, saghaṭa sabāla āva bara nārī.2.**

On a luxuriant field on the right became visible a crow, and a mongoose was seen by all. A soft, cool and fragrant breeze was blowing in a favourable direction; blessed 'Suhāgina' women (ladies whose husbands are living) appeared with filled up pitchers and babies in their arms. (2)

**लोवा फिरि फिरि दरसु देखावा। सुरभी सनमुख सिसुहि पिआवा॥**
**मृगमाला फिरि दाहिनि आई। मंगल गन जनु दीन्हि देखाई॥ ३॥**

**lovā phiri phiri darasu dekhāvā, surabhī sanamukha sisuhi piāvā.**
**mṛgamālā phiri dāhini āī, maṁgala gana janu dīnhi dekhāī.3.**

A fox turned round and showed itself again and again and a cow suckled its calf in front of the procession; a herd of deer came round to the right, as if good omens appeared in visible form. (3)

**छेमकरी कह छेम बिसेषी। स्यामा बाम सुतरु पर देखी॥**
**सनमुख आयउ दधि अरु मीना। कर पुस्तक दुइ बिप्र प्रबीना॥ ४॥**

**chemakarī kaha chema biseṣī, syāmā bāma sutaru para dekhī.**
**sanamukha āyau dadhi aru mīnā, kara pustaka dui bipra prabīnā.4.**

A Brāhmaṇi-kite promised great blessings; and a Śyāmā bird was observed on an auspicious tree to the left. A man bearing curds and fish and two learned Brāhmaṇas, each with a book in his hand, came from the opposite direction. (4)

दो०—**मंगलमय कल्यानमय अभिमत फल दातार।**
**जनु सब साचे होन हित भए सगुन एक बार॥ ३०३॥**

Do.: **maṁgalamaya kalyānamaya abhimata phala dātāra,**
**janu saba sāce hona hita bhae saguna eka bāra.303.**

All kinds of blessed and auspicious omens and those conducive to desired results occurred all at once as if to prove themselves to be true. (303)

चौ०—मंगल सगुन सुगम सब ताकें। सगुन ब्रह्म सुंदर सुत जाकें॥
राम सरिस बरु दुलहिनि सीता। समधी दसरथु जनकु पुनीता॥ १॥

Cau.: **maṁgala saguna sugama saba tākě, saguna brahma suṁdara suta jākě.**
**rāma sarisa baru dulahini sītā, samadhī dasarathu janaku punītā.1.**

Auspicious omens easily occur to him who has God in a manifested form as his own son. In the marriage which was going to take place, the bridegroom was no other than Śrī Rāma, and Sītā Herself was the bride; while the pious Daśaratha and Janaka were the parents of the bridegroom and the bride, respectively. (1)

सुनि अस ब्याहु सगुन सब नाचे। अब कीन्हे बिरंचि हम साँचे॥
एहि बिधि कीन्ह बरात पयाना। हय गय गाजहिं हने निसाना॥ २॥

**suni asa byāhu saguna saba nāce, aba kīnhe biraṁci hama sāce.**
**ehi bidhi kīnha barāta payānā, haya gaya gājahiṁ hane nisānā.2.**

Hearing of this marriage all good omens danced in merriment and said, “It is now that the Creator has proved us to be true.” In this way the procession set forth amidst the neighing of horses, the trumpeting of elephants and the beating of kettledrums. (2)

आवत जानि भानुकुल केतू। सरितन्हि जनक बँधाए सेतू॥
बीच बीच बर बास बनाए। सुरपुर सरिस संपदा छाए॥ ३॥

**āvata jāni bhānukula ketū, saritanhi janaka bådhāe setū.**
**bīca bīca bara bāsa banāe, surapura sarisa saṁpadā chāe.3.**

Learning that the chief of the solar race, King Daśaratha, was already on the way, King Janaka had the rivers bridged, and got beautiful rest-houses erected at different stages, which vied in magnificence with the city of immortals (Amarāvatī), (3)

असन सयन बर बसन सुहाए। पावहिं सब निज निज मन भाए॥
नित नूतन सुख लखि अनुकूले। सकल बरातिन्ह मंदिर भूले॥ ४॥

**asana sayana bara basana suhāe, pāvahiṁ saba nija nija mana bhāe.**
**nita nūtana sukha lakhi anukūle, sakala barātinha maṁdira bhūle.4.**

and in which members of the bridegroom’s party were supplied with excellent food, beds and clothing, each according to his own taste. Finding ever new pleasures agreeable to themselves, all the members of the marriage party forgot their own homes. (4)

दो०—**आवत जानि बरात बर सुनि गहगहे निसान।**
**सजि गज रथ पदचर तुरग लेन चले अगवान॥ ३०४॥**

Do.: **āvata jāni barāta bara suni gahagahe nisāna,**
**saji gaja ratha padacara turaga lena cale agavāna.304.**

When it was learnt that the marriage procession was approaching and the tempestuous

beat of kettledrums was heard, an advance welcome-party went out to receive it with elephants, chariots, footmen and horses duly equipped. (304)

[PAUSE 10 FOR A THIRTY-DAY RECITATION]

चौ०—कनक कलस भरि कोपर थारा। भाजन ललित अनेक प्रकारा॥
भरे सुधासम सब पकवाने। नाना भाँति न जाहिं बखाने॥ १॥

Cau.: **kanaka kalasa bhari kopara thārā, bhājana lalita aneka prakārā.**
**bhare sudhāsama saba pakavāne, nānā bhāँti na jāhiँ bakhāne.1.**

Jars of gold full of sweet and cold drinks and trays and salvers and beautiful dishes of various kinds laden with confections of indescribable varieties, delicious as ambrosia, (1)

फल अनेक बर बस्तु सुहाईं। हरषि भेंट हित भूप पठाईं॥
भूषन बसन महामनि नाना। खग मृग हय गय बहु बिधि जाना॥ २॥

**phala aneka bara bastu suhāīँ, haraṣi bheṁṭa hita bhūpa paṭhāīँ.**
**bhūṣana basana mahāmani nānā, khaga mṛga haya gaya bahu bidhi jānā.2.**

with luscious fruit and many other delightful articles were sent as an offering by King Janaka with pleasure. The king also sent ornaments, wearing apparel, valuable gems of all varieties, birds, antelopes, horses, elephants, vehicles of every description, (2)

मंगल सगुन सुगंध सुहाए। बहुत भाँति महिपाल पठाए॥
दधि चिउरा उपहार अपारा। भरि भरि काँवरि चले कहारा॥ ३॥

**maṁgala saguna sugaṁdha suhae, bahuta bhāँti mahipāla paṭhāe.**
**dadhi ciurā upahāra apārā, bhari bhari kāँvari cale kahārā.3.**

charming aromatic substances of an auspicious nature and various articles of good omen; and a train of porters marched with their loads of curds, parched rice and presents of endless variety slung across their shoulders. (3)

अगवानन्ह जब दीखि बराता। उर आनंदु पुलक भर गाता॥
देखि बनाव सहित अगवाना। मुदित बरातिन्ह हने निसाना॥ ४॥

**agavānanha jaba dīkhi barātā, ura ānaṁdu pulaka bhara gātā.**
**dekhi banāva sahita agavānā, mudita barātinha hane nisānā.4.**

When the contingent of welcomers saw the marriage procession, their mind was filled with rapture and a thrill ran through their bodies. Seeing the welcomers equipped in everyway, the members of the marriage party had their drums beaten in great delight. (4)

दो०—हरषि परसपर मिलन हित कछुक चले बगमेल।
जनु आनंद समुद्र दुइ मिलत बिहाइ सुबेल॥ ३०५॥

Do.: **haraṣi parasapara milana hita kachuka cale bagamela,**
**janu ānaṁda samudra dui milata bihāi subela.305.**

A batch from each side joyfully marched at a gallop in order to meet the other and the two parties met as two oceans of bliss that had transgressed their bounds. (305)

चौ०—बरषि सुमन सुर सुंदरि गावहिं। मुदित देव दुंदुभीं बजावहिं॥
बस्तु सकल राखीं नृप आगें। बिनय कीन्हि तिन्ह अति अनुरागें॥ १॥

Cau.: **baraṣi sumana sura suṁdari gāvahiṁ, mudita deva duṁdubhīṁ bajāvahiṁ.**
**bastu sakala rākhīṁ nṛpa āgeṁ, binaya kīnhi tinha ati anurāgeṁ.1.**

Celestial damsels rained down flowers and sang, while the joyous gods beat kettledrums. The members of the welcomers-contingent placed all the offerings before King Daśaratha and entreated him with an affectionate address. (1)

प्रेम समेत रायँ सबु लीन्हा। भै बकसीस जाचकन्हि दीन्हा॥
करि पूजा मान्यता बड़ाई। जनवासे कहुँ चले लवाई॥ २॥

**prema sameta rāyaṁ sabu līnhā, bhai bakasīsa jācakanhi dīnhā.**
**kari pūjā mānyatā baRāī, janavāse kahuṁ cale lavāī.2.**

The king lovingly accepted everything and distributed the offerings as presents among his own people, or bestowed them as alms on the suppliants. After due homage, reverence and courtesy, the welcomers-contingent conducted the marriage party to the lodgings set apart for them. (2)

बसन बिचित्र पाँवड़े परहीं। देखि धनदु धन मदु परिहरहीं॥
अति सुंदर दीन्हेउ जनवासा। जहँ सब कहुँ सब भाँति सुपासा॥ ३॥

**basana bicitra pāṁvaRe parahīṁ, dekhi dhanadu dhana madu pariharahīṁ.**
**ati suṁdara dīnheu janavāsā, jahaṁ saba kahuṁ saba bhāṁti supāsā.3.**

Gorgeous carpets were spread for the royal guests to walk upon, on seeing which Kubera (the god of wealth) was no longer proud of his wealth. Magnificent were the quarters assigned to the bridegroom's party, which provided every kind of comfort to each guest. (3)

जानी सियँ बरात पुर आई। कछु निज महिमा प्रगटि जनाई॥
हृदयँ सुमिरि सब सिद्धि बोलाईं। भूप पहुनई करन पठाईं॥ ४॥

**jānī siyaṁ barāta pura āī, kachu nija mahimā pragaṭi janāī.**
**hṛdayaṁ sumiri saba siddhi bolāīṁ, bhūpa pahunaī karana paṭhāīṁ.4.**

When Sītā learnt that the marriage party had arrived in the city, She manifested Her glory to some extent. By Her very thought She summoned all the Siddhis (super-sensuous powers personified) and deputed them to wait upon the king. (4)

दो०—**सिधि सब सिय आयसु अकनि गईं जहाँ जनवास।**
**लिएँ संपदा सकल सुख सुरपुर भोग बिलास॥ ३०६॥**

Do.: **sidhi saba siya āyasu akani gaīṁ jahāṁ janavāsa,**
**lieṁ saṁpadā sakala sukha surapura bhoga bilāsa.306.**

Hearing Sītā's command, the Siddhis repaired to the guests' apartments, taking with them all kinds of riches, comforts as well as the enjoyments and luxuries of heaven. (306)

चौ०—निज निज बास बिलोकि बराती। सुरसुख सकल सुलभ सब भाँती॥
बिभव भेद कछु कोउ न जाना। सकल जनक कर करहिं बखाना॥ १॥

Cau.: **nija nija bāsa biloki barātī, surasukha sakala sulabha saba bhā̐tī.**
**bibhava bheda kachu kou na jānā, sakala janaka kara karahiṁ bakhānā.1.**

Each member of the bridegroom's party found in his apartment all the enjoyments of heaven ready at hand in everyway. No one, however, had an inkling of the mystery behind this magnificent splendour; all glorified Janaka. (1)

सिय महिमा रघुनायक जानी। हरषे हृदयँ हेतु पहिचानी॥
पितु आगमनु सुनत दोउ भाई। हृदयँ न अति आनंदु अमाई॥ २॥

**siya mahimā raghunāyaka jānī, haraṣe hṛdayå hetu pahicānī.**
**pitu āgamanu sunata dou bhāī, hṛdayå na ati ānaṁdu amāī.2.**

Śrī Raghunātha alone recognized Sītā's magnificence and was glad at heart to discern Her love. When the two brothers heard of their father's arrival, they could not contain themselves with joy. (2)

सकुचन्ह कहि न सकत गुरु पाहीं। पितु दरसन लालचु मन माहीं॥
बिस्वामित्र बिनय बड़ि देखी। उपजा उर संतोषु बिसेषी॥ ३॥

**sakucanha kahi na sakata guru pāhī̐, pitu darasana lālacu mana māhī̐.**
**bisvāmitra binaya baRi dekhī, upajā ura saṁtoṣu biseṣī.3.**

But they were too modest to speak to their Guru, though their heart longed to see their father. Viśvāmitra felt much gratified at heart to perceive their great humility. (3)

हरषि बंधु दोउ हृदयँ लगाए। पुलक अंग अंबक जल छाए॥
चले जहाँ दसरथु जनवासे। मनहुँ सरोबर तकेउ पिआसे॥ ४॥

**haraṣi baṁdhu dou hṛdayå lagāe, pulaka aṁga aṁbaka jala chāe.**
**cale jahå̐ dasarathu janavāse, manahů̐ sarobara takeu piāse.4.**

In his joy he pressed the two brothers to his bosom; a thrill ran through his body, while his eyes were moist with tears. They proceeded to the guests' apartments where King Daśaratha was staying, as though a lake sought to visit a thirsty soul. (4)

दो०—**भूप बिलोके जबहिं मुनि आवत सुतन्ह समेत।**
**उठे हरषि सुखसिंधु महुँ चले थाह सी लेत॥ ३०७॥**

Do.: **bhūpa biloke jabahiṁ muni āvata sutanha sameta,**
**uṭhe haraṣi sukhasiṁdhu mahů̐ cale thāha sī leta.307.**

When the King, Dasaratha, saw the sage coming with the two princes, he rose in joy and proceeded to meet them like a man, who feels his footing in an ocean of bliss. (307)

चौ०—मुनिहि दंडवत कीन्ह महीसा। बार बार पद रज धरि सीसा॥
कौसिक राउ लिए उर लाई। कहि असीस पूछी कुसलाई॥ १॥

Cau.: **munihi daṁḍavata kīnha mahīsā, bāra bāra pada raja dhari sīsā.**
**kausika rāu lie ura lāī, kahi asīsa pūchī kusalāī.1.**

The King prostrated himself before the sage, placing the dust of the latter's feet on his head again and again. Viśvāmitra pressed the king to his bosom, blessed him and inquired after his welfare. (1)

पुनि दंडवत करत दोउ भाई। देखि नृपति उर सुखु न समाई॥
सुत हियँ लाइ दुसह दुख मेटे। मृतक सरीर प्रान जनु भेंटे॥ २॥

**puni daṁḍavata karata dou bhāī, dekhi nṛpati ura sukhu na samāī.**
**suta hiyå̐ lāi dusaha dukha meṭe, mṛtaka sarīra prāna janu bheṁṭe.2.**

When King Daśaratha saw the two brothers prostrating themselves, he could not contain himself with joy. Pressing the boys to his bosom he allayed the unbearable pangs of separation and looked like a dead restored to life. (2)

पुनि बसिष्ठ पद सिर तिन्ह नाए। प्रेम मुदित मुनिबर उर लाए॥
बिप्र बृंद बंदे दुहुँ भाईं। मनभावती असीसें पाईं॥ ३॥

**puni basiṣṭha pada sira tinha nāe, prema mudita munibara ura lāe.**
**bipra bṛṁda baṁde duhů̐ bhāī̐, manabhāvatī asīsě̐ pāī̐.3.**

Śrī Rāma and Lakṣmaṇa then bowed their head at Vasiṣṭha's feet and the great sage embraced them in the ecstasy of love. The two brothers next bowed before all the Brāhmaṇas and in turn received their cherished blessings. (3)

भरत सहानुज कीन्ह प्रनामा। लिए उठाइ लाइ उर रामा॥
हरषे लखन देखि दोउ भ्राता। मिले प्रेम परिपूरित गाता॥ ४॥

**bharata sahānuja kīnha pranāmā, lie uṭhāi lāi ura rāmā.**
**haraṣe lakhana dekhi dou bhrātā, mile prema paripūrita gātā.4.**

Bharata and his younger brother Śatrughna greeted Śrī Rāma, who lifted them and embraced them. Lakṣmaṇa rejoiced to see the two brothers, Bharata and Śatrughna, and as he embraced them, his limbs were throbbing with emotion. (4)

दो०—**पुरजन परिजन जातिजन जाचक मंत्री मीत।**
**मिले जथाबिधि सबहि प्रभु परम कृपाल बिनीत॥ ३०८॥**

Do.: **purajana parijana jātijana jācaka maṁtrī mīta,**
**mile jathābidhi sabahi prabhu parama kṛpāla binīta.308.**

The most gracious and unassuming Lord Śrī Rāma greeted everyone, including the citizens, attendants, kinsmen, seekers, ministers and friends in a befitting manner. (308)

चौ०—रामहि देखि बरात जुड़ानी। प्रीति कि रीति न जाति बखानी॥
नृप समीप सोहहिं सुत चारी। जनु धन धरमादिक तनुधारी॥ १॥

Cau.: **rāmahi dekhi barāta juRānī, prīti ki rīti na jāti bakhānī.**
**nṛpa samīpa sohahi̐ suta cārī, janu dhana dharamādika tanudhārī.1.**

The sight of Śrī Rāma was so soothing to the marriage party (from Ayodhyā); the ways of love are beyond description. By the side of the king, his four sons looked like embodiments, as it were, of the four ends of human endeavour, viz., riches, religious merit, etc. (1)

सुतन्ह समेत दसरथहि देखी। मुदित नगर नर नारि बिसेषी॥
सुमन बरिसि सुर हनहिं निसाना। नाकनटीं नाचहिं करि गाना॥ २॥

**sutanha sameta dasarathahi dekhī, mudita nagara nara nāri biseṣī.**
**sumana barisi sura hanahi̐ nisānā, nākanaṭī̐ nācahi̐ kari gānā.2.**

The people of the city were delighted beyond measure to see King Daśaratha with his sons. The gods rained down flowers and beat their drums; the nymphs of heaven danced and sang. (2)

सतानंद अरु बिप्र सचिव गन। मागध सूत बिदुष बंदीजन॥
सहित बरात राउ सनमाना। आयसु मागि फिरे अगवाना॥ ३॥

**satānaṁda aru bipra saciva gana, māgadha sūta biduṣa baṁdījana.**
**sahita barāta rāu sanamānā, āyasu māgi phire agavānā.3.**

Śatānanda, King Janaka's family preceptor, and the other Brāhmaṇas and ministers of State, as well as the genealogists, minstrels, jesters and rhapsodists, who formed the contingent of welcomers, paid due respects and honour to the king and his party and returned taking leave of them. (3)

प्रथम बरात लगन तें आई। तातें पुर प्रमोदु अधिकाई॥
ब्रह्मानंदु लोग सब लहहीं। बढ़हुँ दिवस निसि बिधि सन कहहीं॥ ४॥

**prathama barāta lagana tě̐ āī, tātě̐ pura pramodu adhikāī.**
**brahmānaṁdu loga saba lahahī̐, baRhahů̐ divasa nisi bidhi sana kahahī̐.4.**

The marriage party had arrived earlier than the day fixed for the wedding; there was great rejoicing in the city on this account. Everyone enjoyed transcendent bliss and prayed to the Creator that the days and nights might be lengthened. (4)

दो०—रामु सीय सोभा अवधि सुकृत अवधि दोउ राज।
जहँ तहँ पुरजन कहहिं अस मिलि नर नारि समाज॥ ३०९॥

Do.: **rāmu sīya sobhā avadhi sukṛta avadhi dou rāja,**
**jahå̐ tahå̐ purajana kahahi̐ asa mili nara nāri samāja.309.**

"Rāma and Sītā are the perfection of beauty, and the two kings, Daśaratha and Janaka, are the perfection of virtue!" Thus observed the men and women of the city wherever they happened to meet. (309)

चौ०— जनक सुकृत मूरति बैदेही। दसरथ सुकृत रामु धरें देही॥
इन्ह सम काहुँ न सिव अवराधे। काहुँ न इन्ह समान फल लाधे॥ १॥

Cau.: **janaka sukṛta mūrati baidehī, dasaratha sukṛta rāmu dharě̐ dehī.**
**inha sama kāhů̐ na siva avarādhe, kāhů̐ na inha samāna bhala lādhe.1.**

"Jānakī is the manifestation of Janaka's piety (Puṇya), and Śrī Rāma is Daśaratha's virtue–personified. No one has worshipped Śiva with such devotion as these two kings, nor has anyone obtained such bountiful rewards as they have. (1)

इन्ह सम कोउ न भयउ जग माहीं। है नहिं कतहूँ होनेउ नाहीं॥
हम सब सकल सुकृत कै रासी। भए जग जनमि जनकपुर बासी॥ २॥

**inha sama kou na bhayau jaga māhī̐, hai nahi̐ katahů̐ honeu nāhī̐.**
**hama saba sakala sukṛta kai rāsī, bhae jaga janami janakapura bāsī.2.**

"No one has equalled them in this world, nor is there anyone to equal them anywhere,

nor shall be. We are all repositories of all kinds of merits in that we have been born in this world as residents of Janaka's capital. (2)

जिन्ह जानकी राम छबि देखी। को सुकृती हम सरिस बिसेषी॥
पुनि देखब रघुबीर बिआहू। लेब भली बिधि लोचन लाहू॥ ३॥

**jinha jānakī rāma chabi dekhī, ko sukṛtī hama sarisa biseṣī.**
**puni dekhaba raghubīra biāhū, leba bhalī bidhi locana lāhū.3.**

"Who is so highly blessed as we, who have beheld the beauty of Jānakī and Śrī Rāma? And we will witness Śrī Rāma's wedding and shall thereby richly reap the benefit of our eyes". (3)

कहहिं परसपर कोकिलबयनीं। एहि बिआहँ बड़ लाभु सुनयनीं॥
बड़ें भाग बिधि बात बनाई। नयन अतिथि होइहहिं दोउ भाई॥ ४॥

**kahahiँ parasapara kokilabayanīँ, ehi biāhaँ baRa lābhu sunayanīँ.**
**baRěँ bhāga bidhi bāta banāī, nayana atithi hoihahiँ dou bhāī.4.**

Damsels with voice as sweet as the notes of the cuckoo whispered to one another, "O bright-eyed friends, we shall gain much by this union. By our great good-luck Providence has ordained things well: the two brothers shall often be the delight of our eyes. (4)

दो०—**बारहिं बार सनेह बस जनक बोलाउब सीय।**
**लेन आइहहिं बंधु दोउ कोटि काम कमनीय॥ ३१०॥**

Do.: **bārahiँ bāra saneha basa janaka bolāuba sīya,**
**lena āihahiँ baṁdhu dou koṭi kāma kamanīya.310.**

"Time and again out of affection Janaka will send for Sītā (from Ayodhyā); and the two brothers, charming as millions of Cupids put together, will come to take her back. (310)

चौ०— बिबिध भाँति होइहि पहुनाई। प्रिय न काहि अस सासुर माई॥
तब तब राम लखनहि निहारी। होइहहिं सब पुर लोग सुखारी॥ १॥

Cau.: **bibidha bhāँti hoihi pahunāī, priya na kāhi asa sāsura māī.**
**taba taba rāma lakhanahi nihārī, hoihahiँ saba pura loga sukhārī.1.**

"There will be hospitality of every kind; who, dear one, would not love such in-laws. On every such occasion all the people of the city will be happy to behold Śrī Rāma and Lakṣmaṇa. (1)

सखि जस राम लखन कर जोटा। तैसेइ भूप संग दुइ ढोटा॥
स्याम गौर सब अंग सुहाए। ते सब कहहिं देखि जे आए॥ २॥

**sakhi jasa rāma lakhana kara joṭā, taisei bhūpa saṁga dui ḍhoṭā.**
**syāma gaura saba aṁga suhāe, te saba kahahiँ dekhi je āe.2.**

"King Daśaratha, my friends, has brought with him two other lads, exactly resembling the pair of Śrī Rāma and Lakṣmaṇa. One dark, the other fair, both charming of every limb; so declare all those who have seen them." (2)

कहा एक मैं आजु निहारे। जनु बिरंचि निज हाथ सँवारे॥
भरतु रामही की अनुहारी। सहसा लखि न सकहिं नर नारी॥ ३॥

**kahā eka maĩ āju nihāre, janu biraṁci nija hātha sȧvāre.**
**bharatu rāmahī kī anuhārī, sahasā lakhi na sakahĩ nara nārī.3.**

Said another, "I saw them today: it appeared to me as though the Creator had fashioned them with his own hands. Bharata is an exact copy of Śrī Rāma; no man or woman can distinguish them at first sight. (3)

लखनु सत्रुसूदनु एकरूपा। नख सिख ते सब अंग अनूपा॥
मन भावहिं मुख बरनि न जाहीं। उपमा कहुँ त्रिभुवन कोउ नाहीं॥ ४॥

**lakhanu satrusūdanu ekarūpā, nakha sikha te saba aṁga anūpā.**
**mana bhāvahĩ mukha barani na jāhī̐, upamā kahů tribhuvana kou nāhī̐.4.**

"Lakṣmaṇa and Śatrughna are indistinguishable from each other, peerless in every limb from head to foot. The four brothers attract the mind that cannot be described in words, for they have no match in all the three worlds." (4)

छं०— उपमा न कोउ कह दास तुलसी कतहुँ कबि कोबिद कहैं।
बल बिनय बिद्या सील सोभा सिंधु इन्ह से एइ अहैं॥
पुर नारि सकल पसारि अंचल बिधिहि बचन सुनावहीं।
ब्याहिअहुँ चारिउ भाइ एहिं पुर हम सुमंगल गावहीं॥

Chaṁ.: **upamā na kou kaha dāsa tulasī katahů kabi kobida kahaĩ,**
**bala binaya bidyā sīla sobhā siṁdhu inha se ei ahaĩ.**
**pura nāri sakala pasāri aṁcala bidhihi bacana sunāvahī̐,**
**byāhiahů cāriu bhāi ehĩ pura hama sumaṁgala gāvahī̐.**

Says Tulasīdāsa: "They have no comparison anywhere, so declare the poets and wise men. Oceans of strength, modesty, learning, amiability and beauty, they are their own compeers." Spreading out the corner (आँचल) of their sari (as beggar-women do while asking for alms), all the women of the city made entreaties to the Creator: "May all the four brothers be married in this city and may we sing charming nuptial songs!"

सो०—कहहिं परस्पर नारि बारि बिलोचन पुलक तन।
सखि सबु करब पुरारि पुन्य पयोनिधि भूप दोउ॥ ३११॥

So.: **kahahĩ paraspara nāri bāri bilocana pulaka tana,**
**sakhi sabu karaba purāri punya payonidhi bhūpa dou.311.**

Said the damsels to one another, with tears in their eyes and the hair on their body standing erect, "Friends, Śiva, the Slayer of the demon Tripura, will accomplish everything: the two kings are such boundless oceans of piety." (311)

चौ०—एहि बिधि सकल मनोरथ करहीं। आनँद उमगि उमगि उर भरहीं॥
जे नृप सीय स्वयंबर आए। देखि बंधु सब तिन्ह सुख पाए॥ १॥

Cau.: **ehi bidhi sakala manoratha karahī̐, ānȧda umagi umagi ura bharahī̐.**
**je nṛpa sīya svayaṁbara āe, dekhi baṁdhu saba tinha sukha pāe.1.**

In this way they all prayed and in their greater and still greater enthusiasm filled their hearts with the bliss of happiness. The princes who had come as Sītā's suitors too rejoiced to see the four brothers, (1)

कहत राम जसु बिसद बिसाला। निज निज भवन गए महिपाला॥
गए बीति कछु दिन एहि भाँती। प्रमुदित पुरजन सकल बराती॥ २॥

**kahata rāma jasu bisada bisālā, nija nija bhavana gae mahipālā.**
**gae bīti kachu dina ehi bhẵtī, pramudita purajana sakala barātī.2.**

and they returned to their respective homes extolling Śrī Rāma's all-pure and magnificent glory. Thus a few days passed to the delight of the citizens and all the members of the marriage party. (2)

मंगल मूल लगन दिनु आवा। हिम रितु अगहनु मासु सुहावा॥
ग्रह तिथि नखतु जोगु बर बारू। लगन सोधि बिधि कीन्ह बिचारू॥ ३॥

**maṁgala mūla lagana dinu āvā, hima ritu agahanu māsu suhāvā.**
**graha tithi nakhatu jogu bara bārū, lagana sodhi bidhi kīnha bicārū.3.**

At length the blessed day of wedding arrived; it was the delightful month of Mārgaśīrṣa and the beginning of the cold season. Having carefully examined and determined the propitious nature of the planets, date, asterism, the conjunction of the stars, the day of the week and the hour of the wedding, (3)

पठै दीन्हि नारद सन सोई। गनी जनक के गनकन्ह जोई॥
सुनी सकल लोगन्ह यह बाता। कहहिं जोतिषी आहिं बिधाता॥ ४॥

**paṭhai dīnhi nārada sana soī, ganī janaka ke ganakanha joī.**
**sunī sakala loganha yaha bātā, kahahiṁ jotiṣī āhiṁ bidhātā.4.**

Brahmā, the Creator, sent the note concerning the hour of the wedding through Nārada; it was just the same that Janaka's astrologers had already calculated. When all the people heard of this, they observed, "The astrologers of this place are so many Brahmās, as it were." (4)

दो०—धेनुधूरि बेला बिमल सकल सुमंगल मूल।
बिप्रन्ह कहेउ बिदेह सन जानि सगुन अनुकूल॥ ३१२॥

Do.: **dhenudhūri belā bimala sakala sumaṁgala mūla,**
**bipranha kaheu bideha sana jāni saguna anukūla.312.**

The most auspicious and sacred hour before sunset (which is the time when cows generally return home from pasture, and is consequently marked by clouds of dust raised by their hoofs) arrived; perceiving propitious omens, the Brāhmaṇas apprised King Janaka of its approach. (312)

चौ०—उपरोहितहि कहेउ नरनाहा। अब बिलंब कर कारनु काहा॥
सतानंद तब सचिव बोलाए। मंगल सकल साजि सब ल्याए॥ १॥

Cau.: **uparohitahi kaheu naranāhā, aba bilaṁba kara kāranu kāhā.**
**satānaṁda taba saciva bolāe, maṁgala sakala sāji saba lyāe.1.**

The king asked the family priest Śatānanda, "What for is the delay now?" Śatānanda then summoned the ministers, who came equipped with all auspicious articles. (1)

संख निसान पनव बहु बाजे। मंगल कलस सगुन सुभ साजे॥
सुभग सुआसिनि गावहिं गीता। करहिं बेद धुनि बिप्र पुनीता॥ २॥

**saṁkha nisāna panava bahu bāje, maṁgala kalasa saguna subha sāje.**
**subhaga suāsini gāvahiṁ gītā, karahiṁ beda dhuni bipra punītā.2.**

A number of conches, drums and tabors sounded. Festal vases and articles of good omen (such as curds, turmeric and blades of Dūrvā grass) were displayed. 'Suhāgina' women (ladies whose husbands are alive) sang songs, and holy Brāhmaṇas chanted Vedic texts. (2)

लेन चले सादर एहि भाँती। गए जहाँ जनवास बराती॥
कोसलपति कर देखि समाजू। अति लघु लाग तिन्हहि सुरराजू॥ ३॥

**lena cale sādara ehi bhā̐tī, gae jahā̐ janavāsa barātī.**
**kosalapati kara dekhi samājū, ati laghu lāga tinhahi surarājū.3.**

In this manner they proceeded to invite the bridegroom's party with due honour and called at the latter's lodgings. When they witnessed King Daśaratha's glory, Indra (the lord of celestials) looked very small to them. (3)

भयउ समउ अब धारिअ पाऊ। यह सुनि परा निसानहिं घाऊ॥
गुरहि पूछि करि कुल बिधि राजा। चले संग मुनि साधु समाजा॥ ४॥

**bhayau samau aba dhāria pāū, yaha suni parā nisānahiṁ ghāū.**
**gurahi pūchi kari kula bidhi rājā, cale saṁga muni sādhu samājā.4.**

"The hour has come; be good enough to start now," they submitted. At this the beat of drums gave a thunderous sound. After consulting his preceptor and going through the family rites King Daśaratha sallied forth with a host of sages and holy men. (4)

दो०—**भाग्य बिभव अवधेस कर देखि देव ब्रह्मादि।**
**लगे सराहन सहस मुख जानि जनम निज बादि॥ ३१३॥**

Do.: **bhāgya bibhava avadhesa kara dekhi deva brahmādi,**
**lage sarāhana sahasa mukha jāni janama nija bādi.313.**

Witnessing King Daśaratha's good fortune and glory and believing their birth as fruitless, Brahmā and the other gods began to extol him with thousands of mouths. (313)

चौ०—सुरन्ह सुमंगल अवसरु जाना। बरषहिं सुमन बजाइ निसाना॥
सिव ब्रह्मादिक बिबुध बरूथा। चढ़े बिमानन्हि नाना जूथा॥ १॥

Cau.: **suranha sumaṁgala avasaru jānā, baraṣahiṁ sumana bajāi nisānā.**
**siva brahmādika bibudha barūthā, caRhe bimānanhi nānā jūthā.1.**

The gods perceived that it was a fit occasion for happy rejoicings; hence they rained down flowers and beat their drums. Śiva, Brahmā and hosts of other gods mounted aerial cars in several groups. (1)

प्रेम पुलक तन हृदयँ उछाहू। चले बिलोकन राम बिआहू॥
देखि जनकपुरु सुर अनुरागे। निज निज लोक सबहिं लघु लागे॥ २॥

**prema pulaka tana hṛdayå̐ uchāhū, cale bilokana rāma biāhū.**
**dekhi janakapuru sura anurāge, nija nija loka sabahi̐ laghu lāge.2.**

Their bodies thrilling all over with emotion and their hearts overflowing with joy, they proceeded to witness Śrī Rāma's wedding. The gods felt so enraptured to see Janaka's capital that their own realms appeared to them as of little account. (2)

चितवहिं चकित बिचित्र बिताना। रचना सकल अलौकिक नाना॥
नगर नारि नर रूप निधाना। सुघर सुधरम सुसील सुजाना॥ ३॥

**citavahi̐ cakita bicitra bitānā, racanā sakala alaukika nānā.**
**nagara nāri nara rūpa nidhānā, sughara sudharama susīla sujānā.3.**

They gazed with amazement at the wonderful marriage-pavilion (Maṇḍapa) and all the different works of art which were of transcendental character. The people of the city, both men and women, were so many mines of beauty, well-formed, pious, amiable and wise. (3)

तिन्हहि देखि सब सुर सुरनारीं। भए नखत जनु बिधु उजिआरीं॥
बिधिहि भयउ आचरजु बिसेषी। निज करनी कछु कतहुँ न देखी॥ ४॥

**tinhahi dekhi saba sura suranārī̐, bhae nakhata janu bidhu ujiārī̐.**
**bidhihi bhayau ācaraju bisesī, nija karanī kachu katahů̐ na dekhī.4.**

In their presence all the gods and goddesses appeared like stars in a moonlit night. The Creator (Brahmā) was astounded above all, for nowhere did he find his own handiwork. (4)

दो०—सिवँ समुझाए देव सब जनि आचरज भुलाहु।
हृदयँ बिचारहु धीर धरि सिय रघुबीर बिआहु॥ ३१४॥

Do.: **sivå̐ samujhāe deva saba jani ācaraja bhulāhu,**
**hṛdayå̐ bicārahu dhīra dhari siya raghubīra biāhu.314.**

Śiva exhorted all the gods saying, "Be not lost in wonder; calmly ponder in your mind that it is the wedding of Sītā and Śrī Rāma. (314)

चौ०—जिन्ह कर नामु लेत जग माहीं। सकल अमंगल मूल नसाहीं॥
करतल होहिं पदारथ चारी। तेइ सिय रामु कहेउ कामारी॥ १॥

Cau.: **jinha kara nāmu leta jaga māhī̐, sakala amaṁgala mūla nasāhī̐.**
**karatala hohi̐ padāratha cārī, tei siya rāmu kaheu kāmārī.1.**

"At the very mention of whose name all evil is uprooted and the four ends of human existence are brought within one's reach, such are Sītā and Śrī Rāma," said Śiva, the Destroyer of Cupid. (1)

एहि बिधि संभु सुरन्ह समुझावा। पुनि आगें बर बसह चलावा॥
देवन्ह देखे दसरथु जाता। महामोद मन पुलकित गाता॥ २॥

**ehi bidhi saṁbhu suranha samujhāvā, puni āgĕ̐ bara basaha calāvā.**
**devanha dekhe dasarathu jātā, mahāmoda mana pulakita gātā.2.**

In this way Śiva counselled the divinities, and then spurred on His noble bull. The gods beheld Daśaratha marching to Janaka's palace with his heart full of rapture and the hair on his body standing erect. (2)

साधु समाज संग महिदेवा। जनु तनु धरें करहिं सुख सेवा॥
सोहत साथ सुभग सुत चारी। जनु अपबरग सकल तनुधारी॥ ३॥

**sādhu samāja saṁga mahidevā, janu tanu dharẽ karahĩ sukha sevā.**
**sohata sātha subhaga suta cārī, janu apabaraga sakala tanudhārī.3.**

The assemblage of holy men and Brāhmaṇas accompanying the king appeared like all comforts and delights-incarnate ministering to him. By his side shone forth the four handsome princes, incarnations, as it were, of the four types of final beatitude.* (3)

मरकत कनक बरन बर जोरी। देखि सुरन्ह भै प्रीति न थोरी॥
पुनि रामहि बिलोकि हियँ हरषे। नृपहि सराहि सुमन तिन्ह बरषे॥ ४॥

**marakata kanaka barana bara jorī, dekhi suranha bhai prīti na thorī.**
**puni rāmahi biloki hiyã haraṣe, nṛpahi sarāhi sumana tinha baraṣe.4.**

The gods were greatly enamoured with love to see the two lovely pairs (of brothers), one possessing the hue of emeralds and the other of golden hue. They were particularly delighted at heart to see Śrī Rāma, and extolling the king they rained down flowers on him. (4)

दो०—**राम रूपु नख सिख सुभग बारहिं बार निहारि।**
**पुलक गात लोचन सजल उमा समेत पुरारि॥ ३१५॥**

Do.: **rāma rūpu nakha sikha subhaga bārahĩ bāra nihāri,**
**pulaka gāta locana sajala umā sameta purāri.315.**

As Pārvatī and Śiva gazed again and again at Śrī Rāma's charming beauty from head to foot (in the reverse order—नखसे शिखा), the hair on Their bodies stood erect and Their eyes were moist with tears (of love). (315)

चौ०—केकि कंठ दुति स्यामल अंगा। तड़ित बिनिंदक बसन सुरंगा॥
ब्याह बिभूषन बिबिध बनाए। मंगल सब सब भाँति सुहाए॥ १॥

Cau.: **keki kaṁṭha duti syāmala aṁgā, taRita biniṁdaka basana suraṁgā.**
**byāha bibhūṣana bibidha banāe, maṁgala saba saba bhā̃ti suhāe.1.**

His swarthy form possessed the glow of a peacock's neck, while His bright yellow raiment outshone lightning. Wedding ornaments of several varieties, all auspicious and graceful in everyway, adorned His person. (1)

सरद बिमल बिधु बदनु सुहावन। नयन नवल राजीव लजावन॥
सकल अलौकिक सुंदरताई। कहि न जाइ मनहीं मन भाई॥ २॥

**sarada bimala bidhu badanu suhāvana, nayana navala rājīva lajāvana.**
**sakala alaukika suṁdaratāī, kahi na jāi manahī̃ mana bhāī.2.**

His countenance was as delightful as the moon in a cloudless autumnal night; while His eyes put to shame a blooming pair of lotuses. The elegance of His form was transcendent in all its details; captivating the mind, it defied description. (2)

* The four types of final beatitude as enumerated in the scriptures are as follows:—(1) Sālokya (residence in the same heaven as the Supreme Deity), (2) Sārupya (attaining a form similar to that of the Deity), (3) Sāmīpya (living in close proximity with the Deity), and (4) Sāyujya (complete absorption into the Deity).

बंधु मनोहर सोहहिं संगा। जात नचावत चपल तुरंगा॥
राजकुअँर बर बाजि देखावहिं। बंस प्रसंसक बिरिद सुनावहिं॥ ३॥

**baṁdhu manohara sohahiँ saṁgā, jāta nacāvata capala turaṁgā.**
**rājakuåra bara bāji dekhāvahiँ, baṁsa prasaṁsaka birida sunāvahiँ.3.**

Beside Him shone forth His lovely brothers, who rode curveting their restive steed. The other princes too displayed the pace of their horses and the family bards recited the glories of their lineage. (3)

जेहि तुरंग पर रामु बिराजे। गति बिलोकि खगनायकु लाजे॥
कहि न जाइ सब भाँति सुहावा। बाजि बेषु जनु काम बनावा॥ ४॥

**jehi turaṁga para rāmu birāje, gati biloki khaganāyaku lāje.**
**kahi na jāi saba bhåti suhāvā, bāji beṣu janu kāma banāvā.4.**

Even the king of birds, Garuḍa, blushed with shyness to note the speed of the steed that Śrī Rāma bestrode; it was charming beyond description in everyway; it seemed as though Cupid himself had taken the form of the horse. (4)

छं०—जनु बाजि बेषु बनाइ मनसिजु राम हित अति सोहई।
आपनें बय बल रूप गुन गति सकल भुवन बिमोहई॥
जगमगत जीनु जराव जोति सुमोति मनि मानिक लगे।
किंकिनि ललाम लगामु ललित बिलोकि सुर नर मुनि ठगे॥

Chaṁ.: **janu bāji beṣu banāi manasiju rāma hita ati sohaī,**
**āpaneँ baya bala rūpa guna gati sakala bhuvana bimohaī.**
**jagamagata jīnu jarāva joti sumoti mani mānika lage,**
**kiṁkini lalāma lagāmu lalita biloki sura nara muni ṭhage.**

It seemed as if Cupid himself had appeared with all his charm in the disguise of a horse for the sake of Śrī Rāma and fascinated the whole universe with its youth and vigour, form and virtues, as well as with its pace. A bejewelled saddle, thickly set with beautiful pearls, gems and rubies shone on his back; the exquisite band, with small tinkling bells and the lovely bridle, dazed gods, men and sages alike.

दो०—प्रभु मनसहिं लयलीन मनु चलत बाजि छबि पाव।
भूषित उड़गन तड़ित घनु जनु बर बरहि नचाव॥ ३१६॥

Do.: **prabhu manasahiँ layalīna manu calata bāji chabi pāva,**
**bhūṣita uRagana taRita ghanu janu bara barahi nacāva.316.**

Marching with its mind completely merged in the Lord's will, the horse looked most charming, as though a cloud irradiated by stars and the fitful lightning had mounted a peacock and made it dance. (316)

चौ०—जेहिं बर बाजि रामु असवारा। तेहि सारदउ न बरनै पारा॥
संकरु राम रूप अनुरागे। नयन पंचदस अति प्रिय लागे॥ १॥

Cau.: **jehi̐ bara bāji rāmu asavārā, tehi sāradau na baranai pārā.**
**saṁkaru rāma rūpa anurāge, nayana paṁcadasa ati priya lāge.1.**

Even Sarasvatī is unable to describe the noble steed on which Śrī Rāma rode. Śaṅkara (who has five faces, with three eyes each) was deeply enamoured of Śrī Rāma's splendorous beauty and loved His possessing as many as fifteen eyes. (1)

हरि हित सहित रामु जब जोहे। रमा समेत रमापति मोहे॥
निरखि राम छबि बिधि हरषाने। आठइ नयन जानि पछिताने॥ २॥

**hari hita sahita rāmu jaba johe, ramā sameta ramāpati mohe.**
**nirakhi rāma chabi bidhi haraṣāne, āṭhai nayana jāni pachitāne.2.**

When Śrī Hari (Viṣṇu) fondly gazed on Śrī Rāma, both Ramā and Her lord were equally enchanted. (The four-faced) Brahmā, too, was delighted to behold Śrī Rāma's beauty; but he felt sad to think that he had only eight eyes. (2)

सुर सेनप उर बहुत उछाहू। बिधि ते डेवढ़ लोचन लाहू॥
रामहि चितव सुरेस सुजाना। गौतम श्रापु परम हित माना॥ ३॥

**sura senapa ura bahuta uchāhū, bidhi te ḍevaRha locana lāhū.**
**rāmahi citava suresa sujānā, gautama śrāpu parama hita mānā.3.**

The generalissimo of the heavenly host (the six-faced Kārtikeya) exulted over the fact of his possessing one and a half as many (i.e., twelve) eyes as Brahmā. When the wise lord of celestials, Indra, gazed on Śrī Rāma (with his thousand eyes), he thought of Gautama's curse as the greatest blessing. (3)

देव सकल सुरपतिहि सिहाहीं। आजु पुरंदर सम कोउ नाहीं॥
मुदित देवगन रामहि देखी। नृपसमाज दुहुँ हरषु बिसेषी॥ ४॥

**deva sakala surapatihi sihāhi̐, āju puraṁdara sama kou nāhi̐.**
**mudita devagana rāmahi dekhī, nṛpasamāja duhu̐ haraṣu biseṣī.4.**

All the gods envied Indra and observed, "No one can vie with Indra today." The whole host of heavenly beings rejoiced to behold Śrī Rāma and there was joy beyond measure in the courts of both the monarchs. (4)

छं०—अति हरषु राजसमाज दुहु दिसि दुंदुभीं बाजहिं घनी।
बरषहिं सुमन सुर हरषि कहि जय जयति जय रघुकुलमनी॥
एहि भाँति जानि बरात आवत बाजने बहु बाजहीं।
रानी सुआसिनि बोलि परिछनि हेतु मंगल साजहीं॥

Chaṁ.: **ati haraṣu rājasamāja duhu disi duṁdubhi̐ bājahi̐ ghanī,**
**baraṣahi̐ sumana sura haraṣi kahi jaya jayati jaya raghukulamanī.**
**ehi bhā̐ti jāni barāta āvata bājane bahu bājahi̐,**
**rānī suāsini boli parichani hetu maṁgala sājahi̐.**

There was great rejoicing in the courts of both the kings and a tempestuous beating of kettledrums on both sides; the gods rained down flowers, shouting in their joy, "Glory, glory, glory to Śrī Rāma, Jewel of Raghu's race!" In this way when it was known that the marriage procession was approaching, all varieties of music began to be played; while Queen Sunayanā (Sītā's mother) summoned 'Suhāgina' women (married ladies whose husbands are living) and prepared with their help auspicious materials for the ceremony of waving lights round the bridegroom, i.e., performing Āratī.

**दो०—सजि आरती अनेक बिधि मंगल सकल सँवारि।**
**चलीं मुदित परिछनि करन गजगामिनि बर नारि॥ ३१७॥**

Do.: **saji āratī aneka bidhi maṁgala sakala sa̐vāri,**
**calī̐ mudita parichani karana gajagāmini bara nāri.317.**

Kindling lights of various kinds and collecting all other articles of good omen, a bevy of graceful women, who possessed the charming gait of an elephant, proceeded joyfully to perform the ceremony of waving lights round the bridegroom (Parichana). (317)

चौ०—बिधुबदनीं सब सब मृगलोचनि। सब निज तन छबि रति मदु मोचनि॥
पहिरें बरन बरन बर चीरा। सकल बिभूषन सजें सरीरा॥ १॥

Cau.: **bidhubadanī̐ saba saba mṛgalocani, saba nija tana chabi rati madu mocani.**
**pahire̐ barana barana bara cīrā, sakala bibhūṣana saje̐ sarīrā.1.**

They all had moon-like faces, and eyes like those of a gazelle; by the elegance of their form they robbed Rati (Love's consort) of all self-conceit. Attired in costly garments of various colours, they had adorned their person with all kinds of ornaments. (1)

सकल सुमंगल अंग बनाएँ। करहिं गान कलकंठि लजाएँ॥
कंकन किंकिनि नूपुर बाजहिं। चालि बिलोकि काम गज लाजहिं॥ २॥

**sakala sumaṁgala aṁga banāe̐, karahi̐ gāna kalakaṁṭhi lajāe̐.**
**kaṁkana kiṁkini nūpura bājahi̐, cāli biloki kāma gaja lājahi̐.2.**

They had further beautified all their limbs with auspicious articles and marks, and sang melodies that put to shame even a female cuckoo. Bracelets, small bells on their waistband as well as anklets made a jingling sound as they moved and even Love's elephants blushed with shame to see their gait. (2)

बाजहिं बाजने बिबिध प्रकारा। नभ अरु नगर सुमंगलचारा॥
सची सारदा रमा भवानी। जे सुरतिय सुचि सहज सयानी॥ ३॥

**bājahi̐ bājane bibidha prakārā, nabha aru nagara sumaṁgalacārā.**
**sacī sāradā ramā bhavānī, je suratiya suci sahaja sayānī.3.**

All kinds of music was played and there were rejoicing both in the heavens and in the city. Śacī (Indra's consort), Sarasvatī, Ramā, Pārvatī and other goddesses, who were pure-hearted by nature and intelligent, (3)

कपट नारि बर बेष बनाई। मिलीं सकल रनिवासहिं जाई॥
करहिं गान कल मंगल बानीं। हरष बिबस सब काहुँ न जानीं॥ ४॥

**kapaṭa nāri bara beṣa banāī, milī̐ sakala ranivāsahi̐ jāī.**
**karahi̐ gāna kala maṁgala bānī̐, harasa bibasa saba kāhū̐ na jānī̐.4.**

assumed the disguise of lovely women and joined the royal gynaeceum. They sang festal songs in a melodious voice; and as everyone was overcome with joy, no one recognized them. (4)

छं०—**को जान केहि आनंद बस सब ब्रह्मु बर परिछन चली।**
**कल गान मधुर निसान बरषहिं सुमन सुर सोभा भली॥**
**आनंदकंदु बिलोकि दूलहु सकल हियँ हरषित भई।**
**अंभोज अंबक अंबु उमगि सुअंग पुलकावलि छई॥**

Chaṁ.: **ko jāna kehi ānaṁda basa saba brahmu bara parichana calī,**
**kala gāna madhura nisāna baraṣahi̐ sumana sura sobhā bhalī.**
**ānaṁdakaṁdu biloki dūlahu sakala hiyā̐ haraṣita bhaī,**
**aṁbhoja aṁbaka aṁbu umagi suaṁga pulakāvali chaī.**

Who would recognize whom, when everyone in the gynaeceum proceeded in ecstatic joy to join the ceremony of performing Āratī of the bridegroom, who was no other than the Supreme Spirit-incarnate. Melodious songs were being sung and kettledrums gently sounded; the gods rained down flowers and everything looked most charming. All the women were delighted at heart to behold the bridegroom, who was the fountain of joy; tears of love rushed to their lotus-like eyes and thrill ran through their pretty limbs.

दो०—**जो सुखु भा सिय मातु मन देखि राम बर बेषु।**
**सो न सकहिं कहि कलप सत सहस सारदा सेषु॥ ३१८॥**

Do.: **jo sukhu bhā siya mātu mana dekhi rāma bara beṣu,**
**so na sakahi̐ kahi kalapa sata sahasa sāradā seṣu.318.**

The joy which Sītā's mother, Sunayanā, felt in her heart on beholding Śrī Rāma in the attire of a bridegroom was such that even a thousand Sarasvatīs and Śeṣas could not relate in a hundred Kalpas. (318)

चौ०—नयन नीरु हटि मंगल जानी। परिछनि करहिं मुदित मन रानी॥
बेद बिहित अरु कुल आचारू। कीन्ह भली बिधि सब ब्यवहारू॥ १॥

Cau.: **nayana nīru haṭi maṁgala jānī, parichani karahi̐ mudita mana rānī.**
**beda bihita aru kula ācārū, kīnha bhalī bidhi saba byavahārū.1.**

Restraining her tears, knowing it to be an auspicious occasion, Queen Sunayanā performed the ceremony of waving lights (before the bridegroom) with a gladdened heart, and duly completed all the rites prescribed by the Vedas as well as by family usage. (1)

पंच सबद धुनि मंगल गाना। पट पाँवड़े परहिं बिधि नाना॥
करि आरती अरघु तिन्ह दीन्हा। राम गमनु मंडप तब कीन्हा॥ २॥

**paṁca sabada dhuni maṁgala gānā, paṭa pā̐vaRe parahi̐ bidhi nānā.**
**kari āratī araghu tinha dīnhā, rāma gamanu maṁḍapa taba kīnhā.2.**

The five kinds of music* were being played, accompanied by five varieties of other sounds† and festal songs; carpets of different sorts were spread on the way. After performing Āratī ( आरती ) the queen offered water to Śrī Rāma for washing His hands with and the latter then proceeded to the marriage-pavilion (Maṇḍapa). (2)

दसरथु सहित समाज बिराजे। बिभव बिलोकि लोकपति लाजे॥
समयँ समयँ सुर बरषहिं फूला। सांति पढ़हिं महिसुर अनुकूला॥ ३॥

**dasarathu sahita samāja birāje, bibhava biloki lokapati lāje.**
**samayå samayå sura baraṣahiṁ phūlā, sāṁti paRhahiṁ mahisura anukūlā.3.**

Daśaratha shone in all his glory with his followers; his magnificence put to shame the guardians of the different worlds. From time to time the gods rained down flowers; and the Brāhmaṇas recited propitiatory texts appropriate to the occasion. (3)

नभ अरु नगर कोलाहल होई। आपनि पर कछु सुनइ न कोई॥
एहि बिधि रामु मंडपहिं आए। अरघु देइ आसन बैठाए॥ ४॥

**nabha aru nagara kolāhala hoī, āpani para kachu sunai na koī.**
**ehi bidhi rāmu maṁḍapahiṁ āe, araghu dei āsana baiṭhāe.4.**

There was such a great uproar in the heavens as well as in the city that no one could hear one's own voice, much less of others. In this way Śrī Rāma entered the marriage-ceremony pavilion (Maṇḍapa); after offering Him water to wash His hands with, Śrī Rāma was conducted to His seat. (4)

छं०—बैठारि आसन आरती करि निरखि बरु सुखु पावहीं।
मनि बसन भूषन भूरि वारहिं नारि मंगल गावहीं॥
ब्रह्मादि सुरबर बिप्र बेष बनाइ कौतुक देखहीं।
अवलोकि रघुकुल कमल रबि छबि सुफल जीवन लेखहीं॥

Chaṁ.:**baiṭhāri āsana āratī kari nirakhi baru sukhu pāvahīँ,**
**mani basana bhūṣana bhūri vārahiṁ nāri maṁgala gāvahīँ.**
**brahmādi surabara bipra beṣa banāi kautuka dekhahīँ,**
**avaloki raghukula kamala rabi chabi suphala jīvana lekhahīँ.**

When Śrī Rāma sat on the seat assigned for Him, His Āratī ( आरती ) was performed; everyone rejoiced to behold the bridegroom, scattering about Him gems and raiments and ornaments in profusion, while women sang festal songs. Brahmā and the other great gods witnessed the spectacle disguised as Brāhmaṇas; and as they gazed on the beauty of Śrī Rāma, who delighted Raghu's race even as the sun brings joy to the lotuses, they regarded this privilege as the fulfilment of their life.

* The five kinds of music referred to above are those produced from:—(1) Vīṇā or the lute, (2) the clapping of hands, (3) the clashing of a pair of cymbals, (4) the beating of a kettle-drum and (5) the blowing of a trumpet or any other wind instrument.

† The five varieties of other sounds are: (1) Vedadhvani (the murmuring of Vedic texts), (2) Vandidhvani (the praises sung by family bards), (3) Jayadhvani (shouts of victory), (4) Śaṅkhadhvani (the blast of conches), and (5) Dundubhidhvani (beat of drums).

दो०—नाऊ बारी भाट नट राम निछावरि पाइ।
मुदित असीसहिं नाइ सिर हरषु न हृदयँ समाइ॥ ३१९॥

**Do.: nāū bārī bhāṭa naṭa rāma nichāvari pāi,**
**mudita asīsahiṁ nāi sira harașu na hṛdayå̐ samāi.319.**

Having gathered the offerings scattered about Śrī Rāma, the barbers, torchbearers, family bards and dancers bowed their head and gladly invoked blessings on Him with a heart overflowing with joy. (319)

चौ०—मिले जनकु दसरथु अति प्रीतीं। करि बैदिक लौकिक सब रीतीं॥
मिलत महा दोउ राज बिराजे। उपमा खोजि खोजि कबि लाजे॥ १॥

**Cau.: mile janaku dasarathu ati prītī̐, kari baidika laukika saba rītī̐.**
**milata mahā dou rāja birāje, upamā khoji khoji kabi lāje.1.**

Having observed every custom that derived its authority from the Vedas or from popular tradition, the two kings, Janaka and Daśaratha, embraced each other with great love. The two monarchs while embracing each other presented a glorious spectacle; poets made repeated efforts to find a suitable analogy but felt abashed at their failure. (1)

लही न कतहुँ हारि हियँ मानी। इन्ह सम एइ उपमा उर आनी॥
सामध देखि देव अनुरागे। सुमन बरषि जसु गावन लागे॥ २॥

**lahī na katahů hāri hiyå̐ mānī, inha sama ei upamā ura ānī.**
**sāmadha dekhi deva anurāge, sumana barași jasu gāvana lāge.2.**

Finding no comparison anywhere, they felt baffled and concluded that the pair could be likened to themselves alone. The gods were enraptured to see the tie of love between the two kings united by marriage alliance; raining down flowers they began to sing the glories of both. (2)

जगु बिरंचि उपजावा जब तें। देखे सुने ब्याह बहु तब तें॥
सकल भाँति सम साजु समाजू। सम समधी देखे हम आजू॥ ३॥

**jagu biraṁci upajāvā jaba tė̃, dekhe sune byāha bahu taba tė̃.**
**sakala bhā̐ti sama sāju samājū, sama samadhī dekhe hama ājū.3.**

"Ever since Brahmā created the world, we have witnessed and heard of many a marriage; but it is only today that we have seen the pomp and grandeur on both sides so well-balanced in every respect and the fathers of the bride and the bridegroom so well-matched." (3)

देव गिरा सुनि सुंदर साँची। प्रीति अलौकिक दुहु दिसि माची॥
देत पाँवड़े अरघु सुहाए। सादर जनकु मंडपहिं ल्याए॥ ४॥

**deva girā suni suṁdara så̐cī, prīti alaukika duhu disi mācī.**
**deta på̐vaRe araghu suhāe, sādara janaku maṁḍapahiṁ lyāe.4.**

Hearing the above voice from heaven, which was so charming yet so true, there was a flood of transcendent love on both sides. Unrolling beautiful carpets on the way and

offering water to wash his hands with, Janaka himself conducted Daśaratha to the marriage-ceremony pavilion with all honour. (4)

**छं०—मंडपु बिलोकि बिचित्र रचनाँ रुचिरताँ मुनि मन हरे।**
**निज पानि जनक सुजान सब कहुँ आनि सिंघासन धरे॥**
**कुल इष्ट सरिस बसिष्ट पूजे बिनय करि आसिष लही।**
**कौसिकहि पूजत परम प्रीति कि रीति तौ न परै कही॥**

Cham.: **maṁḍapu biloki bicitra racanā̐ ruciratā̐ muni mana hare,**
**nija pāni janaka sujāna saba kahů āni siṁghāsana dhare.**
**kula iṣṭa sarisa basiṣṭa pūje binaya kari āsiṣa lahī,**
**kausikahi pūjata parama prīti ki rīti tau na parai kahī.**

The marvellous art of the marriage-pavilion (Maṇḍapa) and its charm captivated the heart even of sages; yet wise Janaka fetched and placed with his own hands thrones for all the honoured guests. He worshipped sage Vasiṣṭha as if he were his own family deity and supplicating before him, received his blessings; while the supreme devotion with which he paid his homage to Viśvāmitra was something too great for words.

**दो०—बामदेव आदिक रिषय पूजे मुदित महीस।**
**दिए दिब्य आसन सबहि सब सन लही असीस॥ ३२०॥**

Do.: **bāmadeva ādika riṣaya pūje mudita mahīsa,**
**die dibya āsana sabahi saba sana lahī asīsa.320.**

King Janaka gladly adored Vāmadeva (another family preceptor of King Daśaratha) and the other Ṛṣis as well; he gave them all gorgeous seats and received blessings from all of them. (320)

चौ०—बहुरि कीन्हि कोसलपति पूजा। जानि ईस सम भाउ न दूजा॥
कीन्हि जोरि कर बिनय बड़ाई। कहि निज भाग्य बिभव बहुताई॥ १॥

Cau.: **bahuri kīnhi kosalapati pūjā, jāni īsa sama bhāu na dūjā.**
**kīnhi jori kara binaya baRāī, kahi nija bhāgya bibhava bahutāī.1.**

Again he paid divine honours to the King of Ayodhyā, Daśaratha, taking him to be the peer of Śiva and with no other feeling; and mentioning how his fortune and renown had been exalted through relation with King Daśaratha, he made humble supplication to the latter and extolled him with folded hands. (1)

पूजे भूपति सकल बराती। समधी सम सादर सब भाँती॥
आसन उचित दिए सब काहू। कहौं काह मुख एक उछाहू॥ २॥

**pūje bhūpati sakala barātī, samadhī sama sādara saba bhā̐tī.**
**āsana ucita die saba kāhū, kahaů kāha mukha eka uchāhū.2.**

King Janaka worshipped all the members of the marriage party with the same honour in every respect as he had paid to Daśaratha, and assigned appropriate seats to all of them. How am I to describe with my one tongue the warmth of his feelings? (2)

सकल बरात जनक सनमानी। दान मान बिनती बर बानी॥
बिधि हरि हरु दिसिपति दिनराऊ। जे जानहिं रघुबीर प्रभाऊ॥ ३॥

**sakala barāta janaka sanamānī, dāna māna binatī bara bānī.**
**bidhi hari haru disipati dinarāū, je jānahiṁ raghubīra prabhāū.3.**

Janaka honoured the whole marriage party with gifts, polite bearing, supplication and sweet words. Brahmā, Hari, Hara, the guardians of the eight quarters of the world,* and the sun-god, all of whom had knowledge of Śrī Rāma's glory, (3)

कपट बिप्र बर बेष बनाएँ। कौतुक देखहिं अति सचु पाएँ॥
पूजे जनक देव सम जानें। दिए सुआसन बिनु पहिचानें॥ ४॥

**kapaṭa bipra bara beṣa banāě, kautuka dekhahiṁ ati sacu pāě.**
**pūje janaka deva sama jāně, die suāsana binu pahicāně.4.**

disguised themselves as noble Brāhmaṇas and witnessed the spectacle with great delight. Janaka worshipped them as equal to gods and, though he recognized them not, assigned them exalted seats. (4)

छं०—पहिचान को केहि जान सबहि अपान सुधि भोरी भई।
आनंद कंदु बिलोकि दूलहु उभय दिसि आनँदमई॥
सुर लखे राम सुजान पूजे मानसिक आसन दए।
अवलोकि सीलु सुभाउ प्रभु को बिबुध मन प्रमुदित भए॥

Chaṁ.: **pahicāna ko kehi jāna sabahi apāna sudhi bhorī bhaī,**
**ānaṁda kaṁdu biloki dūlahu ubhaya disi ānǎdamaī.**
**sura lakhe rāma sujāna pūje mānasika āsana dae,**
**avaloki sīlu subhāu prabhu ko bibudha mana pramudita bhae.**

Who should recognize and whom should one know, when everyone had forgotten one's own self? As they gazed on the bridegroom, who was Bliss-personified, joy was diffused on both sides (in the bridegroom's party as well as in the court of Janaka). The all-wise Śrī Rāma recognized the gods, worshipped them mentally and assigned them seats of His own fancy. And the immortals were delighted at heart to perceive the gentle disposition of the Lord.

दो०—रामचंद्र मुख चंद्र छबि लोचन चारु चकोर।
करत पान सादर सकल प्रेमु प्रमोदु न थोर॥ ३२१॥

Do.: **rāmacaṁdra mukha caṁdra chabi locana cāru cakora,**
**karata pāna sādara sakala premu pramodu na thora.321.**

* The guardians of the eight quarters of the world are: (1) Indra (the lord of celestials), of the east; (2) Agni (fire-god), of the south-east; (3) Yama (the god dispensing the fruit of one's good or evil actions), of the south; (4) Nirṛti (the god of death), of the south-west; (5) Varuṇa (the god of water), of the west; (6) Vāyu (the wind-god), of the north-west; (7) Kubera (the god of riches), of the north; and (8) Iśāna (Śiva), of the north-east.

The graceful eyes of all fondly drank in the beauty of Śrī Rāmacandra's countenance with utmost love and rapture even as the Cakora bird feeds on the moon's rays. (321)

चौ०—समउ बिलोकि बसिष्ठ बोलाए। सादर सतानंदु सुनि आए॥
बेगि कुअँरि अब आनहु जाई। चले मुदित मुनि आयसु पाई॥ १॥

Cau.: **samau biloki basiṣṭha bolāe, sādara satānaṁdu suni āe.**
**begi kuǎri aba ānahu jāī, cale mudita muni āyasu pāī.1.**

Perceiving that the time of wedding had arrived, Vasiṣṭha sent for Śatānanda with all due honour, and on hearing the call, the latter came with all reverence. "Kindly go and bring the bride quickly now." Receiving the sage's word, he gladly left. (1)

रानी सुनि उपरोहित बानी। प्रमुदित सखिन्ह समेत सयानी॥
बिप्र बधू कुल बृद्ध बोलाईं। करि कुलरीति सुमंगल गाईं॥ २॥

**rānī suni uparohita bānī, pramudita sakhinha sameta sayānī.**
**bipra badhū kula bṛddha bolāī̐, kari kularīti sumaṁgala gāī̐.2.**

The wise queen with her associates was highly pleased to hear the priest's message; she sent for a few Brāhmaṇa ladies and the elder ladies of the family, who performed the family rites and sang charming festal songs. (2)

नारि बेष जे सुर बर बामा। सकल सुभायँ सुंदरी स्यामा॥
तिन्हहि देखि सुखु पावहिं नारीं। बिनु पहिचानि प्रानहु ते प्यारीं॥ ३॥

**nāri beṣa je sura bara bāmā, sakala subhāya̐ suṁdarī syāmā.**
**tinhahi dekhi sukhu pāvahi̐ nārī̐, binu pahicāni prānahu te pyārī̐.3.**

The consorts of the principal gods, who were disguised as mortal women, were all naturally lovely and in the prime of their youth. The ladies of Janaka's household were delighted to see them and, even though none recognized them, the ladies held them dearer than their life. (3)

बार बार सनमानहिं रानी। उमा रमा सारद सम जानी॥
सीय सँवारि समाजु बनाई। मुदित मंडपहिं चलीं लवाई॥ ४॥

**bāra bāra sanamānahi̐ rānī, umā ramā sārada sama jānī.**
**sīya sa̐vāri samāju banāī, mudita maṁḍapahi̐ calī̐ lavāī.4.**

The queen honoured them again and again treating them on a par with Umā, Ramā and Sarasvatī. After adorning Sītā and forming a circle about Her, they joyously conducted Her to the marriage-ceremony enclosure (Maṇḍapa). (4)

छं०—चलि ल्याइ सीतहि सखीं सादर सजि सुमंगल भामिनीं।
नवसप्त साजे सुंदरीं सब मत्त कुंजर गामिनीं॥
कल गान सुनि मुनि ध्यान त्यागहिं काम कोकिल लाजहीं।
मंजीर नूपुर कलित कंकन ताल गति बर बाजहीं॥

Chaṁ.: **cali lyāi sītahi sakhī̐ sādara saji sumaṁgala bhāminī̐,**
**navasapta sāje suṁdarī̐ saba matta kuṁjara gāminī̐.**

**kala gāna suni muni dhyāna tyāgahiँ kāma kokila lājahī̐,**
**maṁjīra nūpura kalita kaṁkana tāla gati bara bājahī̐.**

Equipping themselves with auspicious materials, Sītā's companions and other ladies conducted Her to the pavilion (Maṇḍapa) with due honour; each of them was lovely of form with all the sixteen forms of adornment and moved with the grace of an elephant in rut. The sound of their melodious strains was such as would make the sages give up their meditation and Love's own cuckoos were abashed. Their ornaments for the toes and ankles and the charming bangles on their wrists produced a delightful sound keeping time with their songs.

दो०—**सोहति बनिता बृंद महुँ सहज सुहावनि सीय।**
**छबि ललना गन मध्य जनु सुषमा तिय कमनीय॥ ३२२॥**

Do.: **sohati banitā bṛṁda mahů̐ sahaja suhāvani sīya,**
**chabi lalanā gana madhya janu suṣamā tiya kamanīya.322.**

Sītā in Her native loveliness shone forth among the bevy of ladies as a charming personification of Beauty in the midst of the Graces. (322)

चौ०—सिय सुंदरता बरनि न जाई। लघु मति बहुत मनोहरताई॥
आवत दीखि बरातिन्ह सीता। रूप रासि सब भाँति पुनीता॥ १॥

Cau.: **siya suṁdaratā barani na jāī, laghu mati bahuta manoharatāī.**
**āvata dīkhi barātinha sītā, rūpa rāsi saba bhā̐ti punītā.1.**

Sītā's elegant form baffles all description: so poor is my wit and so surpassing Her charm. When the members of the bridegroom's party saw Sītā coming, a veritable epitome of beauty and spotless in every way, (1)

सबहि मनहिं मन किए प्रनामा। देखि राम भए पूरनकामा॥
हरषे दसरथ सुतन्ह समेता। कहि न जाइ उर आनँदु जेता॥ २॥

**sabahi manahiँ mana kie pranāmā, dekhi rāma bhae pūranakāmā.**
**harase dasaratha sutanha sametā, kahi na jāi ura ānȧ̐du jetā.2.**

all greeted Her in their heart of hearts. At the sight of Śrī Rāma all were satiated and felt their life fulfilled. King Daśaratha with all his other sons was filled with great delight; the joy of their heart could not be expressed. (2)

सुर प्रनामु करि बरिसहिं फूला। मुनि असीस धुनि मंगल मूला॥
गान निसान कोलाहलु भारी। प्रेम प्रमोद मगन नर नारी॥ ३॥

**sura pranāmu kari barisahiँ phūlā, muni asīsa dhuni maṁgala mūlā.**
**gāna nisāna kolāhalu bhārī, prema pramoda magana nara nārī.3.**

The gods made obeisance and rained down flowers; while the sages uttered their benedictions, which were the source of all blessings. The songs that the ladies sang, combined with the sound of kettledrums, produced a loud symphony; men and women both were lost in love and rejoicing. (3)

एहि बिधि सीय मंडपहिं आई। प्रमुदित सांति पढ़हिं मुनिराई॥
तेहि अवसर कर बिधि ब्यवहारू। दुहुँ कुलगुर सब कीन्ह अचारू॥ ४॥

**ehi bidhi sīya maṁḍapahi̐ āī, pramudita sāṁti paRhahi̐ munirāī.**
**tehi avasara kara bidhi byavahārū, duhū̐ kulagura saba kīnha acārū.4.**

In this manner Sītā entered the marriage-ceremony pavilion (Maṇḍapa), while great sages recited propitiatory hymns in great joy. The two family preceptors (Vasiṣṭha and Śatānanda) performed all the religious rites and ceremonies and observed the respective family customs. (4)

छं०—**आचारु करि गुर गौरि गनपति मुदित बिप्र पुजावहीं।**
**सुर प्रगटि पूजा लेहिं देहिं असीस अति सुखु पावहीं॥**
**मधुपर्क मंगल द्रब्य जो जेहि समय मुनि मन महुँ चहैं।**
**भरे कनक कोपर कलस सो तब लिएहिं परिचारक रहैं॥ १॥**

Chaṁ.:**ācāru kari gura gauri ganapati mudita bipra pujāvahī̐,**
**sura pragaṭi pūjā lehi̐ dehi̐ asīsa ati sukhu pāvahī̐.**
**madhuparka maṁgala drabya jo jehi samaya muni mana mahũ cahai̐,**
**bhare kanaka kopara kalasa so taba liehi̐ paricāraka rahai̐.1.**

Having observed the family customs the Gurus, Vasiṣṭha and Śatānanda, in great joy directed the Brāhmaṇas to worship Goddess Gaurī and Gaṇeśa; the gods accepted the homage in visible form and gave their blessing with great delight. Whatever auspicious article such as a mixture of honey* etc., the sages mentally sought at any particular moment, attendants stood ever ready with gold trays and pitchers full of that substance. (1)

**कुल रीति प्रीति समेत रबि कहि देत सबु सादर कियो।**
**एहि भाँति देव पुजाइ सीतहि सुभग सिंघासनु दियो॥**
**सिय राम अवलोकनि परसपर प्रेमु काहु न लखि परै।**
**मन बुद्धि बर बानी अगोचर प्रगट कबि कैसें करै॥ २॥**

**kula rīti prīti sameta rabi kahi deta sabu sādara kiyo,**
**ehi bhā̐ti deva pujāi sītahi subhaga siṁghāsanu diyo.**
**siya rāma avalokani parasapara premu kāhu na lakhi parai,**
**mana buddhi bara bānī agocara pragaṭa kabi kaisẽ karai.2.**

The sun-god himself lovingly pointed out the family usages, which were all scrupulously observed. Having thus caused Sītā to worship the gods, the sages assigned Her a beautiful exalted seat. The mutual love with which Sītā and Śrī Rāma regarded each other could not be perceived by anyone. It was beyond the reach of the best mind, intellect and speech; how then could the poet express it? (2)

* The mixture referred to above, which is known by the name of 'Madhuparka', is usually composed of curds, clarified butter, water, honey and sugar. It is a respectful offering made to a guest or to the bridegroom on his arrival at the door of the bride's father.

दो०—**होम समय तनु धरि अनलु अति सुख आहुति लेहिं।**
**बिप्र बेष धरि बेद सब कहि बिबाह बिधि देहिं॥ ३२३॥**

Do.: **homa samaya tanu dhari analu ati sukha āhuti lehĩ,**
**bipra beṣa dhari beda saba kahi bibāha bidhi dehĩ.323.**

While oblations were offered to the sacred fire, the fire-god in person accepted the offerings with great delight; and the Vedas in the guise of Brāhmaṇas directed the procedure of the nuptial ceremony. (323)

चौ०—जनक पाटमहिषी जग जानी। सीय मातु किमि जाइ बखानी॥
सुजसु सुकृत सुख सुंदरताई। सब समेटि बिधि रची बनाई॥ १॥

Cau.: **janaka pāṭamahiṣī jaga jānī, sīya mātu kimi jāi bakhānī.**
**sujasu sukṛta sukha suṁdaratāī, saba sameṭi bidhi racī banāī.1.**

What words can describe the world-renowned queen Sunayanā—consort of Janaka and Sītā's mother? In fashioning her the Creator had gleaned all the bright glory, virtue (पुण्य), affluence and elegance and then refined them. (1)

समउ जानि मुनिबरन्ह बोलाईं। सुनत सुआसिनि सादर ल्याईं॥
जनक बाम दिसि सोह सुनयना। हिमगिरि संग बनी जनु मयना॥ २॥

**samau jāni munibaranha bolāī̃, sunata suāsini sādara lyāī̃.**
**janaka bāma disi soha sunayanā, himagiri saṁga banī janu mayanā.2.**

Perceiving the appropriate time, the great sages sent for her; and in response to their call married (Suhāgina) women brought her with due honour. Queen Sunayanā shone forth to Janaka's left even as Menā beside Himācala, the mountain-king. (2)

कनक कलस मनि कोपर रूरे। सुचि सुगंध मंगल जल पूरे॥
निज कर मुदित रायँ अरु रानी। धरे राम के आगें आनी॥ ३॥

**kanaka kalasa mani kopara rūre, suci sugaṁdha maṁgala jala pūre.**
**nija kara mudita rāyå aru rānī, dhare rāma ke āgĕ ānī.3.**

The king and queen joyfully brought and placed with their own hands gold vases filled with holy, scented and auspicious water, and beautiful trays of jewels before Śrī Rāma. (3)

पढ़हिं बेद मुनि मंगल बानी। गगन सुमन झरि अवसरु जानी॥
बरु बिलोकि दंपति अनुरागे। पाय पुनीत पखारन लागे॥ ४॥

**paRhahĩ beda muni maṁgala bānī, gagana sumana jhari avasaru jānī.**
**baru biloki daṁpati anurāge, pāya punīta pakhārana lāge.4.**

The sages recited the Veda in auspicious tones and at the proper time flowers rained down from the heavens. The royal couple was enraptured to behold the bridegroom and began to wash His holy feet. (4)

छं०—**लागे पखारन पाय पंकज प्रेम तन पुलकावली।**
**नभ नगर गान निसान जय धुनि उमगि जनु चहुँ दिसि चली॥**

**जे पद सरोज मनोज अरि उर सर सदैव बिराजहीं।**
**जे सकृत सुमिरत बिमलता मन सकल कलि मल भाजहीं॥ १॥**

Chaṁ.: **lāge pakhārana pāya paṁkaja prema tana pulakāvalī,**
**nabha nagara gāna nisāna jaya dhuni umagi janu cahu̐ disi calī.**
**je pada saroja manoja ari ura sara sadaiva birājahī̐,**
**je sakṛta sumirata bimalatā mana sakala kali mala bhājahī̐.1.**

They began to lave Śrī Rāma's lotus-feet; their whole bodies were thrilled with emotion. The sounds of singing and kettledrums and shouts of victory in the heavens as well as in the city overflowed, as it were, in all directions. The lotus-feet that ever sparkle in the lake of Śiva's bosom, by thinking of which even for once the mind gets purified and all the impurities of the Kali age are driven away, (1)

**जे परसि मुनिबनिता लही गति रही जो पातकमई।**
**मकरंदु जिन्ह को संभु सिर सुचिता अवधि सुर बरनई॥**
**करि मधुप मन मुनि जोगिजन जे सेइ अभिमत गति लहैं।**
**ते पद पखारत भाग्यभाजनु जनकु जय जय सब कहैं॥ २॥**

**je parasi munibanitā lahī gati rahī jo pātakamaī,**
**makaraṁdu jinha ko saṁbhu sira sucitā avadhi sura baranaī.**
**kari madhupa mana muni jogijana je sei abhimata gati lahaı̐,**
**te pada pakhārata bhāgyabhājanu janaku jaya jaya saba kahaı̐.2.**

by whose touch the sage Gautama's wife, who was full of sin, attained salvation, whose nectar in the form of the river Gaṅgā adorns Śiva's head and is declared by the gods as the holiest of the holy, and by resorting to which with their bee-like minds, sages and mystics attain the goal of their liking, it is those very feet that the most fortrunate Janaka washed amidst shouts of victory from all corners. (2)

**बर कुअँरि करतल जोरि साखोचारु दोउ कुलगुर करैं।**
**भयो पानिगहनु बिलोकि बिधि सुर मनुज मुनि आनँद भरैं॥**
**सुखमूल दूलहु देखि दंपति पुलक तन हुलस्यो हियो।**
**करि लोक बेद बिधानु कन्यादानु नृपभूषन कियो॥ ३॥**

**bara kuȧ̐ri karatala jori sākhocāru dou kulagura karaı̐,**
**bhayo pānigahanu biloki bidhi sura manuja muni ānȧ̐da bharaı̐.**
**sukhamūla dūlahu dekhi daṁpati pulaka tana hulasyo hiyo,**
**kari loka beda bidhānu kanyādānu nṛpabhūṣana kiyo.3.**

Joining the palms of the Bride and the Bridegroom, both the family priests recited the genealogy of the two families; and perceiving that the Bridegroom had accepted the Bride's hand, Brahmā and the other divinities as well as men and sages were all filled with delight. As the king and queen gazed on the Bridegroom, who was the very fountain of joy, the hair on their bodies stood erect, while their heart was filled with rapture. And having gone

through all the rites sanctioned either by the Vedas or by family usage, the glorious King Janaka bestowed his daughter in marriage (कन्यादान) to the Bridegroom. (3)

**हिमवंत जिमि गिरिजा महेसहि हरिहि श्री सागर दई।**
**तिमि जनक रामहि सिय समरपी बिस्व कल कीरति नई॥**
**क्यों करै बिनय बिदेहु कियो बिदेहु मूरति सावँरीं।**
**करि होमु बिधिवत गाँठि जोरी होन लागीं भावँरीं॥ ४॥**

**himavaṁta jimi girijā mahesahi harihi śrī sāgara daī,**
**timi janaka rāmahi siya samarapī bisva kala kīrati naī.**
**kyõ karai binaya bidehu kiyo bidehu mūrati sāvẵrī̃,**
**kari homu bidhivata gẵṭhi jorī hona lāgī̃ bhāvẵrī̃.4.**

As Himavān gave away Pārvatī to the great Lord Śiva, and the deity presiding over seas bestowed Lakṣmī on Hari, so did Janaka give Sītā to Śrī Rāma and thereby earned fair renown of an unprecedented stature. How would King Videha (Janaka) make any supplication, since that Prince (Śrī Rāma) of swarthy complexion had truly made him 'Videha' by making him forget everything about his own self. When oblations had been offered to the sacred fire with due rites, the ends of garments of the Bride and the Bridegroom were tied together (as a token of their indissoluble union) and the couple began to circumambulate the fire. (4)

दो०—**जय धुनि बंदी बेद धुनि मंगल गान निसान।**
**सुनि हरषहिं बरषहिं बिबुध सुरतरु सुमन सुजान॥ ३२४॥**

Do.: **jaya dhuni baṁdī beda dhuni maṁgala gāna nisāna,**
**suni haraṣahiṁ baraṣahiṁ bibudha surataru sumana sujāna.324.**

At the delightful sound of accomplishment, the praises sung by the bards, the recitation of the Vedic texts, the din of the festal songs and the beating of kettledrums, the wise immortals rejoiced and rained down flowers from the trees of paradise. (324)

चौ०—कुअँरु कुअँरि कल भावँरि देहीं। नयन लाभु सब सादर लेहीं॥
जाइ न बरनि मनोहर जोरी। जो उपमा कछु कहौं सो थोरी॥ १॥

Cau.: **kuẵru kuẵri kala bhāvẵri dehī̃, nayana lābhu saba sādara lehī̃.**
**jāi na barani manohara jorī, jo upamā kachu kahaũ so thorī.1.**

The Bride and Bridegroom performed the circumambulation with charming paces, while all present looked at them reverentially and got the supreme bliss of their eyes. The lovely couple was beyond description; whatever comparison might be given it would fall short of the reality. (1)

राम सीय सुंदर प्रतिछाहीं। जगमगात मनि खंभन माहीं॥
मनहुँ मदन रति धरि बहु रूपा। देखत राम बिआहु अनूपा॥ २॥

**rāma sīya suṁdara pratichāhī̃, jagamagāta mani khaṁbhana māhī̃.**
**manahũ madana rati dhari bahu rūpā, dekhata rāma biāhu anūpā.2.**

Lovely images of Śrī Rāma and Sītā were reflected on the pillars of jewels and shone

as if Love and his consort, Rati, witnessed Śrī Rāma's matchless wedding appearing in numerous forms. (2)

दरस लालसा सकुच न थोरी। प्रगटत दुरत बहोरि बहोरी॥
भए मगन सब देखनिहारे। जनक समान अपान बिसारे॥ ३॥

**darasa lālasā sakuca na thorī, pragaṭata durata bahori bahorī.**
**bhae magana saba dekhanihāre, janaka samāna apāna bisāre.3.**

Their curiosity and bashfulness were equally great; that is why they revealed themselves and went out of sight again and again. All the viewers were enraptured; like Janaka, they all became oblivious of themselves. (3)

प्रमुदित मुनिन्ह भावँरीं फेरीं। नेगसहित सब रीति निबेरीं॥
राम सीय सिर सेंदुर देहीं। सोभा कहि न जाति बिधि केहीं॥ ४॥

**pramudita muninha bhāvåri̐ pheri̐, negasahita saba rīti niberi̐.**
**rāma sīya sira seṁdura dehi̐, sobhā kahi na jāti bidhi kehi̐.4.**

Joyously the sages bade the Bride and Bridegroom pace round the fire and accomplished all the rites including the ceremonial gifts. Śrī Rāma applied vermilion to Sītā's head, a sight the exquisite beauty of which was altogether beyond description. (4)

अरुन पराग जलजु भरि नीकें। ससिहि भूष अहि लोभ अमी कें॥
बहुरि बसिष्ठ दीन्हि अनुसासन। बरु दुलहिनि बैठे एक आसन॥ ५॥

**aruna parāga jalaju bhari nīkė̃, sasihi bhūṣa ahi lobha amī kė̃.**
**bahuri basiṣṭha dīnhi anusāsana, baru dulahini baiṭhe eka āsana.5.**

It seemed as if with a lotus surcharged with reddish pollen, a serpent thirsting for nectar decorated the moon. Then Vasiṣṭha gave the direction and the Bride and Bridegroom sat together on the same Āsana (sitting-mat). (5)

छं०— बैठे बरासन रामु जानकि मुदित मन दसरथु भए।
तनु पुलक पुनि पुनि देखि अपनें सुकृत सुरतरु फल नए॥
भरि भुवन रहा उछाहु राम बिबाहु भा सबहीं कहा।
केहि भाँति बरनि सिरात रसना एक यहु मंगलु महा॥ १॥

Chaṁ.:**baiṭhe barāsana rāmu jānaki mudita mana dasarathu bhae,**
**tanu pulaka puni puni dekhi apanė̃ sukṛta surataru phala nae.**
**bhari bhuvana rahā uchāhu rāma bibāhu bhā sabahi̐ kahā,**
**kehi bhå̃ti barani sirāta rasanā eka yahu maṁgalu mahā.1.**

Śrī Rāma and Princess Jānakī sat together on an exalted seat (Āsana) and King Daśaratha was glad at heart to see them. Joy thrilled along his veins again and again as he perceived the wish-yielding tree of his meritorious deeds bear new fruits. There was rejoicing all over the universe; everyone proclaimed that Śrī Rāma's wedding had been accomplished. With one tongue how could anyone describe in full the magnificent and auspicious event, the joy of which knew no bounds? (1)

तब जनक पाइ बसिष्ठ आयसु ब्याह साज सँवारि कै।
मांडवी श्रुतकीरति उरमिला कुअँरि लईं हँकारि कै॥

कुसकेतु कन्या प्रथम जो गुन सील सुख सोभामई।
सब रीति प्रीति समेत करि सो ब्याहि नृप भरतहि दई॥ २ ॥

**taba janaka pāi basiṣṭha āyasu byāha sāja sa̐vāri kai,**
**māṁḍavī śrutakīrati uramilā kua̐ri laī̐ ha̐kāri kai.**
**kusaketu kanyā prathama jo guna sīla sukha sobhāmaī,**
**saba rīti prīti sameta kari so byāhi nṛpa bharatahi daī.2.**

Then, receiving Vasiṣṭha's order, Janaka sent for the other three princesses, Māṇḍavī, Śrutakīrti and Urmilā, each clad in a bride's attire. The eldest daughter of Janaka's younger brother Kuśaketu, Māṇḍavī, who was an embodiment of excellence, virtue, serenity and elegance, the king gave in marriage to Bharata after performing all the rites with love.(2)

जानकी लघु भगिनी सकल सुंदरि सिरोमनि जानि कै।
सो तनय दीन्ही ब्याहि लखनहि सकल बिधि सनमानि कै॥
जेहि नामु श्रुतकीरति सुलोचनि सुमुखि सब गुन आगरी।
सो दई रिपुसूदनहि भूपति रूप सील उजागरी॥ ३ ॥

**jānakī laghu bhaginī sakala suṁdari siromani jāni kai,**
**so tanaya dīnhī byāhi lakhanahi sakala bidhi sanamāni kai.**
**jehi nāmu śrutakīrati sulocani sumukhi saba guna āgarī,**
**so daī ripusūdanahi bhūpati rūpa sīla ujāgarī.3.**

Jānakī's younger sister, Urmilā, whom he knew to be the crest-jewel of charming girls, Janaka gave in marriage to Lakṣmaṇa with all honour. Finally the bright-eyed and fair-faced princess Śrutakīrti, who was a mine of all virtues and was well-known for her beauty and amiability, the king gave in marriage to Śatrughna. (3)

अनुरूप बर दुलहिनि परस्पर लखि सकुच हियँ हरषहीं।
सब मुदित सुंदरता सराहहिं सुमन सुर गन बरषहीं॥
सुंदरीं सुंदर बरन्ह सह सब एक मंडप राजहीं।
जनु जीव उर चारिउ अवस्था बिभुन सहित बिराजहीं॥ ४ ॥

**anurūpa bara dulahini paraspara lakhi sakuca hiya̐ haraṣahī̐,**
**saba mudita suṁdaratā sarāhahī̐ sumana sura gana baraṣahī̐.**
**suṁdarī̐ suṁdara baranha saha saba eka maṁḍapa rājahī̐,**
**janu jīva ura cāriu avasthā bibhuna sahita birājahī̐.4.**

When each pair of bride and bridegroom saw that they were well-matched with each other* pair, they felt shy, but rejoiced in their heart of hearts; everyone joyfully applauded the beauty of each pair, while the gods rained down flowers. All the lovely brides with their

* Rāma and Bharata, who had a swarthy complexion were united with Sītā and Māṇḍavī respectively (who were both fair in complexion); while Lakṣmaṇa and Śatrughna (who were fair of hue) were married to Urmilā and Śrutakīrti (both of whom were swarthy of complexion).

handsome bridegrooms shone forth in the same pavilion as though the four states of consciousness (viz., waking, dream, sound sleep and absorption into Brahma) with their respective lords (viz., Viśva, Tejas, Prajña and Brahma), gleamed all at once in the heart of a 'Jīva' (an individual). (4)

**दो०—मुदित अवधपति सकल सुत बधुन्ह समेत निहारि।**
**जनु पाए महिपाल मनि क्रियन्ह सहित फल चारि॥ ३२५॥**

**Do.: mudita avadhapati sakala suta badhunha sameta nihāri,**
**janu pāe mahipāla mani kriyanha sahita phala cāri.325.**

Daśaratha, the king of Ayodhyā, was delighted to see his four sons with their brides, as though that jewel of monarchs had realized the four ends of life, (viz., worldly riches, religious merit, sensuous enjoyment and Liberation) alongwith the four processes of their realization (viz., sacrificial performances, piety, practice of Yoga and spiritual exercises). (325)

**चौ०—जसि रघुबीर ब्याह बिधि बरनी। सकल कुअँर ब्याहे तेहिं करनी॥**
**कहि न जाइ कछु दाइज भूरी। रहा कनक मनि मंडपु पूरी॥ १॥**

**Cau.: jasi raghubīra byāha bidhi baranī, sakala kuåra byāhe tehi̐ karanī.**
**kahi na jāi kachu dāija bhūrī, rahā kanaka mani maṁḍapu pūrī.1.**

All the other princes were married according to the same rites as have been described in the case of Śrī Rāma's marriage. The richness of the dowry was beyond description; the whole pavilion (Maṇḍapa) was piled up with gold and jewels. (1)

**कंबल बसन बिचित्र पटोरे। भाँति भाँति बहु मोल न थोरे॥**
**गज रथ तुरग दास अरु दासी। धेनु अलंकृत कामदुहा सी॥ २॥**

**kaṁbala basana bicitra paṭore, bhā̐ti bhā̐ti bahu mola na thore.**
**gaja ratha turaga dāsa aru dāsī, dhenu alaṁkṛta kāmaduhā sī.2.**

There were a number of shawls, linen and silk of various colours and designs and of immense value, elephants, chariots, horses, male-servants and maid-servants and cows adorned with ornaments and vying with the cow of plenty, (2)

**बस्तु अनेक करिअ किमि लेखा। कहि न जाइ जानहिं जिन्ह देखा॥**
**लोकपाल अवलोकि सिहाने। लीन्ह अवधपति सबु सुखु माने॥ ३॥**

**bastu aneka karia kimi lekhā, kahi na jāi jānahi̐ jinha dekhā.**
**lokapāla avaloki sihāne, līnha avadhapati sabu sukhu māne.3.**

and many other things which were more than one could count and defied description. They alone who saw the dowry could have some idea of it; even the guardians of the different realms regarded it with envy. The king of Ayodhyā gladly accepted it all with a feeling of esteem, (3)

**दीन्ह जाचकन्हि जो जेहि भावा। उबरा सो जनवासेहिं आवा॥**
**तब कर जोरि जनकु मृदु बानी। बोले सब बरात सनमानी॥ ४॥**

**dīnha jācakanhi jo jehi bhāvā, ubarā so janavāsehi̐ āvā.**
**taba kara jori janaku mṛdu bānī, bole saba barāta sanamānī.4.**

and gave to the beggars whatever they liked; only that which was left was taken to

the lodgings of the marriage-party. Then with folded hands Janaka honoured the whole marriage-party and spoke in gentle tone. (4)

छं०—सनमानि सकल बरात आदर दान बिनय बड़ाइ कै।
प्रमुदित महा मुनि बृंद बंदे पूजि प्रेम लड़ाइ कै॥
सिरु नाइ देव मनाइ सब सन कहत कर संपुट किएँ।
सुर साधु चाहत भाउ सिंधु कि तोष जल अंजलि दिएँ॥ १॥

Chaṁ.:**sanamāni sakala barāta ādara dāna binaya baRāi kai,**
**pramudita mahā muni bṛṁda baṁde pūji prema laRāi kai.**
**siru nāi deva manāi saba sana kahata kara saṁpuṭa kiẽ,**
**sura sādhu cāhata bhāu siṁdhu ki toṣa jala aṁjali diẽ.1.**

Having honoured the whole bridegrooms' people with courtesy, gifts, supplication and compliments, King Janaka joyfully paid his homage to and greeted the great sages, bestowing his loving attention on them. Bowing his head and invoking the gods he addressed them all with folded hands, "Gods and holy men crave for one's love alone; can the ocean be propitiated by offering as much water as can be held within one's palms?" (1)

कर जोरि जनकु बहोरि बंधु समेत कोसलराय सों।
बोले मनोहर बयन सानि सनेह सील सुभाय सों॥
संबंध राजन रावरें हम बड़े अब सब बिधि भए।
एहि राज साज समेत सेवक जानिबे बिनु गथ लए॥ २॥

**kara jori janaku bahori baṁdhu sameta kosalarāya sõ,**
**bole manohara bayana sāni saneha sīla subhāya sõ.**
**saṁbaṁdha rājana rāvarẽ hama baRe aba saba bidhi bhae,**
**ehi rāja sāja sameta sevaka jānibe binu gatha lae.2.**

Again, with folded hands Janaka and his younger brother Kuśaketu submitted to the King of Kośala in winning words, full of affection, courtesy and sincerity, "By our alliance with you, O king, we have now been exalted in every respect; alongwith this kingdom and all that we possess, pray, look upon us both as your servants acquired without any consideration. (2)

ए दारिका परिचारिका करि पालिबीं करुना नई।
अपराधु छमिबो बोलि पठए बहुत हौं ढीट्यो कई॥
पुनि भानुकुलभूषन सकल सनमान निधि समधी किए।
कहि जाति नहिं बिनती परस्पर प्रेम परिपूरन हिए॥ ३॥

**e dārikā paricārikā kari pālibĩ karunā naī,**
**aparādhu chamibo boli paṭhae bahuta haũ ḍhīṭyo kaī.**
**puni bhānukulabhūṣana sakala sanamāna nidhi samadhī kie,**
**kahi jāti nahĩ binatī paraspara prema paripūrana hie.3.**

"Taking these girls as your hand-maid, foster them with your unremitting kindness. It was too presumptuous on my part to have called you here; pardon me for my offence." The ornament of the solar race, King Daśaratha, in his turn flooded his Samadhī (the brides' father) Janaka, with all kinds of honour. The courtesy they showed to each other was past all description, for their hearts overflowed with love. (3)

**बृंदारका गन सुमन बरिसहिं राउ जनवासेहि चले।**
**दुंदुभी जय धुनि बेद धुनि नभ नगर कौतूहल भले॥**
**तब सखीं मंगल गान करत मुनीस आयसु पाइ कै।**
**दूलह दुलहिनिन्ह सहित सुंदरि चलीं कोहबर ल्याइ कै॥ ४॥**

**bṛṁdārakā gana sumana barisahiṁ rāu janavāsehi cale,**
**duṁdubhī jaya dhuni beda dhuni nabha nagara kautūhala bhale.**
**taba sakhīṁ maṁgala gāna karata munīsa āyasu pāi kai,**
**dūlaha dulahininha sahita suṁdari calīṁ kohabara lyāi kai.4.**

Hosts of gods rained down flowers and King Daśaratha proceeded to the palace where he and his people had been lodged, amidst the beating of kettledrums, shouts of victory and the chanting of Vedic texts. There was much rejoicing both in the heavens and in the city. Then receiving orders from Vasiṣṭha, the chief of sages, the lovely companions of the brides conducted them along with the bridegrooms to the apartment where the guardian deities of the family had been installed for worship during the wedding days. (4)

दो०—**पुनि पुनि रामहि चितव सिय सकुचति मनु सकुचै न।**
**हरत मनोहर मीन छबि प्रेम पिआसे नैन॥ ३२६॥**

Do.: **puni puni rāmahi citava siya sakucati manu sakucai na,**
**harata manohara mīna chabi prema piāse naina.326.**

Again and again did Sītā gaze on Śrī Rāma, but would become shy out of modesty; her heart, however, was not to be bashful. Her charming eyes, athirst with love, outshone the fish. (326)

[PAUSE 11 FOR A THIRTY-DAY RECITATION]

चौ०—**स्याम सरीरु सुभायँ सुहावन। सोभा कोटि मनोज लजावन॥**
**जावक जुत पद कमल सुहाए। मुनि मन मधुप रहत जिन्ह छाए॥ १॥**

Cau.: **syāma sarīru subhāya̐ suhāvana, sobhā koṭi manoja lajāvana.**
**jāvaka juta pada kamala suhāe, muni mana madhupa rahata jinha chāe.1.**

Śrī Rāma's swarthy form was naturally graceful; His beauty put to shame millions of Cupids. Dyed with red lac, His lotus-feet, which ever attracted the bee-like minds of sages, looked most lovely. (1)

**पीत पुनीत मनोहर धोती। हरति बाल रबि दामिनि जोती॥**
**कल किंकिनि कटि सूत्र मनोहर। बाहु बिसाल बिभूषन सुंदर॥ २॥**

**pīta punīta manohara dhotī, harati bāla rabi dāmini jotī.**
**kala kiṁkini kaṭi sūtra manohara, bāhu bisāla bibhūṣana suṁdara.2.**

His sacred and charming yellow loin-cloth (Dhotī), tied at waist, outshone the rising sun as well as lightning. The girdle (कटिसूत्र) round His waist together with the sweet-sounding small bells were soul-enchanting; His long arms were adorned with beautiful ornaments. (2)

पीत जनेउ महाछबि देई। कर मुद्रिका चोरि चितु लेई॥
सोहत ब्याह साज सब साजे। उर आयत उरभूषन राजे॥ ३॥

**pīta janeu mahāchabi deī, kara mudrikā cori citu leī.**
**sohata byāha sāja saba sāje, ura āyata urabhūṣana rāje.3.**

The yellow sacred thread looked excellent and lovely; while the ring on His finger would ravish all hearts. Beautified with all sorts of wedding embellishments He looked most charming; His broad chest was adorned with appropriate ornaments. (3)

पिअर उपरना काखासोती। दुहुँ आँचरन्हि लगे मनि मोती॥
नयन कमल कल कुंडल काना। बदनु सकल सौंदर्ज निधाना॥ ४॥

**piara uparanā kākhāsotī, duhů ằcaranhi lage mani motī.**
**nayana kamala kala kuṁḍala kānā, badanu sakala sauṁdarja nidhānā.4.**

He had a yellow scarf with fringes of pearls and gems slung partly under His right armpit and partly across His left shoulder. He had a pair of lotus-like eyes and beautiful pendants dangling from the lobes of his ears; while His countenance was a repository of all comeliness. (4)

सुंदर भृकुटि मनोहर नासा। भाल तिलकु रुचिरता निवासा॥
सोहत मौरु मनोहर माथे। मंगलमय मुकुता मनि गाथे॥ ५॥

**suṁdara bhṛkuṭi manohara nāsā, bhāla tilaku ruciratā nivāsā.**
**sohata mauru manohara māthe, maṁgalamaya mukutā mani gāthe.5.**

He had lovely eyebrows and a charming nose, while the sacred mark on His forehead shone in all its loveliness. And His head was adorned with a beautiful wedding crown, which had auspicious pearls and gems strung together and woven into it. (5)

छं०— गाथे महामनि मौर मंजुल अंग सब चित चोरहीं।
पुर नारि सुर सुंदरीं बरहि बिलोकि सब तिन तोरहीं॥
मनि बसन भूषन वारि आरति करहिं मंगल गावहीं।
सुर सुमन बरिसहिं सूत मागध बंदि सुजसु सुनावहीं॥ १॥

Chaṁ.: **gāthe mahāmani maura maṁjula aṁga saba cita corahī̃,**
**pura nāri sura suṁdarī̃ barahi biloki saba tina torahī̃.**
**mani basana bhūṣana vāri ārati karahī̃ maṁgala gāvahī̃,**
**sura sumana barisahī̃ sūta māgadha baṁdi sujasu sunāvahī̃.1.**

Precious gems had been strung together and woven into the lovely wedding crown and each of His limbs ravished the heart. At the sight of the bridegroom (Śrī Rāma) the women of the city as well as pretty celestial ladies all tore blades of grass (in order to avert the evil eye). After scattering about Him gems, raiment and ornaments, they performed His Āratī (आरती) and sang festal songs. The gods rained down flowers, while bards, panegyrists and rhapsodists articulated His praises. (1)

**कोहबरहिं आने कुअँर कुअँरि सुआसिनिन्ह सुख पाइ कै।**
**अति प्रीति लौकिक रीति लागीं करन मंगल गाइ कै॥**
**लहकौरि गौरि सिखाव रामहि सीय सन सारद कहैं।**
**रनिवासु हास बिलास रस बस जन्म को फलु सब लहैं॥ २॥**

**kohabarahiṁ āne kuåra kuåri suāsininha sukha pāi kai,**
**ati prīti laukika rīti lāgīṁ karana maṁgala gāi kai.**
**lahakauri gauri sikhāva rāmahi sīya sana sārada kahaiṁ,**
**ranivāsu hāsa bilāsa rasa basa janma ko phalu saba lahaiṁ.2.**

'Suhāgina' women happily brought the brides and bridegrooms to the apartment reserved for the tutelary deities, and with festal songs they most lovingly began to perform customary rites. Goddess Pārvatī Herself taught Śrī Rāma how to offer a morsel of food to Sītā; while Sarasvatī urged Sītā to do likewise with Śrī Rāma. The whole gynaeceum was absorbed in the delight of merry-making; everyone looking on Śrī Rāma, and Sītā was enjoying the fruit of her birth. (2)

**निज पानि मनि महुँ देखिअति मूरति सुरूपनिधान की।**
**चालति न भुजबल्ली बिलोकनि बिरह भय बस जानकी॥**
**कौतुक बिनोद प्रमोदु प्रेमु न जाइ कहि जानहिं अलीं।**
**बर कुअँरि सुंदर सकल सखीं लवाइ जनवासेहि चलीं॥ ३॥**

**nija pāni mani mahů dekhiati mūrati surūpanidhāna kī,**
**cālati na bhujaballī bilokani biraha bhaya basa jānakī.**
**kautuka binoda pramodu premu na jāi kahi jānahiṁ alīṁ,**
**bara kuåri suṁdara sakala sakhīṁ lavāi janavāsehi calīṁ.3.**

In the gems on Her hand Jānakī saw the reflection of Śrī Rāma, the repository of beauty; hence She did not move Her arm or eyes for fear of losing the sight of Him. The rapture and love that characterized the gaiety and mirth of the occasion surpassed all narration; Sītā's companions alone knew them. They escorted all the four charming couples to the palace assigned to King Daśaratha and his retinue. (3)

**तेहि समय सुनिअ असीस जहँ तहँ नगर नभ आनँदु महा।**
**चिरु जिअहुँ जोरीं चारु चार्‌यो मुदित मन सबहीं कहा॥**
**जोगींद्र सिद्ध मुनीस देव बिलोकि प्रभु दुंदुभि हनी।**
**चले हरषि बरषि प्रसून निज निज लोक जय जय जय भनी॥ ४॥**

**tehi samaya sunia asīsa jahå tahå nagara nabha ānådu mahā,**
**ciru jiahů jorīṁ cāru cāryo mudita mana sabahīṁ kahā.**
**jogīṁdra siddha munīsa deva biloki prabhu duṁdubhi hanī,**
**cale haraṣi baraṣi prasūna nija nija loka jaya jaya jaya bhanī.4.**

At that moment blessings were heard on all sides and there was great exultation in the city as well as in the heavens. Everyone exclaimed with a delighted heart, "Long live the four lovely couples!" Great Yogīs, Siddhas, eminent sages and divinities beat their kettledrums on beholding the Lord; and raining down flowers and acclaiming "Victory! victory!! victory!!!" they gladly returned, each to his own realm. (4)

दो०—**सहित बधूटिन्ह कुअँर सब तब आए पितु पास।**
**सोभा मंगल मोद भरि उमगेउ जनु जनवास॥ ३२७॥**

Do.: **sahita badhūṭinha kuǎra saba taba āe pitu pāsa,**
**sobhā maṁgala moda bhari umageu janu janavāsa.327.**

Then all the four princes with their brides approached their father. It appeared as if the lodgings of the marriage-party overflowed with beauty, felicity and joy. (327)

चौ०—पुनि जेवनार भई बहु भाँती। पठए जनक बोलाइ बराती॥
परत पाँवड़े बसन अनूपा। सुतन्ह समेत गवन कियो भूपा॥ १॥

Cau.: **puni jevanāra bhaī bahu bhā̆tī, paṭhae janaka bolāi barātī.**
**parata pǎvaRe basana anūpā, sutanha sameta gavana kiyo bhūpā.1.**

Then there was a banquet with a rich variety of dishes, to which Janaka invited all the members of the marriage-party. Carpets of incomparable beauty were spread on the way as King Daśaratha sallied forth with his sons. (1)

सादर सब के पाय पखारे। जथाजोगु पीढ़न्ह बैठारे॥
धोए जनक अवधपति चरना। सीलु सनेहु जाइ नहिं बरना॥ २॥

**sādara saba ke pāya pakhāre, jathājogu pīRhanha baiṭhāre.**
**dhoe janaka avadhapati caranā, sīlu sanehu jāi nahi̇̃ baranā.2.**

The feet of all were reverently washed and then they were seated on wooden seats according to their rank. Janaka laved the feet of Daśaratha, King of Ayodhyā; his humble disposition and affection were past telling. (2)

बहुरि राम पद पंकज धोए। जे हर हृदय कमल महुँ गोए॥
तीनिउ भाइ राम सम जानी। धोए चरन जनक निज पानी॥ ३॥

**bahuri rāma pada paṁkaja dhoe, je hara hṛdaya kamala mahǔ goe.**
**tīniu bhāi rāma sama jānī, dhoe carana janaka nija pānī.3.**

He then bathed Śrī Rāma's lotus-feet that are enshrined in the lotus-like heart of Śiva. Similarly he washed with his own hands the feet of the other three brothers also, treating them on a par with Śrī Rāma. (3)

आसन उचित सबहि नृप दीन्हे। बोलि सूपकारी सब लीन्हे॥
सादर लगे परन पनवारे। कनक कील मनि पान सँवारे॥ ४॥

**āsana ucita sabahi nṛpa dīnhe, boli sūpakārī saba līnhe.**
**sādara lage parana panavāre, kanaka kīla mani pāna sǎvāre.4.**

King Janaka assigned appropriate seats to all guests and sent for all the butlers (for service). Leaves which were made of precious stones and had been put together with gold pins so as to serve as plates, were laid before the guests with due courtesy. (4)

दो०—सूपोदन सुरभी सरपि सुंदर स्वादु पुनीत।
छन महुँ सब कें परुसि गे चतुर सुआर बिनीत॥ ३२८॥

Do.: **sūpodana surabhī sarapi suṁdara svādu punīta,**
**chana mahů saba kě parusi ge catura suāra binīta.328.**

Expert and soft-spoken butlers passed round, and in a trice they served all with curry and boiled rice mixed with clarified butter extracted from cows' milk, all of which were pleasing and delicious and had been cooked with piety. (328)

चौ०—पंच कवल करि जेवन लागे। गारि गान सुनि अति अनुरागे॥
भाँति अनेक परे पकवाने। सुधा सरिस नहिं जाहिं बखाने॥ १॥

Cau.: **paṁca kavala kari jevana lāge, gāri gāna suni ati anurāge.**
**bhǎti aneka pare pakavāne, sudhā sarisa nahi̊ jāhi̊ bakhāne.1.**

Taking the five initial morsels as an oblation for the five vital airs, the guests commenced dining, and were enraptured to hear songs full of raillery. Confection of various kinds, sweet as ambrosia and more delicious than one could describe, were served. (1)

परुसन लगे सुआर सुजाना। बिंजन बिबिध नाम को जाना॥
चारि भाँति भोजन बिधि गाई। एक एक बिधि बरनि न जाई॥ २॥

**parusana lage suāra sujānā, biṁjana bibidha nāma ko jānā.**
**cāri bhǎti bhojana bidhi gāī, eka eka bidhi barani na jāī.2.**

Expert waiters then began to serve a variety of seasoned articles which were too numerous to be named. Of the four categories of food mentioned in the scriptures (viz., 1. that which can be directly swallowed, 2. that which must be masticated before it can be gulped, 3. that which can be licked with the tongue, and 4. that which can be sucked), each comprised an indescribable variety of dishes. (2)

छरस रुचिर बिंजन बहु जाती। एक एक रस अगनित भाँती॥
जेवँत देहिं मधुर धुनि गारी। लै लै नाम पुरुष अरु नारी॥ ३॥

**charasa rucira biṁjana bahu jātī, eka eka rasa aganita bhǎtī.**
**jevǎta dehi̊ madhura dhuni gārī, lai lai nāma puruṣa aru nārī.3.**

Similarly, there were seasoned dishes of various kinds, having six different flavours, each flavour being exhibited in numberless varieties. As the dinner was in progress, women railed in melodious strains, mentioning each by name, men and women both. (3)

समय सुहावनि गारि बिराजा। हँसत राउ सुनि सहित समाजा॥
एहि बिधि सबहीं भोजनु कीन्हा। आदर सहित आचमनु दीन्हा॥ ४॥

**samaya suhāvani gāri birājā, hǎsata rāu suni sahita samājā.**
**ehi bidhi sabahi̊ bhojanu kīnhā, ādara sahita ācamanu dīnhā.4.**

Even raillery at an opportune time is agreeable and welcome; King Daśaratha and his whole party felt amused to hear it. In this way the whole party dined and in the end they were all reverently supplied with water to rinse their mouth. (4)

दो०—देइ पान पूजे जनक दसरथु सहित समाज।
जनवासेहि गवने मुदित सकल भूप सिरताज॥ ३२९॥

Do.: **dei pāna pūje janaka dasarathu sahita samāja,**
**janavāsehi gavane mudita sakala bhūpa siratāja.329.**

Offering betel-leaves in due form, Janaka paid his homage to King Daśaratha and his people; and the crown of all monarchs, Daśaratha, left for his own apartments with a cheerful heart. (329)

चौ०—नित नूतन मंगल पुर माहीं। निमिष सरिस दिन जामिनि जाहीं॥
बड़े भोर भूपतिमनि जागे। जाचक गुन गन गावन लागे॥ १॥

Cau.: **nita nūtana maṁgala pura māhī̐, nimiṣa sarisa dina jāmini jāhī̐.**
**baRe bhora bhūpatimani jāge, jācaka guna gana gāvana lāge.1.**

Everyday there were new festivities in the city; days and nights passed like a moment. The jewel of kings, Daśaratha, woke up at an early hour and suppliants began to sing his praises.(1)

देखि कुअँर बर बधुन्ह समेता। किमि कहि जात मोदु मन जेता॥
प्रातक्रिया करि गे गुरु पाहीं। महा प्रमोदु प्रेमु मन माहीं॥ २॥

**dekhi kuam̐ra bara badhunha sametā, kimi kahi jāta modu mana jetā.**
**prātakriyā kari ge guru pāhī̐, mahā pramodu premu mana māhī̐.2.**

As he gazed upon the princes with their beautiful brides, the rapture of his soul was beyond all narration. Having finished his morning routine he called on his Guru with a heart full of exultation and love. (2)

करि प्रनामु पूजा कर जोरी। बोले गिरा अमिअँ जनु बोरी॥
तुम्हरी कृपाँ सुनहु मुनिराजा। भयउँ आजु मैं पूरनकाजा॥ ३॥

**kari pranāmu pūjā kara jorī, bole girā amiam̐ janu borī.**
**tumharī kṛpā̐ sunahu munirājā, bhayaum̐ āju maiṁ pūranakājā.3.**

Making obeisance to him and paying him his homage, the king with folded hands addressed him in a voice steeped, as it were, in nectar, "Listen, O chief of sages: by your grace all my aspirations have been fulfilled today. (3)

अब सब बिप्र बोलाइ गोसाईं। देहु धेनु सब भाँति बनाईं॥
सुनि गुर करि महिपाल बड़ाई। पुनि पठए मुनिबृंद बोलाई॥ ४॥

**aba saba bipra bolāi gosāī̐, dehu dhenu saba bhā̐ti banāī̐.**
**suni gura kari mahipāla baRāī, puni paṭhae munibṛṁda bolāī.4.**

"Now summoning all the Brāhmaṇas, O holy sir, present them with cows adorned in everyway." On hearing these words the preceptor applauded the king and then sent for the troops of sages. (4)

दो०—बामदेउ अरु देवरिषि बालमीकि जाबालि।
आए मुनिबर निकर तब कौसिकादि तपसालि॥ ३३०॥

Do.: **bāmadeu aru devariṣi bālamīki jābāli,**
**āe munibara nikara taba kausikādi tapasāli.330.**

Then came Vāmadeva, the celestial sage Nārada, Vālmīki, Jābāli, Viśvāmitra and hosts of other great sages given to austerities. (330)

चौ०—दंड प्रनाम सबहि नृप कीन्हे। पूजि सप्रेम बरासन दीन्हे॥
चारि लच्छ बर धेनु मगाईं। काम सुरभि सम सील सुहाईं॥ १॥

Cau.: daṁḍa pranāma sabahi nṛpa kīnhe, pūji saprema barāsana dīnhe.
cāri laccha bara dhenu magāī̐, kāma surabhi sama sīla suhāī̐.1.

The king prostrated before them all and worshipping them with love, offered them seats of honour. Next he sent for four lakhs of cows, all as gentle and lovely as the cow of plenty. (1)

सब बिधि सकल अलंकृत कीन्ही। मुदित महिप महिदेवन्ह दीन्ही॥
करत बिनय बहु बिधि नरनाहू। लहेउँ आजु जगजीवन लाहू॥ २॥

saba bidhi sakala alaṁkṛta kīnhī, mudita mahipa mahidevanha dīnhī.
karata binaya bahu bidhi naranāhū, laheu̐ āju jagajīvana lāhū.2.

And adorning them all in every possible way he gladly gifted them to the Brāhmaṇas. The king supplicated them in many ways and said, "It is only today that I have attained the fruit of my existence." (2)

पाइ असीस महीसु अनंदा। लिए बोलि पुनि जाचक बृंदा॥
कनक बसन मनि हय गय स्यंदन। दिए बूझि रुचि रबिकुलनंदन॥ ३॥

pāi asīsa mahīsu anaṁdā, lie boli puni jācaka bṛṁdā.
kanaka basana mani haya gaya syaṁdana, die būjhi ruci rabikulanaṁdana.3.

Daśaratha, the delight of the solar race, was glad to receive their blessings and then sent for suppliants and bestowed on them according to their liking gold, wearing apparel, jewels, horses, elephants and chariots. (3)

चले पढ़त गावत गुन गाथा। जय जय जय दिनकर कुल नाथा॥
एहि बिधि राम बिआह उछाहू। सकइ न बरनि सहस मुख जाहू॥ ४॥

cale paRhata gāvata guna gāthā, jaya jaya jaya dinakara kula nāthā.
ehi bidhi rāma biāha uchāhū, sakai na barani sahasa mukha jāhū.4.

Singing the king's praises and saying, "Glory! glory!! all glory to the lord of the solar race!" they all left. In this way the rejoicing in connection with Śrī Rāma's wedding was more than the thousand-mouthed serpent-king Śeṣa could tell. (4)

दो०—**बार बार कौसिक चरन सीसु नाइ कह राउ।**
**यह सबु सुखु मुनिराज तव कृपा कटाच्छ पसाउ॥ ३३१॥**

Do.: **bāra bāra kausika carana sīsu nāi kaha rāu,**
**yaha sabu sukhu munirāja tava kṛpā kaṭāccha pasāu.331.**

Again and again the king bowed his head at the feet of Viśvāmitra and said, "all this joy, O chief of sages, is a gift of your benign look." (331)

चौ०—जनक सनेहु सीलु करतूती। नृपु सब भाँति सराह बिभूती॥
दिन उठि बिदा अवधपति मागा। राखहिं जनकु सहित अनुरागा॥ १॥

Cau.: janaka sanehu sīlu karatūtī, nṛpu saba bhā̐ti sarāha bibhūtī.
dina uṭhi bidā avadhapati māgā, rākhahiṁ janaku sahita anurāgā.1.

King Daśaratha extolled in everyway Janaka's affection, amiability, affluence and doings.

Every morning the King of Ayodhyā asked for leave to return home; but each time Janaka would lovingly detain him. (1)

**नित नूतन आदरु अधिकाई। दिन प्रति सहस भाँति पहुनाई॥**
**नित नव नगर अनंद उछाहू। दसरथ गवनु सोहाइ न काहू॥ २॥**

**nita nūtana ādaru adhikāī, dina prati sahasa bhā̐ti pahunāī.**
**nita nava nagara anaṁda uchāhū, dasaratha gavanu sohāi na kāhū.2.**

The royal guest received greater and enhanced attentions from day to day and was entertained in a thousand ways each day. The city witnessed a new rejoicing and festivity every day; no one could relish Daśaratha's departure. (2)

**बहुत दिवस बीते एहि भाँती। जनु सनेह रजु बँधे बराती॥**
**कौसिक सतानंद तब जाई। कहा बिदेह नृपहि समुझाई॥ ३॥**

**bahuta divasa bīte ehi bhā̐tī, janu saneha raju bā̐dhe barātī.**
**kausika satānaṁda taba jāī, kahā bideha nṛpahi samujhāī.3.**

In this way a number of days passed as though members of the marriage-party were tied by cords of love. The sages Viśvāmitra and Śatānanda then called on King Janaka and advised him saying, (3)

**अब दसरथ कहँ आयसु देहू। जद्यपि छाड़ि न सकहु सनेहू॥**
**भलेहिं नाथ कहि सचिव बोलाए। कहि जय जीव सीस तिन्ह नाए॥ ४॥**

**aba dasaratha kahā̐ āyasu dehū, jadyapi chāRi na sakahu sanehū.**
**bhalehiṁ nātha kahi saciva bolāe, kahi jaya jīva sīsa tinha nāe.4.**

"Now you must let Daśaratha go, even though you may not be able to part with him out of love." "Very well, my lord", replied the king, and sent for his ministers, who came and bowed their heads saying, "May you be victorious, may you live long!" (4)

दो०—**अवधनाथु चाहत चलन भीतर करहु जनाउ।**
**भए प्रेमबस सचिव सुनि बिप्र सभासद राउ॥ ३३२॥**

Do.: **avadhanāthu cāhata calana bhītara karahu janāu,**
**bhae premabasa saciva suni bipra sabhāsada rāu.332.**

"The King of Ayodhyā desires to take leave: make this known in the gynaeceum." At these words the ministers, Brāhmaṇas, courtiers as well as the king himself were overwhelmed with emotion. (332)

चौ०—**पुरबासी सुनि चलिहि बराता। बूझत बिकल परस्पर बाता॥**
**सत्य गवनु सुनि सब बिलखाने। मनहुँ साँझ सरसिज सकुचाने॥ १॥**

Cau.: **purabāsī suni calihi barātā, būjhata bikala paraspara bātā.**
**satya gavanu suni saba bilakhāne, manahũ sā̐jha sarasija sakucāne.1.**

When the people of the city heard that the bridegrooms' party was about to leave, they anxiously asked one another if it was a fact. When they learnt that the departure of the guests was certain, they were all sad in the same way as lotuses get shrivelled up in the evening. (1)

**जहँ जहँ आवत बसे बराती। तहँ तहँ सिद्ध चला बहु भाँती॥**
**बिबिध भाँति मेवा पकवाना। भोजन साजु न जाइ बखाना॥ २॥**

**jahă̐ jahă̐ āvata base barātī, tahă̐ tahă̐ siddha calā bahu bhă̐tī.**
**bibidha bhă̐ti mevā pakavānā, bhojana sāju na jāi bakhānā.2.**

Provisions of various kinds were sent to all those places where the marriage-party had halted while coming from Ayodhyā. Dry fruits and confections of all kinds and other articles of food, too numerous to be mentioned, (2)

भरि भरि बसहँ अपार कहारा। पठईं जनक अनेक सुसारा॥
तुरग लाख रथ सहस पचीसा। सकल सँवारे नख अरु सीसा॥ ३॥

**bhari bhari basahă̐ apāra kahārā, paṭhaī̐ janaka aneka susārā.**
**turaga lākha ratha sahasa pacīsā, sakala să̐vāre nakha aru sīsā.3.**

were sent by Janaka on the back of oxen and through innumerable porters along with a number of beautiful bedsteads. He also sent 1,00,000 horses and 25,000 chariots, all decorated from top to bottom. (3)

मत्त सहस दस सिंधुर साजे। जिन्हहि देखि दिसिकुंजर लाजे॥
कनक बसन मनि भरि भरि जाना। महिषीं धेनु बस्तु बिधि नाना॥ ४॥

**matta sahasa dasa siṁdhura sāje, jinhahi dekhi disikuṁjara lāje.**
**kanaka basana mani bhari bhari jānā, mahiṣī̐ dhenu bastu bidhi nānā.4.**

10,000 adorned elephants in rut, that put to shame the elephants guarding the eight quarters, besides cartloads of gold, wearing apparel and jewels and even so, she-buffaloes, cows and many other articles of various kinds. (4)

दो०—**दाइज अमित न सकिअ कहि दीन्ह बिदेहँ बहोरि।**
**जो अवलोकत लोकपति लोक संपदा थोरि॥ ३३३॥**

Do.: **dāija amita na sakia kahi dīnha bidehă̐ bahori,**
**jo avalokata lokapati loka saṁpadā thori.333.**

In this way King Janaka gave once more a dowry which was immeasurable and beyond all description, and before which the wealth possessed by the lords of the different worlds looked small. (333)

चौ०—सबु समाजु एहि भाँति बनाई। जनक अवधपुर दीन्ह पठाई॥
चलिहि बरात सुनत सब रानीं। बिकल मीनगन जनु लघु पानीं॥ १॥

Cau.: **sabu samāju ehi bhă̐ti banāī, janaka avadhapura dīnha paṭhāī.**
**calihi barāta sunata saba rānī̐, bikala mīnagana janu laghu pānī̐.1.**

Having got all the equipage arranged in the order mentioned above, Janaka had everything despatched to Ayodhyā. When the queens heard that the marriage-party was ready to leave, they all felt miserable even as fish when faced with shortage of water. (1)

पुनि पुनि सीय गोद करि लेहीं। देइ असीस सिखावनु देहीं॥
होएहु संतत पियहि पिआरी। चिरु अहिबात असीस हमारी॥ २॥

**puni puni sīya goda kari lehī̐, dei asīsa sikhāvanu dehī̐.**
**hoehu saṁtata piyahi piārī, ciru ahibāta asīsa hamārī.2.**

Again and again they took Sītā in their lap and blessed and exhorted her saying: "May you be ever beloved of your lord, and may you live long with him: this is our blessing. (2)

सासु ससुर गुर सेवा करेहू। पति रुख लखि आयसु अनुसरेहू॥
अति सनेह बस सखीं सयानी। नारि धरम सिखवहिं मृदु बानी॥ ३॥

**sāsu sasura gura sevā karehū, pati rukha lakhi āyasu anusarehū.**
**ati saneha basa sakhī̐ sayānī, nāri dharama sikhavahi̐ mṛdu bānī.3.**

"Serve the father-in-law and mothers-in-law and the Preceptor and do the bidding of your lord according to his pleasure." In their excess of love Sītā's astute companions too explained to her in soft accents the duties of a housewife. (3)

सादर सकल कुअँरि समुझाईं। रानिन्ह बार बार उर लाईं॥
बहुरि बहुरि भेटहिं महतारीं। कहहिं बिरंचि रचीं कत नारीं॥ ४॥

**sādara sakala kuǎri samujhāī̐, rāninha bāra bāra ura lāī̐.**
**bahuri bahuri bheṭahi̐ mahatārī̐, kahahi̐ biraṁci racī̐ kata nārī̐.4.**

The queens politely admonished all the other princesses too and clasped them to their bosom again and again; and as the mothers embraced their daughters again and again, they exclaimed, "Why did Brahmā ever create women?" (4)

दो०—तेहि अवसर भाइन्ह सहित रामु भानु कुल केतु।
चले जनक मंदिर मुदित बिदा करावन हेतु॥ ३३४॥

Do.: **tehi avasara bhāinha sahita rāmu bhānu kula ketu,**
**cale janaka maṁdira mudita bidā karāvana hetu.334.**

That very moment did Śrī Rāma, the chief of the solar race, gladly proceeded along with His brothers to Janaka's palace to take leave. (334)

चौ०—चारिउ भाइ सुभायँ सुहाए। नगर नारि नर देखन धाए॥
कोउ कह चलन चहत हहिं आजू। कीन्ह बिदेह बिदा कर साजू॥ १॥

Cau.: **cāriu bhāi subhāyǎ suhāe, nagara nāri nara dekhana dhāe.**
**kou kaha calana cahata hahi̐ ājū, kīnha bideha bidā kara sājū.1.**

The people of the city, both men and women, ran to see the four brothers, who were naturally lovely. Said one, "They intend leaving today; King Videha has made all arrangements for their farewell. (1)

लेहु नयन भरि रूप निहारी। प्रिय पाहुने भूप सुत चारी॥
को जानै केहिं सुकृत सयानी। नयन अतिथि कीन्हे बिधि आनी॥ २॥

**lehu nayana bhari rūpa nihārī, priya pāhune bhūpa suta cārī.**
**ko jānai kehi̐ sukṛta sayānī, nayana atithi kīnhe bidhi ānī.2.**

"So let your eyes drink in their beauty; the four princes have been our most welcome guests. Who knows, friend, what virtuous deed had we performed in return for which Providence has unexpectedly brought them before our eyes? (2)

मरनसीलु जिमि पाव पिऊषा। सुरतरु लहै जनम कर भूखा॥
पाव नारकी हरिपदु जैसें। इन्ह कर दरसनु हम कहँ तैसें॥ ३॥

**maranasīlu jimi pāva piūṣā, surataru lahai janama kara bhūkhā.**
**pāva nārakī haripadu jaisẽ, inha kara darasanu hama kahǎ taisẽ.3.**

"Even as a dying man should stumble on nectar or he who has been starving all his life

should discover a wish-yielding tree or as one damned in hell should attain to the abode of Śrī Hari, even so, have we been blessed with their sight. (3)

निरखि राम सोभा उर धरहू। निज मन फनि मूरति मनि करहू॥
एहि बिधि सबहि नयन फलु देता। गए कुअँर सब राज निकेता॥ ४॥

**nirakhi rāma sobhā ura dharahū, nija mana phani mūrati mani karahū.**
**ehi bidhi sabahi nayana phalu detā, gae kuåra saba rāja niketā.4.**

"Gaze on Śrī Rāma's beauty and treasure it in your heart; let your mind fondly cherish His image even as a serpent loves the gem in its hood." Thus delighting the eyes of all, the four princes went to the royal palace. (4)

दो०—**रूप सिंधु सब बंधु लखि हरषि उठा रनिवासु।**
**करहिं निछावरि आरती महा मुदित मन सासु॥ ३३५॥**

Do.: **rūpa siṁdhu saba baṁdhu lakhi haraṣi uṭhā ranivāsu,**
**karahi̐ nichāvari āratī mahā mudita mana sāsu.335.**

The ladies of the gynaeceum were transported with joy to behold the four brothers, who were oceans of beauty, as it were, and the mothers-in-law in their ecstatic mood showered gifts and performed Āratī (आरती) of the bridegrooms. (335)

चौ०—देखि राम छबि अति अनुरागीं। प्रेमबिबस पुनि पुनि पद लागीं॥
रही न लाज प्रीति उर छाई। सहज सनेहु बरनि किमि जाई॥ १॥

Cau.: **dekhi rāma chabi ati anurāgī̐, premabibasa puni puni pada lāgī̐.**
**rahī na lāja prīti ura chāī, sahaja sanehu barani kimi jāī.1.**

Greatly moved at the sight of Śrī Rāma's beauty they affectionately fell at His feet again and again. Their heart being rapt in love, the feeling of shyness had bid them adieu; how could their natural affection for their sons-in-law be described? (1)

भाइन्ह सहित उबटि अन्हवाए। छरस असन अति हेतु जेवाँए॥
बोले रामु सुअवसरु जानी। सील सनेह सकुचमय बानी॥ २॥

**bhāinha sahita ubaṭi anhavāe, charasa asana ati hetu jevå̐e.**
**bole rāmu suavasaru jānī, sīla saneha sakucamaya bānī.2.**

After applying turmeric-paste on the body of Śrī Rāma and His brothers, they were given a bath and were most lovingly entertained with dishes containing the six flavours. Finding it a suitable opportunity Śrī Rāma spoke in accents full of amiability, affection and modesty: (2)

राउ अवधपुर चहत सिधाए। बिदा होन हम इहाँ पठाए॥
मातु मुदित मन आयसु देहू। बालक जानि करब नित नेहू॥ ३॥

**rāu avadhapura cahata sidhāe, bidā hona hama ihå̐ paṭhāe.**
**mātu mudita mana āyasu dehū, bālaka jāni karaba nita nehū.3.**

"Our royal father intends leaving for Ayodhyā, and has sent us here to take leave of you. Therefore, mothers, grant us permission with a cheerful heart and ever regard us with affection as your own children." (3)

सुनत बचन बिलखेउ रनिवासू। बोलि न सकहिं प्रेमबस सासू॥
हृदयँ लगाइ कुअँरि सब लीन्ही। पतिन्ह सौंपि बिनती अति कीन्ही॥ ४॥

**sunata bacana bilakheu ranivāsū, boli na sakahiँ premabasa sāsū.**
**hṛdayaँ lagāi kuaँri saba līnhī, patinha sauँpi binatī ati kīnhī.4.**

The ladies of the gynaeceum were sad to hear these words; the mothers-in-law were too overwhelmed with emotion to speak a word. They clasped all the princesses to their bosom and while giving them to their lords, made humble submission to them.(4)

छं०—**करि बिनय सिय रामहि समरपी जोरि कर पुनि पुनि कहै।**
**बलि जाउँ तात सुजान तुम्ह कहुँ बिदित गति सब की अहै॥**
**परिवार पुरजन मोहि राजहि प्रानप्रिय सिय जानिबी।**
**तुलसीस सीलु सनेहु लखि निज किंकरी करि मानिबी॥**

Chaṁ.: **kari binaya siya rāmahi samarapī jori kara puni puni kahai,**
**bali jāuँ tāta sujāna tumha kahuँ bidita gati saba kī ahai.**
**parivāra purajana mohi rājahi prānapriya siya jānibī,**
**tulasīsa sīlu sanehu lakhi nija kiṁkarī kari mānibī.**

With humble submission Queen Sunayanā committed Sītā to Śrī Rāma, and with folded hands prayed again and again, "I offer myself as sacrifice to You, my all-wise darling; You know what passes in the mind of all. May you know that Sītā is dear as life itself to the whole family, nay, to the entire populace of the city, more so to me and to her royal father. Therefore, considering her meekness and affection, O Lord of Tulasīdāsa, treat her as Your handmaid.

सो०—**तुम्ह परिपूरन काम जान सिरोमनि भावप्रिय।**
**जन गुन गाहक राम दोष दलन करुनायतन॥ ३३६॥**

So.: **tumha paripūrana kāma jāna siromani bhāvapriya,**
**jana guna gāhaka rāma doṣa dalana karunāyatana.336.**

"You are totally accomplished in every sense, You are the crest-jewel of the wise, and it is love alone that attracts You. You perceive only the good points of Your devotees; You eradicate their weaknesses and are an abode of mercy, O Śrī Rāma!" (336)

चौ०—अस कहि रही चरन गहि रानी। प्रेम पंक जनु गिरा समानी॥
सुनि सनेहसानी बर बानी। बहुबिधि राम सासु सनमानी॥ १॥

Cau.: **asa kahi rahī carana gahi rānī, prema paṁka janu girā samānī.**
**suni sanehasānī bara bānī, bahubidhi rāma sāsu sanamānī.1.**

So saying, the queen remained clinging to His feet; it seemed as if her speech had been lost in the quicksands of love. On hearing her fine speech, which was full of affection, Śrī Rāma honoured His mother-in-law in several ways. (1)

राम बिदा मागत कर जोरी। कीन्ह प्रनामु बहोरि बहोरी॥
पाइ असीस बहुरि सिरु नाई। भाइन्ह सहित चले रघुराई॥ २॥

**rāma bidā māgata kara jorī, kīnha pranāmu bahori bahorī.**
**pāi asīsa bahuri siru nāī, bhāinha sahita cale raghurāī.2.**

While seeking her permission with folded hands, He made obeisance to her again and

again. Having received her blessings, Śrī Rāma bowed His head once more and then departed with His brothers. (2)

मंजु मधुर मूरति उर आनी। भईं सनेह सिथिल सब रानी॥
पुनि धीरजु धरि कुअँरि हँकारीं। बार बार भेटहिं महतारीं॥ ३॥

**maṁju madhura mūrati ura ānī, bhaī̐ saneha sithila saba rānī.**
**puni dhīraju dhari kuåri hå̄kārī̐, bāra bāra bheṭahi̐ mahatārī̐.3.**

Treasuring up in their heart Śrī Rāma's lovely and beautiful image all the queens were overcome with emotion. Then, recovering themselves, they called their daughters and embraced them again and again. (3)

पहुँचावहिं फिरि मिलहिं बहोरी। बढ़ी परस्पर प्रीति न थोरी॥
पुनि पुनि मिलत सखिन्ह बिलगाई। बाल बच्छ जिमि धेनु लवाई॥ ४॥

**pahůcāvahi̐ phiri milahi̐ bahorī, baRhī paraspara prīti na thorī.**
**puni puni milata sakhinha bilagāī, bāla baccha jimi dhenu lavāī.4.**

They escorted them to some distance and then embraced them once more; the love on both sides swelled to a great extent. While meeting their daughters again and again, they were parted by the companions of the princesses even as a cow, who has just calved, may be parted from its calf. (4)

दो०—प्रेमबिबस नर नारि सब सखिन्ह सहित रनिवासु।
मानहुँ कीन्ह बिदेहपुर करुनाँ बिरहँ निवासु॥ ३३७॥

Do.: **premabibasa nara nāri saba sakhinha sahita ranivāsu,**
**mānahů kīnha bidehapura karunā̐ birahā̐ nivāsu.337.**

All men and women including the companions of the princesses and the ladies of the gynaeceum were overpowered with emotion; it seemed as if pathos and the parting of lovers had taken up their abode in Janakpur, the capital of the Videhas. (337)

चौ०—सुक सारिका जानकी ज्याए। कनक पिंजरन्हि राखि पढ़ाए॥
ब्याकुल कहहिं कहाँ बैदेही। सुनि धीरजु परिहरइ न केही॥ १॥

Cau.: **suka sārikā jānakī jyāe, kanaka piṁjaranhi rākhi paRhāe.**
**byākula kahahi̐ kahā̐ baidehī, suni dhīraju pariharai na kehī.1.**

The parrots and mainas that had been reared by Princess Jānakī and kept in cages of gold and had been taught to speak, cried in distress, "Where is Vaidehī?" On hearing their wail who would have the heart to stand the sight? (1)

भए बिकल खग मृग एहि भाँती। मनुज दसा कैसें कहि जाती॥
बंधु समेत जनकु तब आए। प्रेम उमगि लोचन जल छाए॥ २॥

**bhae bikala khaga mṛga ehi bhā̐tī, manuja dasā kaisẽ kahi jātī.**
**baṁdhu sameta janaku taba āe, prema umagi locana jala chāe.2.**

When birds and beasts were distressed in this way, how can one depict the feelings of the human heart. Then came King Janaka with his younger brother (Kuśadhvaja); due to excess of emotion tears rushed to his eyes. (2)

सीय बिलोकि धीरता भागी। रहे कहावत परम बिरागी॥
लीन्हि रायँ उर लाइ जानकी। मिटी महामरजाद ग्यान की॥ ३॥

**sīya biloki dhīratā bhāgī, rahe kahāvata parama birāgī.**
**līnhi rāyam̐ ura lāi jānakī, miṭī mahāmarajāda gyāna kī.3.**

Although he was reputed to be a man of supreme dispassion, his strength of mind took leave of him the moment he gazed on Sītā. The king clasped Jānakī to his bosom and the great embankment of dispassionate wisdom toppled down. (3)

समुझावत सब सचिव सयाने। कीन्ह बिचारु न अवसर जाने॥
बारहिं बार सुता उर लाईं। सजि सुंदर पालकीं मगाईं॥ ४॥

**samujhāvata saba saciva sayāne, kīnha bicāru na avasara jāne.**
**bārahiṁ bāra sutā ura lāīṁ, saji suṁdara pālakīṁ magāīṁ.4.**

All his wise counsellors admonished him; and realizing that it was no occasion for expressing sorrow, the king recovered himself. Again and again he pressed all the daughters to his bosom and ordered beautiful and well-equipped palanquins to be brought. (4)

दो०—**प्रेमबिबस परिवारु सबु जानि सुलगन नरेस।**
**कुअँरि चढ़ाईं पालकिन्ह सुमिरे सिद्धि गनेस॥ ३३८॥**

Do.: **premabibasa parivāru sabu jāni sulagana naresa,**
**kuam̐ri caRhāīṁ pālakinha sumire siddhi ganesa.338.**

The whole family was overwhelmed with emotion; yet, perceiving that the auspicious moment had arrived, the king invoked Lord Gaṇeśa and His consort, Siddhi, and helped the princesses to ascend the palanquins. (338)

चौ०—बहुबिधि भूप सुता समुझाईं। नारिधरमु कुलरीति सिखाईं॥
दासीं दास दिए बहुतेरे। सुचि सेवक जे प्रिय सिय केरे॥ १॥

Cau.: **bahubidhi bhūpa sutā samujhāīṁ, nāridharamu kularīti sikhāīṁ.**
**dāsīṁ dāsa die bahutere, suci sevaka je priya siya kere.1.**

King Janaka admonished his daughters in ways more than one and instructed them in the duties of a woman as well as in family customs. He bestowed upon Sītā a good many male-servants and maid-servants, who had been her trusted and favourite attendants. (1)

सीय चलत ब्याकुल पुरबासी। होहिं सगुन सुभ मंगल रासी॥
भूसुर सचिव समेत समाजा। संग चले पहुँचावन राजा॥ २॥

**sīya calata byākula purabāsī, hohiṁ saguna subha maṁgala rāsī.**
**bhūsura saciva sameta samājā, saṁga cale pahum̐cāvana rājā.2.**

As Sītā proceeded on Her journey, the citizens felt miserable; while good omens, which were all harbingers of blessings, appeared. Accompanied by a host of Brāhmaṇas and his counsellors, the king himself followed (his daughters) to escort them. (2)

समय बिलोकि बाजने बाजे। रथ गज बाजि बरातिन्ह साजे॥
दसरथ बिप्र बोलि सब लीन्हे। दान मान परिपूरन कीन्हे॥ ३॥

**samaya biloki bājane bāje, ratha gaja bāji barātinha sāje.**
**dasaratha bipra boli saba līnhe, dāna māna paripūrana kīnhe.3.**

When it was found that the time of departure had come, music began to be played and the members of the bridegrooms' party made ready their chariots, elephants and horses. King Daśaratha summoned all the Brāhmaṇas and sated them with gifts and honour. (3)

चरन सरोज धूरि धरि सीसा। मुदित महीपति पाइ असीसा॥
सुमिरि गजाननु कीन्ह पयाना। मंगलमूल सगुन भए नाना॥ ४॥

**carana saroja dhūri dhari sīsā, mudita mahīpati pāi asīsā.**
**sumiri gajānanu kīnha payānā, maṁgalamūla saguna bhae nānā.4.**

The king placed the dust of their lotus-feet on his head and was glad to receive their benediction. Invoking Śrī Gaṇeśa, he set out on his journey when many good omens, which were the roots of felicity, occurred. (4)

दो०—**सुर प्रसून बरषहिं हरषि करहिं अपछरा गान।**
**चले अवधपति अवधपुर मुदित बजाइ निसान॥ ३३९॥**

Do.: **sura prasūna baraṣahi̐ haraṣi karahi̐ apacharā gāna,**
**cale avadhapati avadhapura mudita bajāi nisāna.339.**

The gods gladly rained down flowers and heavenly nymphs sang, as the lord of Ayodhyā joyfully set forth for his capital amidst the beating of kettledrums. (339)

चौ०—नृप करि बिनय महाजन फेरे। सादर सकल मागने टेरे॥
भूषन बसन बाजि गज दीन्हे। प्रेम पोषि ठाढ़े सब कीन्हे॥ १॥

Cau.: **nṛpa kari binaya mahājana phere, sādara sakala māgane ṭere.**
**bhūṣana basana bāji gaja dīnhe, prema poṣi ṭhāRhe saba kīnhe.1.**

King Daśaratha courteously persuaded the Hon'ble citizens to return and having reverently called all the mendicants, he bestowed on them ornaments and clothes as well as horses and elephants and satiating them with love, he made them all self-sufficient. (1)

बार बार बिरिदावलि भाषी। फिरे सकल रामहि उर राखी॥
बहुरि बहुरि कोसलपति कहहीं। जनकु प्रेमबस फिरै न चहहीं॥ २॥

**bāra bāra biridāvali bhāṣī, phire sakala rāmahi ura rākhī.**
**bahuri bahuri kosalapati kahahi̐, janaku premabasa phirai na cahahi̐.2.**

Glorifying the king again and again, they all returned with Śrī Rāma in their heart. The Lord of Ayodhyā importuned King Janaka over and over again to return, but out of affection the latter would not turn back. (2)

पुनि कह भूपति बचन सुहाए। फिरिअ महीस दूरि बड़ि आए॥
राउ बहोरि उतरि भए ठाढ़े। प्रेम प्रबाह बिलोचन बाढ़े॥ ३॥

**puni kaha bhūpati bacana suhāe, phiria mahīsa dūri baRi āe.**
**rāu bahori utari bhae ṭhāRhe, prema prabāha bilocana bāRhe.3.**

Once more King Daśaratha addressed him graciously, "I beg you to turn back, O king; you have already come too far." At last King Daśaratha got down from his chariot and remained standing, while his eyes overflowed with torrents of (tears of) love. (3)

तब बिदेह बोले कर जोरी। बचन सनेह सुधाँ जनु बोरी॥
करौं कवन बिधि बिनय बनाई। महाराज मोहि दीन्हि बड़ाई॥ ४॥

**taba bideha bole kara jorī, bacana saneha sudhā̐ janu borī.**
**karaů kavana bidhi binaya banāī, mahārāja mohi dīnhi baRāī.4.**

Then spoke King Janaka with folded hands and in accents imbued with the nectar of

love, “How and in what words should I make my supplication to you? You have conferred such high honour on me, O great king.” (4)

दो०—कोसलपति समधी सजन सनमाने सब भाँति।
मिलनि परसपर बिनय अति प्रीति न हृदयँ समाति॥ ३४०॥

Do.: **kosalapati samadhī sajana sanamāne saba bhā̐ti,**
**milani parasapara binaya ati prīti na hṛdayå̐ samāti.340.**

The king of Kosala, Daśaratha, showed all respect in every way to his relation (Samadhī), Janaka, father of the brides. The embrace in which they held each other was characterized by utmost humility and their hearts could not contain the exuberance of love they felt. (340)

चौ०—मुनि मंडलिहि जनक सिरु नावा। आसिरबादु सबहि सन पावा॥
सादर पुनि भेंटे जामाता। रूप सील गुन निधि सब भ्राता॥ १॥

Cau.: **muni maṁḍalihi janaka siru nāvā, āsirabādu sabahi sana pāvā.**
**sādara puni bhĕṭe jāmātā, rūpa sīla guna nidhi saba bhrātā.1.**

King Janaka bowed his head to the host of sages and received blessings from them all. Next, he reverently embraced his sons-in-law, the four brothers, each a mine of beauty and amiability and goodness. (1)

जोरि पंकरुह पानि सुहाए। बोले बचन प्रेम जनु जाए॥
राम करौं केहि भाँति प्रसंसा। मुनि महेस मन मानस हंसा॥ २॥

**jori paṁkaruha pāni suhāe, bole bacana prema janu jāe.**
**rāma karau̐ kehi bhā̐ti prasaṁsā, muni mahesa mana mānasa haṁsā.2.**

And folding his graceful lotus hands he spoke in accents begotten of love, as it were: “How can I extol You, O Rāma, sporting, as You do, in the hearts of sages as well as of the great Lord Śiva like a swan in the Mānasarovara lake; (2)

करहिं जोग जोगी जेहि लागी। कोहु मोहु ममता मदु त्यागी॥
ब्यापकु ब्रह्मु अलखु अबिनासी। चिदानंदु निरगुन गुनरासी॥ ३॥

**karahi̐ joga jogī jehi lāgī, kohu mohu mamatā madu tyāgī.**
**byāpaku brahmu alakhu abināsī, cidānaṁdu niraguna gunarāsī.3.**

“That for whose sake Yogīs (those given to contemplation) practise Yoga (contemplation) renouncing anger, infatuation, the feeling of meum and pride; the all-pervading Brahma (Absolute) who is imperceptible and imperishable, the embodiment of consciousness and bliss, at once without and with all attributes, (3)

मन समेत जेहि जान न बानी। तरकि न सकहिं सकल अनुमानी॥
महिमा निगमु नेति कहि कहई। जो तिहुँ काल एकरस रहई॥ ४॥

**mana sameta jehi jāna na bānī, taraki na sakahi̐ sakala anumānī.**
**mahimā nigamu neti kahi kahaī, jo tihu̐ kāla ekarasa rahaī.4.**

“who is beyond the ken of speech and mind, who is past all speculation, that none can reason, and is only inferred by all, whom the Vedas describe as ‘not this’, ‘not this’, and who is the same at all times and in all respects—the Eternal; (4)

दो०—नयन बिषय मो कहुँ भयउ सो समस्त सुख मूल।
सबइ लाभु जग जीव कहँ भएँ ईसु अनुकूल॥ ३४१॥

Do.: **nayana biṣaya mo kahů bhayau so samasta sukha mūla,
sabai lābhu jaga jīva kahå bhaě īsu anukūla.341.**

"that root of all delight and happiness has appeared before my eyes! Everything is easy of access in this world to a living being when God is propitious. (341)

चौ०—सबहि भाँति मोहि दीन्हि बड़ाई। निज जन जानि लीन्ह अपनाई॥
होहिं सहस दस सारद सेषा। करहिं कलप कोटिक भरि लेखा॥ १॥

Cau.: **sabahi bhåti mohi dīnhi baRāī, nija jana jāni līnha apanāī.
hohi sahasa dasa sārada seṣā, karahi kalapa koṭika bhari lekhā.1.**

"You have exalted me in every way and accepted me as Your own servant. If there were ten thousand Sarasvatīs and Śeṣas, and if they were to count for millions of Kalpas, (1)

मोर भाग्य राउर गुन गाथा। कहि न सिराहिं सुनहु रघुनाथा॥
मैं कछु कहउँ एक बल मोरें। तुम्ह रीझहु सनेह सुठि थोरें॥ २॥

**mora bhāgya rāura guna gāthā, kahi na sirāhi sunahu raghunāthā.
mai kachu kahaů eka bala morě, tumha rījhahu saneha suṭhi thorě.2.**

"the tale of my good fortune, I tell You, and the record of Your virtues would not be exhausted, O Raghunātha. I make bold to say something on the strength of my conviction that You are gratified with the slightest devotion. (2)

बार बार मागउँ कर जोरें। मनु परिहरै चरन जनि भोरें॥
सुनि बर बचन प्रेम जनु पोषे। पूरनकाम रामु परितोषे॥ ३॥

**bāra bāra māgaů kara jorě, manu pariharai carana jani bhorě.
suni bara bacana prema janu poṣe, pūranakāma rāmu paritoṣe.3.**

"I repeatedly beseech You with folded hands that my mind may never be deluded into deserting Your feet." On hearing these polite words saturated with love, Śrī Rāma, who was fully accomplished, felt happy. (3)

करि बर बिनय ससुर सनमाने। पितु कौसिक बसिष्ठ सम जाने॥
बिनती बहुरि भरत सन कीन्ही। मिलि सप्रेम पुनि आसिष दीन्ही॥ ४॥

**kari bara binaya sasura sanamāne, pitu kausika basiṣṭha sama jāne.
binatī bahuri bharata sana kīnhī, mili saprema puni āsiṣa dīnhī.4.**

With great courtesy the latter honoured His father-in-law, Janaka, treating him on a par with His own father, sage Viśvāmitra or Guru Vasiṣṭha. The king then humbly approached Bharata and embracing him with affection gave him his blessings. (4)

दो०—मिले लखन रिपुसूदनहि दीन्हि असीस महीस।
भए परसपर प्रेमबस फिरि फिरि नावहिं सीस॥ ३४२॥

Do.: **mile lakhana ripusūdanahi dīnhi asīsa mahīsa,
bhae parasapara premabasa phiri phiri nāvahi sīsa.342.**

Next the king embraced and blessed Lakṣmaṃa and Śatrughana; overpowered by emotion, they bowed their heads to one another again and again. (342)

चौ०—बार बार करि बिनय बड़ाई। रघुपति चले संग सब भाई॥
जनक गहे कौसिक पद जाई। चरन रेनु सिर नयनन्ह लाई॥ १॥

Cau.: **bāra bāra kari binaya baRāī, raghupati cale saṁga saba bhāī.**
**janaka gahe kausika pada jāī, carana renu sira nayananha lāī.1.**

Paying his respectful compliments to Janaka again and again, Śrī Raghunātha set out on His journey with His three brothers. Janaka approached Viśvāmitra, clasped his feet and put the dust of the same on his head and eyes. (1)

सुनु मुनीस बर दरसन तोरें। अगमु न कछु प्रतीति मन मोरें॥
जो सुखु सुजसु लोकपति चहहीं। करत मनोरथ सकुचत अहहीं॥ २॥

**sunu munīsa bara darasana torẽ, agamu na kachu pratīti mana morẽ.**
**jo sukhu sujasu lokapati cahahī̃, karata manoratha sakucata ahahī̃.2.**

He said, "Listen, O lord of sages: to him who has been blessed with your sight nothing is unattainable; such is my heart's conviction. The joy and the bright renown which the regional lords of the universe long to have, but feel too diffident to expect, (2)

सो सुखु सुजसु सुलभ मोहि स्वामी। सब सिधि तव दरसन अनुगामी॥
कीन्हि बिनय पुनि पुनि सिरु नाई। फिरे महीसु आसिषा पाई॥ ३॥

**so sukhu sujasu sulabha mohi svāmī, saba sidhi tava darasana anugāmī.**
**kīnhi binaya puni puni siru nāī, phire mahīsu āsiṣā pāī.3.**

"such a joy and glory has been brought within my reach; and all achievements follow on seeing you." With these words King Janaka made humble submission to Viśvāmitra, bowing his head again and again, and returned after receiving his blessings. (3)

चली बरात निसान बजाई। मुदित छोट बड़ सब समुदाई॥
रामहि निरखि ग्राम नर नारी। पाइ नयन फलु होहिं सुखारी॥ ४॥

**calī barāta nisāna bajāī, mudita choṭa baRa saba samudāī.**
**rāmahi nirakhi grāma nara nārī, pāi nayana phalu hohī̃ sukhārī.4.**

The bridegrooms' party started on its return journey to the beat of kettledrums; people of all the classes, both high and low, were transported with joy. Men and women of the villages (on the way), as they gazed on Śrī Rāma, felt gratified on realizing the object of their eyes. (4)

दो०—**बीच बीच बर बास करि मग लोगन्ह सुख देत।**
**अवध समीप पुनीत दिन पहुँची आइ जनेत॥ ३४३॥**

Do.: **bīca bīca bara bāsa kari maga loganha sukha deta,**
**avadha samīpa punīta dina pahũcī āi janeta.343.**

Halting at convenient stages in course of the journey and gladdening the people on the way, the marriage party reached Ayodhyā on a sacred day. (343)

चौ०—हने निसान पनव बर बाजे। भेरि संख धुनि हय गय गाजे॥
झाँझि बिरव डिंडिमी सुहाई। सरस राग बाजहिं सहनाई॥ १॥

Cau.: **hane nisāna panava bara bāje, bheri saṁkha dhuni haya gaya gāje.**
**jhā̐jhi birava ḍiṁḍimī suhāī, sarasa rāga bājahi̐ sahanāī.1.**

Kettledrums were beaten and quality tabors sounded, accompanied by the blowing of sackbuts and conches, and the neighing of horses and trumpeting of elephants. Similarly, there was sounding of cymbals and drums, while clarionets gave out sweet tunes. (1)

पुर जन आवत अकनि बराता। मुदित सकल पुलकावलि गाता॥
निज निज सुंदर सदन सँवारे। हाट बाट चौहट पुर द्वारे॥ २॥

**pura jana āvata akani barātā, mudita sakala pulakāvali gātā.**
**nija nija suṁdara sadana sa̐vāre, hāṭa bāṭa cauhaṭa pura dvāre.2.**

The citizens were all delighted to hear of the marriage procession coming; the hair on their body stood erect. They all decorated their own beautiful houses as well as the markets, streets, squares and gates of the city. (2)

गलीं सकल अरगजाँ सिंचाईं। जहँ तहँ चौकें चारु पुराईं॥
बना बजारु न जाइ बखाना। तोरन केतु पताक बिताना॥ ३॥

**galī̐ sakala aragajā̐ siṁcāī̐, jaha̐ taha̐ cauke̐ cāru purāī̐.**
**banā bajāru na jāi bakhānā, torana ketu patāka bitānā.3.**

All the lanes were sprinkled with perfumes; here and there festal squares were filled in with elegant devices. The bazaars were beautified beyond all description with festal arches, flags, banners and canopies. (3)

सफल पूगफल कदलि रसाला। रोपे बकुल कदंब तमाला॥
लगे सुभग तरु परसत धरनी। मनिमय आलबाल कल करनी॥ ४॥

**saphala pūgaphala kadali rasālā, rope bakula kadaṁba tamālā.**
**lage subhaga taru parasata dharanī, manimaya ālabāla kala karanī.4.**

Trees of the areca-nut, the plantain, the mango, the Bakula, the Kadamba and the Tamāla were transplanted alongwith their fruit. The beautiful trees thus planted touched the ground (on account of their being laden with fruits); they had basins of precious stones constructed around them with exquisite skill. (4)

दो०—**बिबिध भाँति मंगल कलस गृह गृह रचे सँवारि।**
**सुर ब्रह्मादि सिहाहिं सब रघुबर पुरी निहारि॥ ३४४॥**

Do.: **bibidha bhā̐ti maṁgala kalasa gṛha gṛha race sa̐vāri,**
**sura brahmādi sihāhi̐ saba raghubara purī nihāri.344.**

Festal vases of various kinds were ranged in order in every house; Brāhmā and the other gods were filled with envy to see (Ayodhyā), the birthplace of Śrī Rāma. (344)

चौ०—भूप भवनु तेहि अवसर सोहा। रचना देखि मदन मनु मोहा॥
मंगल सगुन मनोहरताई। रिधि सिधि सुख संपदा सुहाई॥ १॥

Cau.: **bhūpa bhavanu tehi avasara sohā, racanā dekhi madana manu mohā.**
**maṁgala saguna manoharatāī, ridhi sidhi sukha saṁpadā suhāī.1.**

The king's palace looked very charming on that occasion; its decoration captivated the heart of Cupid himself. It looked as if auspicious omens and loveliness, affluence and mystic powers, joys and gorgeous prosperity, (1)

जनु उछाह सब सहज सुहाए। तनु धरि धरि दसरथ गृहँ छाए॥
देखन हेतु राम बैदेही। कहहु लालसा होहि न केही॥ २॥

**janu uchāha saba sahaja suhāe, tanu dhari dhari dasaratha gṛhaँ chāe.**
**dekhana hetu rāma baidehī, kahahu lālasā hohi na kehī.2.**

and all kinds of rejoicings had assumed naturally beautiful forms and taken their abode in the palace of King Daśaratha. Tell me who would not feel tempted to have a look at Śrī Rāma and Jānakī? (2)

जूथ जूथ मिलि चलीं सुआसिनि। निज छबि निदरहिं मदन बिलासिनि॥
सकल सुमंगल सजें आरती। गावहिं जनु बहु बेष भारती॥ ३॥

**jūtha jūtha mili calīँ suāsini, nija chabi nidarahiँ madana bilāsini.**
**sakala sumaṁgala sajeँ āratī, gāvahiँ janu bahu beṣa bhāratī.3.**

'Suhāgina' women sallied forth in troops, each eclipsing Love's consort Rati by her beauty. They all carried articles of good omen and were equipped with the requisites for the Āratī (आरती) and as they moved along singing all the way, it appeared as if Goddess Sarasvatī (the goddess of speech) had appeared in so many forms. (3)

भूपति भवन कोलाहलु होई। जाइ न बरनि समउ सुखु सोई॥
कौसल्यादि राम महतारीं। प्रेमबिबस तन दसा बिसारीं॥ ४॥

**bhūpati bhavana kolāhalu hoī, jāi na barani samau sukhu soī.**
**kausalyādi rāma mahatārīँ, premabibasa tana dasā bisārīँ.4.**

The king's palace was full of hilarious rejoicing; the joy of the occasion was ineffable. Kausalyā and other mothers of Śrī Rāma were so overwhelmed with emotion that they forgot all about their own self. (4)

दो०—**दिए दान बिप्रन्ह बिपुल पूजि गनेस पुरारि।**
**प्रमुदित परम दरिद्र जनु पाइ पदारथ चारि॥ ३४५॥**

Do.: **die dāna bipranha bipula pūji ganesa purāri,**
**pramudita parama daridra janu pāi padāratha cāri.345.**

After worshipping Lord Gaṇeśa and Śiva, the slayer of the demon Tripura, they bestowed enormous gifts upon the Brāhmaṇas and were supremely delighted as an utterly indigent man, who had attained the four great prizes of life. (345)

चौ०—मोद प्रमोद बिबस सब माता। चलहिं न चरन सिथिल भए गाता॥
राम दरस हित अति अनुरागीं। परिछनि साजु सजन सब लागीं॥ १॥

Cau.: **moda pramoda bibasa saba mātā, calahiँ na carana sithila bhae gātā.**
**rāma darasa hita ati anurāgīँ, parichani sāju sajana saba lāgīँ.1.**

All the mothers were so overcome with joy and rapture that their feet refused to move ahead and all their limbs began to droop, as it were. Full of intense longing for a sight of Śrī Rāma, they began to get everything ready for the Āratī (Parichana). (1)

बिबिध बिधान बाजने बाजे। मंगल मुदित सुमित्राँ साजे॥
हरद दूब दधि पल्लव फूला। पान पूगफल मंगल मूला॥ २॥

**bibidha bidhāna bājane bāje, maṁgala mudita sumitrā̐ sāje.**
**harada dūba dadhi pallava phūlā, pāna pūgaphala maṁgala mūlā.2.**

Music of every kind started playing, while Sumitrā gladly got together articles of good omen such as turmeric, blades of Dūrvā grass, curds, ordinary leaves, flowers, betel-leaves, areca-nuts, auspicious roots, (2)

अच्छत अंकुर लोचन लाजा। मंजुल मंजरि तुलसि बिराजा॥
छुहे पुरट घट सहज सुहाए। मदन सकुन जनु नीड़ बनाए॥ ३॥

**acchata aṁkura locana lājā, maṁjula maṁjari tulasi birājā.**
**chuhe puraṭa ghaṭa sahaja suhāe, madana sakuna janu nīRa banāe.3.**

unbroken rice, sprouts of barley, Gorocana, parched paddy and lovely blossoms of the Basil plant. Exceedingly charming gold vases, painted with various colours, looked like nests built by Cupid's own birds. (3)

सगुन सुगंध न जाहिं बखानी। मंगल सकल सजहिं सब रानी॥
रचीं आरतीं बहुत बिधाना। मुदित करहिं कल मंगल गाना॥ ४॥

**saguna sugaṁdha na jāhi̐ bakhānī, maṁgala sakala sajahi̐ saba rānī.**
**racī̐ āratī̐ bahūta bidhānā, mudita karahi̐ kala maṁgala gānā.4.**

Auspicious perfumes defied all description. In this way all the queens prepared all sorts of felicitous articles. They got ready rows of lamps arranged in various devices for Āratī of their sons and with cheerful heart sang melodious festal strains. (4)

दो०—**कनक थार भरि मंगलन्हि कमल करन्हि लिएँ मात।**
**चलीं मुदित परिछनि करन पुलक पल्लवित गात॥ ३४६॥**

Do.: **kanaka thāra bhari maṁgalanhi kamala karanhi lie̐ māta,**
**calī̐ mudita parichani karana pulaka pallavita gāta.346.**

Carrying in their lotus hands salvers of gold laden with articles of good omen, the queen-mothers proceeded joyfully to perform Āratī (आरती), 'Parichana', by way of welcome, every limb of their body throbbing with emotion. (346)

चौ०—धूप धूम नभु मेचक भयऊ। सावन घन घमंडु जनु ठयऊ॥
सुरतरु सुमन माल सुर बरषहिं। मनहुँ बलाक अवलि मनु करषहिं॥ १॥

Cau.: **dhūpa dhūma nabhu mecaka bhayaū, sāvana ghana ghamaṁḍū janu ṭhayaū.**
**surataru sumana māla sura baraṣahi̐, manahu̐ balāka avali manu karaṣahi̐.1.**

The sky became dark with the fumes of burning incense, as though overhung with the fast gathering clouds of the month of Śrāvaṇa (mid July-mid August). The gods rained down wreaths of flowers from the tree of paradise, which looked like rows of herons in their graceful flight. (1)

मंजुल मनिमय बंदनिवारे। मनहुँ पाकरिपु चाप सँवारे॥
प्रगटहिं दुरहिं अटन्ह पर भामिनि। चारु चपल जनु दमकहिं दामिनि॥ २॥

**maṁjula manimaya baṁdanivāre, manahu̐ pākaripu cāpa sa̐vāre.**
**pragaṭahi̐ durahi̐ aṭanha para bhāmini, cāru capala janu damakahi̐ dāmini.2.**

Lovely festoons made of Jewels looked like rainbows appearing in a row. Charming ladies, appearing on house-tops as quickly as they went out of sight, looked like the fitful flashes of lightning. (2)

दुंदुभि धुनि घन गरजनि घोरा। जाचक चातक दादुर मोरा॥
सुर सुगंध सुचि बरषहिं बारी। सुखी सकल ससि पुर नर नारी॥ ३॥

**duṁdubhi dhuni ghana garajani ghorā, jācaka cātaka dādura morā.**
**sura sugaṁdha suci baraṣahiṁ bārī, sukhī sakala sasi pura nara nārī.3.**

The beat of drums resembled the crash of thunder; while beggars were as clamorous as the Cātaka birds, frogs and peacocks. The gods poured down showers in the form of sacred perfumes, which gladdened the crop in the form of all the citizens. (3)

समउ जानि गुर आयसु दीन्हा। पुर प्रबेसु रघुकुलमनि कीन्हा॥
सुमिरि संभु गिरिजा गनराजा। मुदित महीपति सहित समाजा॥ ४॥

**samau jāni gura āyasu dīnhā, pura prabesu raghukulamani kīnhā.**
**sumiri saṁbhū girija ganarājā, mudita mahīpati sahita samājā.4.**

Perceiving that the auspicious hour had arrived, the preceptor, Vasiṣṭha, gave the word, and the jewel of Raghu's race, King Daśaratha, gladly entered the city with all his followers, fixing his mind on Bhagavān Śiva, Goddess Pārvatī and Lord Gaṇeśa. (4)

दो०—**होहिं सगुन बरषहिं सुमन सुर दुंदुभीं बजाइ।**
**बिबुध बधू नाचहिं मुदित मंजुल मंगल गाइ॥ ३४७॥**

Do.: **hohiṁ saguna baraṣahiṁ sumana sura duṁdubhīṁ bajāi,**
**bibudha badhū nācahiṁ mudita maṁjula maṁgala gāi.347.**

Good omens manifested themselves and the gods rained down flowers to the beat of drums; while celestial dames danced joyfully, singing melodious, propitious songs. (347)

चौ०—मागध सूत बंदि नट नागर। गावहिं जसु तिहु लोक उजागर॥
जय धुनि बिमल बेद बर बानी। दस दिसि सुनिअ सुमंगल सानी॥ १॥

Cau.: **māgadha sūta baṁdi naṭa nāgara, gāvahiṁ jasu tihu loka ujāgara.**
**jaya dhuni bimala beda bara bānī, dasa disi sunia sumaṁgala sānī.1.**

Bards, minstrels, rhapsodists and skilled dancers chanted the glory of Śrī Rāma, who illumines all the three worlds. Auspicious shouts of victory and the sacred and melodious chanting of the Vedas were heard in all the ten directions. (1)

बिपुल बाजने बाजन लागे। नभ सुर नगर लोग अनुरागे॥
बने बराती बरनि न जाहीं। महा मुदित मन सुख न समाहीं॥ २॥

**bipula bājane bājana lāge, nabha sura nagara loga anurāge.**
**bane barātī barani na jāhīṁ, mahā mudita mana sukha na samāhīṁ.2.**

Musical instruments of all kinds began to be played; gods in heaven and men in the city were enraptured alike. Members of the marriage-party looked smart beyond description. They were highly delighted and could not contain themselves with joy. (2)

पुरबासिन्ह तब राय जोहारे। देखत रामहि भए सुखारे॥
करहिं निछावरि मनिगन चीरा। बारि बिलोचन पुलक सरीरा॥ ३॥

**purabāsinha taba rāya johāre, dekhata rāmahi bhae sukhāre.**
**karahiṁ nichāvari manigana cīrā, bāri bilocana pulaka sarīrā.3.**

The people of Ayodhyā then greeted the king, and were delighted at the very sight of Śrī Rāma. They scattered about Him jewels and vestments; their eyes were full of tears of love and their bodies thrilled all over. (3)

आरति करहिं मुदित पुर नारी। हरषहिं निरखि कुअँर बर चारी॥
सिबिका सुभग ओहार उघारी। देखि दुलहिनिन्ह होहिं सुखारी॥ ४॥

**ārati karahiँ mudita pura nārī, haraṣahiँ nirakhi kuaँra bara cārī.**
**sibikā subhaga ohāra ughārī, dekhi dulahininha hohiँ sukhārī.4.**

The women of the city gladly performed Āratī and rejoiced to see the four noble princes. They were all the more gratified when they lifted the curtains of the beautiful palanquins and beheld the brides. (4)

दो०—**एहि बिधि सबही देत सुखु आए राजदुआर।**
**मुदित मातु परिछनि करहिं बधुन्ह समेत कुमार॥ ३४८॥**

Do.: **ehi bidhi sabahī deta sukhu āe rājaduāra,**
**mudita mātu parichani karahiँ badhunha sameta kumāra.348.**

Thus gladdening the hearts of all they arrived at the entrance of the royal palace; the delighted mothers performed Āratī (Parichana) of the princes and their brides. (348)

चौ०—करहिं आरती बारहिं बारा। प्रेमु प्रमोदु कहै को पारा॥
भूषन मनि पट नाना जाती। करहिं निछावरि अगनित भाँती॥ १॥

Cau.: **karahiँ āratī bārahiँ bārā, premu pramodu kahai ko pārā.**
**bhūṣana mani paṭa nānā jātī, karahiँ nichāvari aganita bhāँtī.1.**

They performed Āratī again and again; the love and rapture which they felt in their heart was beyond all description. They scattered about their sons and daughters-in-law ornaments, jewels and costumes of various kinds and innumerable other articles. (1)

बधुन्ह समेत देखि सुत चारी। परमानंद मगन महतारी॥
पुनि पुनि सीय राम छबि देखी। मुदित सफल जग जीवन लेखी॥ २॥

**badhunha sameta dekhi suta cārī, paramānaṁda magana mahatārī.**
**puni puni sīya rāma chabi dekhī, mudita saphala jaga jīvana lekhī.2.**

The queen-mothers were enraptured to behold their four sons alongwith their brides. As they gazed again and again on the beauty of Sītā and Śrī Rāma, they felt delighted and having the object of their life in this world realized, they were in bliss. (2)

सखीं सीय मुख पुनि पुनि चाही। गान करहिं निज सुकृत सराही॥
बरषहिं सुमन छनहिं छन देवा। नाचहिं गावहिं लावहिं सेवा॥ ३॥

**sakhīँ sīya mukha puni puni cāhī, gāna karahiँ nija sukṛta sarāhī.**
**baraṣahiँ sumana chanahiँ chana devā, nācahiँ gāvahiँ lāvahiँ sevā.3.**

The companions, as they gazed on Sītā's countenance over and over again, sang and extolled their good fortune. Moment after moment the gods rained down flowers, danced and sang and offered their services. (3)

देखि मनोहर चारिउ जोरीं। सारद उपमा सकल ढँढोरीं॥
देत न बनहिं निपट लघु लागीं। एकटक रहीं रूप अनुरागीं॥ ४॥

**dekhi manohara cāriu jorī̐, sārada upamā sakala ḍhå̐ḍhorī̐.**
**deta na banahi̐ nipaṭa laghu lāgī̐, ekaṭaka rahī̐ rūpa anurāgī̐.4.**

Seeing the four charming couples, Goddess Sarasvatī ransacked all her stock of similes, but her choice fell on none; all appeared too trivial. She, therefore, stood gazing on them with unwinking eyes, enchanted by their beauty. (4)

दो०—**निगम नीति कुल रीति करि अरघ पाँवड़े देत।**
**बधुन्ह सहित सुत परिछि सब चलीं लवाइ निकेत॥ ३४९ ॥**

Do.: **nigama nīti kula rīti kari aragha på̐vaRe deta,**
**badhunha sahita suta parichi saba calī̐ lavāi niketa.349.**

After performing the rites prescribed by the Vedas or family usage, the queens performed 'Parichana' (waved lights) of all the princes and their brides and conducted them to the palace, offering water at their feet (welcome ceremony as per family custom) and spreading carpets for them all along the way. (349)

चौ०—**चारि सिंघासन सहज सुहाए। जनु मनोज निज हाथ बनाए॥**
**तिन्ह पर कुअँरि कुअँर बैठारे। सादर पाय पुनीत पखारे॥ १ ॥**

Cau.: **cāri siṁghāsana sahaja suhāe, janu manoja nija hātha banāe.**
**tinha para kuå̐ri kuå̐ra baiṭhāre, sādara pāya punīta pakhāre.1.**

There were four exquisitely beautiful thrones, which had been fashioned, as it were, by Cupid with his own hands; the queen-mothers seated the brides and the bridegrooms on them and reverently laved their holy feet. (1)

**धूप दीप नैबेद बेद बिधि। पूजे बर दुलहिनि मंगलनिधि॥**
**बारहिं बार आरती करहीं। ब्यजन चारु चामर सिर ढरहीं॥ २ ॥**

**dhūpa dīpa naibeda beda bidhi, pūje bara dulahini maṁgalanidhi.**
**bārahi̐ bāra āratī karahī̐, byajana cāru cāmara sira ḍharahī̐.2.**

They then worshipped the blessed couples in accordance with the Vedic ritual by incense and light and offering them oblations of food. They performed their Āratī again and again and also waved beautiful fans and chowries over their heads. (2)

**बस्तु अनेक निछावरि होहीं। भरीं प्रमोद मातु सब सोहीं॥**
**पावा परम तत्व जनु जोगीं। अमृतु लहेउ जनु संतत रोगीं॥ ३ ॥**

**bastu aneka nichāvari hohī̐, bharī̐ pramoda mātu saba sohī̐.**
**pāvā parama tatva janu jogī̐, amṛtu laheu janu saṁtata rogī̐.3.**

They scattered offerings of various kinds about them; the mothers were as full of exultation as a Yogī who has realized the highest truth, or as a lifelong patient who has been able to lay his hands on nectar, (3)

**जनम रंक जनु पारस पावा। अंधहि लोचन लाभु सुहावा॥**
**मूक बदन जनु सारद छाई। मानहुँ समर सूर जय पाई॥ ४ ॥**

**janama raṁka janu pārasa pāvā, aṁdhahi locana lābhu suhāvā.**
**mūka badana janu sārada chāī, mānahů samara sūra jaya pāī.4.**

or as a born pauper who has stumbled on a philosopher's stone, or as a blind man who

has regained a good vision, or as a dumb fellow whose tongue has been transfused with the eloquence of Sarasvatī, the goddess of speech, or even as a hero who has triumphed in battle. (4)

दो०—एहि सुख ते सत कोटि गुन पावहिं मातु अनंदु।
भाइन्ह सहित बिआहि घर आए रघुकुलचंदु॥३५०(क)॥

Do.: **ehi sukha te sata koṭi guna pāvahiṁ mātu anaṁdu,**
**bhāinha sahita biāhi ghara āe raghukulacaṁdu.350(A).**

The mothers derived joy millions of times greater than the joys mentioned above; for in their case it was the Moon of Raghu's race, Śrī Rāma Himself, who had returned home with His brothers duly married. (350-A)

लोक रीति जननीं करहिं बर दुलहिनि सकुचाहिं।
मोदु बिनोदु बिलोकि बड़ रामु मनहिं मुसुकाहिं॥३५०(ख)॥

**loka rīti jananīṁ karahiṁ bara dulahini sakucāhiṁ,**
**modu binodu biloki baRa rāmu manahiṁ musukāhiṁ.350(B).**

As the mothers performed the traditional rites, the brides and their grooms felt shy; while Śrī Rāma smiled within Himself on perceiving the ecstasy and merriment of the occasion. (350-B)

चौ०—देव पितर पूजे बिधि नीकी। पूजीं सकल बासना जी की॥
सबहि बंदि मागहिं बरदाना। भाइन्ह सहित राम कल्याना॥१॥

Cau.: **deva pitara pūje bidhi nīkī, pūjīṁ sakala bāsanā jī kī.**
**sabahi baṁdi māgahiṁ baradānā, bhāinha sahita rāma kalyānā.1.**

The mothers gratefully worshipped the gods and manes with due ceremony, for all the cravings of their heart had been fulfilled. Bowing to them all, they begged as a boon the welfare of Śrī Rāma and His brothers. (1)

अंतरहित सुर आसिष देहीं। मुदित मातु अंचल भरि लेहीं॥
भूपति बोलि बराती लीन्हे। जान बसन मनि भूषन दीन्हे॥२॥

**aṁtarahita sura āsiṣa dehīṁ, mudita mātu aṁcala bhari lehīṁ.**
**bhūpati boli barātī līnhe, jāna basana mani bhūṣana dīnhe.2.**

The gods, all invisible, conferred their blessings from the heavens, and the mothers gladly received them by spreading the 'Pallu' (upper portion) of their saries (as a token of gratitude). The king sent for those who had joined the marriage party and gave them vehicles, wearing apparel, jewels and ornaments. (2)

आयसु पाइ राखि उर रामहि। मुदित गए सब निज निज धामहि॥
पुर नर नारि सकल पहिराए। घर घर बाजन लगे बधाए॥३॥

**āyasu pāi rākhi ura rāmahi, mudita gae saba nija nija dhāmahi.**
**pura nara nāri sakala pahirāe, ghara ghara bājana lage badhāe.3.**

Having received the king's permission and enshrining Śrī Rāma's image in their heart, they joyfully returned each to his own abode. All the men and women of the city were invested with garments and jewels and there was festal music in every home. (3)

जाचक जन जाचहिं जोइ जोई। प्रमुदित राउ देहिं सोइ सोई॥
सेवक सकल बजनिआ नाना। पूरन किए दान सनमाना॥ ४॥

**jācaka jana jācahiँ joi joī, pramudita rāu dehiँ soi soī.**
**sevaka sakala bajaniā nānā, pūrana kie dāna sanamānā.4.**

The king in his exultation gave whatever the mendicants asked for. Every attendant and every musician was sated with gifts and all care. (4)

दो०—**देहिं असीस जोहारि सब गावहिं गुन गन गाथ।**
**तब गुर भूसुर सहित गृहँ गवनु कीन्ह नरनाथ॥ ३५१॥**

Do.: **dehiँ asīsa johāri saba gāvahiँ guna gana gātha,**
**taba gura bhūsura sahita gṛhaँ gavanu kīnha naranātha.351.**

They all saluted and invoked blessing upon the king and sang his praises, and thereafter the king, accompanied by his preceptor and other Brāhmaṇas, proceeded to the palace. (351)

चौ०—जो बसिष्ट अनुसासन दीन्ही। लोक बेद बिधि सादर कीन्ही॥
भूसुर भीर देखि सब रानी। सादर उठीं भाग्य बड़ जानी॥ १॥

Cau.: **jo basiṣṭa anusāsana dīnhī, loka beda bidhi sādara kīnhī.**
**bhūsura bhīra dekhi saba rānī, sādara uṭhīँ bhāgya baRa jānī.1.**

Under Vasiṣṭha's directions the king reverently performed all the ceremonies prescribed either by usage or by the Veda. The queens, on seeing a crowd of Brāhmaṇas, deemed themselves most fortunate and all rose to greet them. (1)

पाय पखारि सकल अन्हवाए। पूजि भली बिधि भूप जेवाँए॥
आदर दान प्रेम परिपोषे। देत असीस चले मन तोषे॥ २॥

**pāya pakhāri sakala anhavāe, pūji bhalī bidhi bhūpa jevāँe.**
**ādara dāna prema paripoṣe, deta asīsa cale mana toṣe.2.**

They laved the feet of the holy ones and helped them all perform their ablutions, while the king duly worshipped and entertained them at meal. Overwhelmed with the host's civility, gifts and love, they departed glad at heart, invoking blessings on him. (2)

बहु बिधि कीन्हि गाधिसुत पूजा। नाथ मोहि सम धन्य न दूजा॥
कीन्हि प्रसंसा भूपति भूरी। रानिन्ह सहित लीन्हि पग धूरी॥ ३॥

**bahu bidhi kīnhi gādhisuta pūjā, nātha mohi sama dhanya na dūjā.**
**kīnhi prasaṁsā bhūpati bhūrī, rāninha sahita līnhi paga dhūrī.3.**

To Gādhi's son, Viśvāmitra, the king paid homage in various ways and said, "My lord, there is no one so blessed as I am." The king lavished his praises on him and took the dust of his feet alongwith his queens. (3)

भीतर भवन दीन्ह बर बासू। मन जोगवत रह नृपु रनिवासू॥
पूजे गुर पद कमल बहोरी। कीन्हि बिनय उर प्रीति न थोरी॥ ४॥

**bhītara bhavana dīnha bara bāsū, mana jogavata raha nṛpu ranivāsū.**
**pūje gura pada kamala bahorī, kīnhi binaya ura prīti na thorī.4.**

He assigned the sage a fine dwelling in his own palace, while the king and his whole gynaeceum kept a vigilant eye on his wants even though unexpressed. Again he adored the

lotus-feet of his preceptor Vasiṣṭha and made humble submission to him with great affection in his heart. (4)

दो०—बधुन्ह समेत कुमार सब रानिन्ह सहित महीसु।
पुनि पुनि बंदत गुर चरन देत असीस मुनीसु॥ ३५२॥

**Do.: badhunha sameta kumāra saba rāninha sahita mahīsu,
puni puni baṁdata gura carana deta asīsa munīsu.352.**

All the princes with their brides and the king with his queens bowed to the preceptor's feet again and again, while the great sage invoked blessings on them all. (352)

चौ०—बिनय कीन्हि उर अति अनुरागें। सुत संपदा राखि सब आगें॥
नेगु मागि मुनिनायक लीन्हा। आसिरबादु बहुत बिधि दीन्हा॥ १॥

**Cau.: binaya kīnhi ura ati anurāgēँ, suta saṁpadā rākhi saba āgēँ.
negu māgi munināyaka līnhā, āsirabādu bahuta bidhi dīnhā.1.**

With his heart overflowing with love the King made entreaties to the Guru and placed his sons and all his wealth before him. The great sage, however, asked for and accepted only his customary due (as a family priest) for the ceremonial occasion and blessed him profusely. (1)

उर धरि रामहि सीय समेता। हरषि कीन्ह गुर गवनु निकेता॥
बिप्रबधू सब भूप बोलाईं। चैल चारु भूषन पहिराईं॥ २॥

**ura dhari rāmahi sīya sametā, haraṣi kīnha gura gavanu niketā.
biprabadhū saba bhūpa bolāīँ, caila cāru bhūṣana pahirāīँ.2.**

And with the image of Sītā and Śrī Rāma installed in his heart he gladly proceeded to his hermitage. The king then summoned all the Brāhmaṇa ladies, and invested them with beautiful robes and ornaments. (2)

बहुरि बोलाइ सुआसिनि लीन्हीं। रुचि बिचारि पहिरावनि दीन्हीं॥
नेगी नेग जोग सब लेहीं। रुचि अनुरूप भूपमनि देहीं॥ ३॥

**bahuri bolāi suāsini līnhīँ, ruci bicāri pahirāvani dīnhīँ.
negī nega joga saba lehīँ, ruci anurūpa bhūpamani dehīँ.3.**

He next sent for the 'blessed' ladies of the city (who, though born in Ayodhyā, were married elsewhere) and presented them with garments of their liking. All those who were entitled to receive gifts and presents on ceremonial occasions received their dues from the jewel of kings, who rewarded them according to their choice. (3)

प्रिय पाहुने पूज्य जे जाने। भूपति भली भाँति सनमाने॥
देव देखि रघुबीर बिबाहू। बरषि प्रसून प्रसंसि उछाहू॥ ४॥

**priya pāhune pūjya je jāne, bhūpati bhalī bhāँti sanamāne.
deva dekhi raghubīra bibāhū, baraṣi prasūna prasaṁsi uchāhū.4.**

And the king duly honoured guests, who were worthy of affection and adoration. The gods who witnessed Śrī Rāma's wedding rained down flowers, while applauding the celebrations; (4)

दो०—चले निसान बजाइ सुर निज निज पुर सुख पाइ।
कहत परसपर राम जसु प्रेम न हृदयँ समाइ॥ ३५३॥

Do.: **cale nisāna bajāi sura nija nija pura sukha pāi,**
**kahata parasapara rāma jasu prema na hṛdayå samāi.353.**

and with the beat of drums the celestials gladly proceeded to their respective abodes, talking to one another of Śrī Rāma's glory and with their hearts overflowing with love. (353)

चौ०—**सब बिधि सबहि समदि नरनाहू। रहा हृदयँ भरि पूरि उछाहू॥**
**जहँ रनिवासु तहाँ पगु धारे। सहित बहूटिन्ह कुअँर निहारे॥ १॥**

Cau.: **saba bidhi sabahi samadi naranāhū, rahā hṛdayå bhari pūri uchāhū.**
**jahå ranivāsu tahå pagu dhāre, sahita bahūṭinha kuåra nihāre.1.**

Having shown everyone all honour, the king, whose heart was brimming over with joy, visited the queens' apartments and beheld the princes with their brides. (1)

**लिए गोद करि मोद समेता। को कहि सकइ भयउ सुखु जेता॥**
**बधू सप्रेम गोद बैठारीं। बार बार हियँ हरषि दुलारीं॥ २॥**

**lie goda kari moda sametā, ko kahi sakai bhayau sukhu jetā.**
**badhū saprema goda baiṭhārī̊, bāra bāra hiyå haraṣi dulārī̊.2.**

He gladly took the boys in his arms and experienced a thrill of joy which nobody could tell. Similarly, he affectionately seated the brides on his lap and fondled them again and again with a heart full of rapture. (2)

**देखि समाजु मुदित रनिवासू। सब कें उर अनंद कियो बासू॥**
**कहेउ भूप जिमि भयउ बिबाहू। सुनि सुनि हरषु होत सब काहू॥ ३॥**

**dekhi samāju mudita ranivāsū, saba kẽ ura anaṁda kiyo bāsū.**
**kaheu bhūpa jimi bhayau bibāhū, suni suni haraṣu hota saba kāhū.3.**

The ladies of the gynaeceum were delighted to behold this spectacle; the heart of everyone became an abode of joy. The king related how the wedding had taken place and everyone was delighted to hear the account. (3)

**जनक राज गुन सीलु बड़ाई। प्रीति रीति संपदा सुहाई॥**
**बहुबिधि भूप भाट जिमि बरनी। रानी सब प्रमुदित सुनि करनी॥ ४॥**

**janaka rāja guna sīlu baRāī, prīti rīti saṁpadā suhāī.**
**bahubidhi bhūpa bhāṭa jimi baranī, rānī saba pramudita suni karanī.4.**

The excellence, amiability, nobility, loving nature and the splendid wealth of King Janaka were extolled by King Daśaratha in a variety of ways even as a rhapsodist would do; and the queens were enraptured to hear of Janaka's doings. (4)

दो०—**सुतन्ह समेत नहाइ नृप बोलि बिप्र गुर ग्याति।**
**भोजन कीन्ह अनेक बिधि घरी पंच गइ राति॥ ३५४॥**

Do.: **sutanha sameta nahāi nṛpa boli bipra gura gyāti,**
**bhojana kīnha aneka bidhi gharī paṁca gai rāti.354.**

After bathing with his sons the king called the Brāhmaṇas, the preceptor and his own kinsmen and they all feasted on a variety of dishes till a couple of hours of the night passed. (354)

चौ०—**मंगलगान करहिं बर भामिनि। भै सुखमूल मनोहर जामिनि॥**
**अँचइ पान सब काहूँ पाए। स्त्रग सुगंध भूषित छबि छाए॥ १॥**

Cau.: **maṁgalagāna karahiṁ bara bhāmini, bhai sukhamūla manohara jāmini.**
**am̐cai pāna saba kāhūm̐ pāe, sraga sugaṁdha bhūṣita chabi chāe.1.**

Lovely women sang joyous songs, and the night became delightful and soul-enthralling. All rinsed their mouth and were given betel-leaves; and having been adorned with garlands and sandal-paste etc., they looked most charming. (1)

रामहि देखि रजायसु पाई। निज निज भवन चले सिर नाई॥
प्रेम प्रमोदु बिनोदु बड़ाई। समउ समाजु मनोहरताई॥ २॥

**rāmahi dekhi rajāyasu pāī, nija nija bhavana cale sira nāī.**
**prema pramodu binodu baRāī, samau samāju manoharatāī.2.**

Looking once more at Śrī Rāma and having received His permission they proceeded each to his own house, bowing their heads to Him. The love and rapture, meriment and magnanimity, prosperity, splendour and loveliness— (2)

कहि न सकहिं सत सारद सेसू। बेद बिरंचि महेस गनेसू॥
सो मैं कहौं कवन बिधि बरनी। भूमिनागु सिर धरइ कि धरनी॥ ३॥

**kahi na sakahiṁ sata sārada sesū, beda biraṁci mahesa ganesū.**
**so maiṁ kahauṁ kavana bidhi baranī, bhūmināgu sira dharai ki dharanī.3.**

that manifested there were more than could be told by a hundred Sarasvatīs and Śeṣas, Vedas and Brahmās, Śivas and Gaṇeśas. How, then, can I describe them at length any more than an earthworm could support the globe on its head? (3)

नृप सब भाँति सबहि सनमानी। कहि मृदु बचन बोलाईं रानी॥
बधू लरिकनीं पर घर आईं। राखेहु नयन पलक की नाईं॥ ४॥

**nṛpa saba bhām̐ti sabahi sanamānī, kahi mṛdu bacana bolāīm̐ rānī.**
**badhū larikanīm̐ para ghara āīm̐, rākhehu nayana palaka kī nāīm̐.4.**

The king then summoned the queens and, showing all honour to each of them, admonished them in gentle tones, “The brides are yet too tender (of age) and have come to a new dwelling house; therefore, take care of them as eyelids protect the eyes. (4)

दो०—**लरिका श्रमित उनीद बस सयन करावहु जाइ।**
**अस कहि गे बिश्रामगृहँ राम चरन चितु लाइ॥ ३५५॥**

Do.: **larikā śramita unīda basa sayana karāvahu jāi,**
**asa kahi ge biśrāmagṛham̐ rāma carana citu lāi.355.**

“The boys are tired and feeling drowsy; go and put them to bed.” So saying, the king retired to his own bedroom with his mind absorbed in Śrī Rāma’s feet. (355)

चौ०—भूप बचन सुनि सहज सुहाए। जरित कनक मनि पलँग डसाए॥
सुभग सुरभि पय फेन समाना। कोमल कलित सुपेतीं नाना॥ १॥

Cau.: **bhūpa bacana suni sahaja suhāe, jarita kanaka mani palam̐ga ḍasāe.**
**subhaga surabhi paya phena samānā, komala kalita supetīm̐ nānā.1.**

Hearing the sweet and loving words of the king, the queens made ready bejewelled beds of gold and furnished them with many a rich covering, soft and white as the froth of cow’s milk, (1)

उपबरहन बर बरनि न जाहीं। स्रग सुगंध मनिमंदिर माहीं॥
रतनदीप सुठि चारु चँदोवा। कहत न बनइ जान जेहिं जोवा॥ २॥

**upabarahana bara barani na jāhī̐, sraga sugaṁdha manimaṁdira māhī̐.**
**ratanadīpa suṭhi cāru cådovā, kahata na banai jāna jehi̐ jovā.2.**

and pillows charming beyond description. The bed-chamber, made of precious stones, was decked with garlands and supplied with perfumes, lamps consisting of bright gems and a canopy lovely beyond words. He alone who saw it could know what it was like. (2)

सेज रुचिर रचि रामु उठाए। प्रेम समेत पलँग पौढ़ाए॥
अग्या पुनि पुनि भाइन्ह दीन्ही। निज निज सेज सयन तिन्ह कीन्ही॥ ३॥

**seja rucira raci rāmu uṭhāe, prema sameta palåga pauRhāe.**
**agyā puni puni bhāinha dīnhī, nija nija seja sayana tinha kīnhī.3.**

Having thus prepared a number of fine beds, the queen-mothers took up Śrī Rāma and lovingly laid Him down upon one of them. On being repeatedly told by Śrī Rāma, His brothers too retired, each to his own bed. (3)

देखि स्याम मृदु मंजुल गाता। कहहिं सप्रेम बचन सब माता॥
मारग जात भयावनि भारी। केहि बिधि तात ताड़का मारी॥ ४॥

**dekhi syāma mṛdu maṁjula gātā, kahahi̐ saprema bacana saba mātā.**
**māraga jāta bhayāvani bhārī, kehi bidhi tāta tāRakā mārī.4.**

As the mothers gazed on the swarthy limbs of Śrī Rāma, so soft and beautiful, they all exclaimed in loving accents, "How did you manage, dear child, to kill the most dreadful demoness, Tāḍakā, while on your way (to the Ṛṣi's hermitage)? (4)

दो०—**घोर निसाचर बिकट भट समर गनहिं नहिं काहु।**
**मारे सहित सहाय किमि खल मारीच सुबाहु॥ ३५६॥**

Do.: **ghora nisācara bikaṭa bhaṭa samara ganahi̐ nahi̐ kāhu,**
**māre sahita sahāya kimi khala mārīca subāhu.356.**

"How were you able to slay those monstrous giants, the wicked Mārīca and Subāhu and their followers, who were formidable warriors and counted none before them in battle? (356)

चौ०—मुनि प्रसाद बलि तात तुम्हारी। ईस अनेक करवरें टारी॥
मख रखवारी करि दुहुँ भाईं। गुरु प्रसाद सब बिद्या पाईं॥ १॥

Cau.: **muni prasāda bali tāta tumhārī, īsa aneka karavarẽ ṭārī.**
**makha rakhavārī kari duhů bhāī̐, guru prasāda saba bidyā pāī̐.1.**

"I offer myself, dear child, as a sacrifice for your sake; it was through the goodwill of the sage, Viśvāmitra, alone that God kept a number of calamities away from you. Even while you and your brother Lakṣmaṇa guarded the sacrifice, by Guru's grace you were initiated into all the (secret) lore. (1)

मुनितिय तरी लगत पग धूरी। कीरति रही भुवन भरि पूरी॥
कमठ पीठि पबि कूट कठोरा। नृप समाज महुँ सिव धनु तोरा॥ २॥

**munitiya tarī lagata paga dhūrī, kīrati rahī bhuvana bhari pūrī.**
**kamaṭha pīṭhi pabi kūṭa kaṭhorā, nṛpa samāja mahů siva dhanu torā.2.**

"At the mere touch of the dust of your feet the hermit's wife, Ahalyā, attained salvation and your glory filled the whole universe. In the assembly of princes you broke Śiva's bow, hard though it was as a tortoise-shell or adamant as rock. (2)

बिस्व बिजय जसु जानकि पाई। आए भवन ब्याहि सब भाई॥
सकल अमानुष करम तुम्हारे। केवल कौसिक कृपाँ सुधारे॥ ३॥

**bisva bijaya jasu jānaki pāī, āe bhavana byāhi saba bhāī.**
**sakala amānuṣa karama tumhāre, kevala kausika kṛpā̐ sudhāre.3.**

"You gained the glory of having won a world victory and won the hand of Jānakī, and then returned home after marrying all your brothers. All your actions have been superhuman and were accomplished only by the grace of the sage, Viśvāmitra. (3)

आजु सुफल जग जनमु हमारा। देखि तात बिधुबदन तुम्हारा॥
जे दिन गए तुम्हहि बिनु देखें। ते बिरंचि जनि पारहिं लेखें॥ ४॥

**āju suphala jaga janamu hamārā, dekhi tāta bidhubadana tumhārā.**
**je dina gae tumhahi binu dekhẽ, te biraṁci jani pārahiṁ lekhẽ.4.**

"Our birth into the world has borne fruit today as we now behold, dear child, your moon-like face. Our prayer is that the number of days that have gone by without seeing you, may not be reckoned by the Creator at all (i.e., not accounted in our prescribed age)." (4)

दो०—**राम प्रतोषीं मातु सब कहि बिनीत बर बैन।**
**सुमिरि संभु गुर बिप्र पद किए नीदबस नैन॥ ३५७॥**

Do.: **rāma pratoṣī̐ mātu saba kahi binīta bara baina,**
**sumiri saṁbhu gura bipra pada kie nīdabasa naina.357.**

Śrī Rāma gratified all His mothers by addressing sweet and polite words to them; and fixing His thought on the feet of Śiva, His preceptors (Vasiṣṭha and Viśvāmitra) and the Brāhmaṇas in general, He closed His eyes to sleep. (357)

चौ०—नीदउँ बदन सोह सुठि लोना। मनहुँ साँझ सरसीरुह सोना॥
घर घर करहिं जागरन नारीं। देहिं परसपर मंगल गारीं॥ १॥

Cau.: **nīdau̐ badana soha suṭhi lonā, manahu̐ sā̐jha sarasīruha sonā.**
**ghara ghara karahiṁ jāgarana nārī̐, dehiṁ parasapara maṁgala gārī̐.1.**

Even during sleep His most charming countenance gleamed as a red lotus, half closed at eventide. In every house women kept vigil and railed at one another in auspicious strains. (1)

पुरी बिराजति राजति रजनी। रानीं कहहिं बिलोकहु सजनी॥
सुंदर बधुन्ह सासु लै सोईं। फनिकन्ह जनु सिरमनि उर गोईं॥ २॥

**purī birājati rājati rajanī, rānī̐ kahahiṁ bilokahu sajanī.**
**suṁdara badhunha sāsu lai soī̐, phanikanha janu siramani ura goī̐.2.**

The queens said to one another, "See, friends, how resplendent the city is, and how splendid the night!" The mothers-in-law then slept with the lovely brides enfolded in their arms even as serpents would clasp to their bosom the gems from their hood. (2)

प्रात पुनीत काल प्रभु जागे। अरुनचूड़ बर बोलन लागे॥
बंदि मागधन्हि गुनगन गाए। पुरजन द्वार जोहारन आए॥ ३॥

**prāta punīta kāla prabhu jāge, arunacūRa bara bolana lāge.**
**baṁdi māgadhanhi gunagana gāe, purajana dvāra johārana āe.3.**

At the holy hour before dawn the Lord awoke, and the cocks commenced their charming crowing. The rhapsodists and genealogists sang His praises, while the citizens flocked to the gate to make their obeisance. (3)

बंदि बिप्र सुर गुर पितु माता। पाइ असीस मुदित सब भ्राता॥
जननिन्ह सादर बदन निहारे। भूपति संग द्वार पगु धारे॥ ४॥

**baṁdi bipra sura gura pitu mātā, pāi asīsa mudita saba bhrātā.**
**jananinha sādara badana nihāre, bhūpati saṁga dvāra pagu dhāre.4.**

The four brothers bowed to the Brāhmaṇas and gods as well as their preceptor and parents and were glad to receive their blessings. The mothers reverently gazed on their countenance as the princes repaired to the gate with the king. (4)

दो०—**कीन्हि सौच सब सहज सुचि सरित पुनीत नहाइ।**
**प्रातक्रिया करि तात पहिं आए चारिउ भाइ॥ ३५८॥**

Do.: **kīnhi sauca saba sahaja suci sarita punīta nahāi,**
**prātakriyā kari tāta pahiँ āe cāriu bhāi.358.**

Though pure in themselves, the four brothers performed all the purificatory acts* and bathed in the holy river, Sarayū, and, having gone through their morning chores of prayer etc., returned to their father. (358)

[PAUSE 3 FOR A NINE-DAY RECITATION]

चौ०—भूप बिलोकि लिए उर लाई। बैठे हरषि रजायसु पाई॥
देखि रामु सब सभा जुड़ानी। लोचन लाभ अवधि अनुमानी॥ १॥

Cau.: **bhūpa biloki lie ura lāī, baiṭhe haraṣi rajāyasu pāī.**
**dekhi rāmu saba sabhā juRānī, locana lābha avadhi anumānī.1.**

The king, on seeing them, embraced them to his bosom; and the four brothers gladly sat down on receiving his permission. The whole court was gratified to see Śrī Rāma and accounted their eyes supremely blessed. (1)

पुनि बसिष्टु मुनि कौसिकु आए। सुभग आसनन्हि मुनि बैठाए॥
सुतन्ह समेत पूजि पद लागे। निरखि रामु दोउ गुर अनुरागे॥ २॥

**puni basiṣṭu muni kausiku āe, subhaga āsananhi muni baiṭhāe.**
**sutanha sameta pūji pada lāge, nirakhi rāmu dou gura anurāge.2.**

Then came the sages, Vasiṣṭha and Viśvāmitra, and were seated on splendid seats. The father and sons adored the sages and clasped their feet and the two preceptors were enraptured to behold Śrī Rāma. (2)

कहहिं बसिष्टु धरम इतिहासा। सुनहिं महीसु सहित रनिवासा॥
मुनि मन अगम गाधिसुत करनी। मुदित बसिष्ट बिपुल बिधि बरनी॥ ३॥

* Such as evacuating the bowels, cleansing the privates and the hands with water and clay, rinsing the mouth, brushing the teeth and cleansing the tongue etc.

**kahahiँ basiṣṭu dharama itihāsā, sunahiँ mahīsu sahita ranivāsā.**
**muni mana agama gādhisuta karanī, mudita basiṣṭa bipula bidhi baranī.3.**

Sage Vasiṣṭha narrated sacred legends, while the king and the ladies of the gynaeceum listened. In the course of his narration the sage gladly recounted in diverse ways the doings of Viśvāmitra, that surpassed the imagination even of hermits. (3)

बोले बामदेउ सब साँची। कीरति कलित लोक तिहुँ माची॥
सुनि आनंदु भयउ सब काहू। राम लखन उर अधिक उछाहू॥ ४॥

**bole bāmadeu saba sāँcī, kīrati kalita loka tihuँ mācī.**
**suni ānaṁdu bhayau saba kāhū, rāma lakhana ura adhika uchāhū.4.**

Vāmadeva (another family preceptor of King Daśaratha) observed that whatever Vasiṣṭha said was true and that Viśvāmitra's fair renown had pervaded all the three spheres. Everyone rejoiced to hear that, while Śrī Rāma and Lakṣmaṇa were all the more delighted at heart. (4)

दो०—**मंगल मोद उछाह नित जाहिं दिवस एहि भाँति।**
**उमगी अवध अनंद भरि अधिक अधिक अधिकाति॥ ३५९॥**

Do.: **maṁgala moda uchāha nita jāhiँ divasa ehi bhāँti,**
**umagī avadha anaṁda bhari adhika adhika adhikāti.359.**

There was constant felicity, joy and rejoicing and days rolled on in this way. The city of Ayodhyā was inundated with tidal waves of delight, swelling higher and still higher. (359)

चौ०—सुदिन सोधि कल कंकन छोरे। मंगल मोद बिनोद न थोरे॥
नित नव सुखु सुर देखि सिहाहीं। अवध जन्म जाचहिं बिधि पाहीं॥ १॥

Cau.: **sudina sodhi kala kaṁkana chore, maṁgala moda binoda na thore.**
**nita nava sukhu sura dekhi sihāhīँ, avadha janma jācahiँ bidhi pāhīँ.1.**

After fixing an auspicious day the sacred strings (tied round the wrist of the brides and bridegrooms before the wedding for warding off evil-spirits) were taken off with great felicity, joy and merriment. The gods were filled with envy to see new rejoicings everyday and begged of the Creator that they might be born in Ayodhyā. (1)

बिस्वामित्रु चलन नित चहहीं। राम सप्रेम बिनय बस रहहीं॥
दिन दिन सयगुन भूपति भाऊ। देखि सराह महामुनिराऊ॥ २॥

**bisvāmitru calana nita cahahīँ, rāma saprema binaya basa rahahīँ.**
**dina dina sayaguna bhūpati bhāū, dekhi sarāha mahāmunirāū.2.**

Viśvāmitra intended leaving everyday, but was detained by Śrī Rāma's affectionate entreaties. Seeing the king's devotion to him grow a hundredfold day by day, the great sage Viśvāmitra was full of appreciation for him. (2)

मागत बिदा राउ अनुरागे। सुतन्ह समेत ठाढ़ भे आगे॥
नाथ सकल संपदा तुम्हारी। मैं सेवकु समेत सुत नारी॥ ३॥

**māgata bidā rāu anurāge, sutanha sameta ṭhāRha bhe āge.**
**nātha sakala saṁpadā tumhārī, maiँ sevaku sameta suta nārī.3.**

At last when he asked for leave to go, the king was greatly moved and with his sons

stood before him saying, “My lord, all that I have is yours; while I alongwith my sons and wives are your servants. (3)

करब सदा लरिकन्ह पर छोहू। दरसनु देत रहब मुनि मोहू॥
अस कहि राउ सहित सुत रानी। परेउ चरन मुख आव न बानी॥ ४॥

**karaba sadā larikanha para chohū, darasanu deta rahaba muni mohū.**
**asa kahi rāu sahita suta rānī, pareu carana mukha āva na bānī.4.**

“Be ever gracious to these boys and condescend from time to time to bless me with your presence.” So saying, the king with his sons and queens fell at his feet; his speech failed him due to rapturous love. (4)

दीन्हि असीस बिप्र बहु भाँती। चले न प्रीति रीति कहि जाती॥
रामु सप्रेम संग सब भाई। आयसु पाइ फिरे पहुँचाई॥ ५॥

**dīnhi asīsa bipra bahu bhā̐tī, cale na prīti rīti kahi jātī.**
**rāmu saprema saṁga saba bhāī, āyasu pāi phire pahu̐cāī.5.**

The Brāhmaṇa, Viśvāmitra, invoked upon him every kind of blessing and departed amidst a scene of love that defied all description. Śrī Rāma and all His brothers lovingly escorted him and returned only when they were told to do so. (5)

दो०—**राम रूपु भूपति भगति ब्याहु उछाहु अनंदु।**
**जात सराहत मनहिं मन मुदित गाधिकुलचंदु॥ ३६०॥**

Do.: **rāma rūpu bhūpati bhagati byāhu uchāhu anaṁdu,**
**jāta sarāhata manahi̐ mana mudita gādhikulacaṁdu.360.**

The delighter of Gādhi’s race Viśvāmitra gladly went on his way eulogizing to himself Śrī Rāma’s beauty, King Daśaratha’s piety, the wedding of Śrī Rāma and Sītā and the festivities and rejoicings connected therewith. (360)

चौ०—बामदेव रघुकुल गुर ग्यानी। बहुरि गाधिसुत कथा बखानी॥
सुनि मुनि सुजसु मनहिं मन राऊ। बरनत आपन पुन्य प्रभाऊ॥ १॥

Cau.: **bāmadeva raghukula gura gyānī, bahuri gādhisuta kathā bakhānī.**
**suni muni sujasu manahi̐ mana rāū, baranata āpana punya prabhāū.1.**

Vāmadeva and the wise preceptor of Raghu’s race, Vasiṣṭha, once more narrated the story of Viśvāmitra. On hearing the sage’s bright glory the king praised to himself the value of his stock of merits (Puṇya) (which attracted the sage to his house and won for him his favour). (1)

बहुरे लोग रजायसु भयऊ। सुतन्ह समेत नृपति गृहँ गयऊ॥
जहँ तहँ राम ब्याहु सबु गावा। सुजसु पुनीत लोक तिहुँ छावा॥ २॥

**bahure loga rajāyasu bhayaū, sutanha sameta nṛpati gṛha̐ gayaū.**
**jaha̐ taha̐ rāma byāhu sabu gāvā, sujasu punīta loka tihu̐ chāvā.2.**

At the royal command the people dispersed, while the king with his sons returned to his palace. Everywhere the people sang the narrative of Śrī Rāma’s wedding, and His holy and fair fame got extensively known through all the three spheres. (2)

आए ब्याहि रामु घर जब तें। बसइ अनंद अवध सब तब तें॥
प्रभु बिबाहँ जस भयउ उछाहू। सकहिं न बरनि गिरा अहिनाहू॥ ३॥

**āe byāhi rāmu ghara jaba tẽ, basai anaṁda avadha saba taba tẽ.**
**prabhu bibāhå jasa bhayau uchāhū, sakahiṁ na barani girā ahināhū.3.**

Ever since Śrī Rāma came home duly married, all kinds of joy took abode in Ayodhyā. The festivities that followed the Lord's wedding were more than Sarasvatī, the goddess of speech, or the Lord of serpents, Śeṣa, could relate. (3)

कबिकुल जीवनु पावन जानी। राम सीय जसु मंगल खानी॥
तेहि ते मैं कछु कहा बखानी। करन पुनीत हेतु निज बानी॥ ४॥

**kabikula jīvanu pāvana jānī, rāma sīya jasu maṁgala khānī.**
**tehi te maiṁ kachu kahā bakhānī, karana punīta hetu nija bānī.4.**

I know that the glory of Śrī Rāma and Sītā is the very life and sanctifier of the race of poets and a mine of blessings; that is why I have narrated it a bit in detail just to hallow my speech. (4)

छं०—निज गिरा पावनि करन कारन राम जसु तुलसीं कह्यो।
रघुबीर चरित अपार बारिधि पारु कबि कौनें लह्यो॥
उपबीत ब्याह उछाह मंगल सुनि जे सादर गावहीं।
बैदेहि राम प्रसाद ते जन सर्बदा सुखु पावहीं॥

Chaṁ.: **nija girā pāvani karana kārana rāma jasu tulasīṁ kahyo,**
**raghubīra carita apāra bāridhi pāru kabi kaunẽ lahyo.**
**upabīta byāha uchāha maṁgala suni je sādara gāvahīṁ,**
**baidehi rāma prasāda te jana sarbadā sukhu pāvahīṁ.**

For the purpose of sanctifying his speech has Tulasīdāsa sung Śrī Rāma's glory; otherwise the story of Śrī Rāma is a limitless ocean, which no poet has ever been able to cross. Those men who reverently hear or sing the tale of the auspicious festivities attendant on Śrī Rāma's investiture with the sacred thread and marriage shall ever be happy by the grace of Jānakī and Śrī Rāma.

सो०—सिय रघुबीर बिबाहु जे सप्रेम गावहिं सुनहिं।
तिन्ह कहुँ सदा उछाहु मंगलायतन राम जसु॥ ३६१॥

So.: **siya raghubīra bibāhu je saprema gāvahiṁ sunahiṁ,**
**tinha kahũ sadā uchāhu maṁgalāyatana rāma jasu.361.**

Those who lovingly sing or hear the story of Śrī Sītā and Śrī Rāma's marriage shall ever rejoice; for Śrī Rāma's glory is an abode of felicity. (361)

[PAUSE 12 FOR A THIRTY-DAY RECITATION]

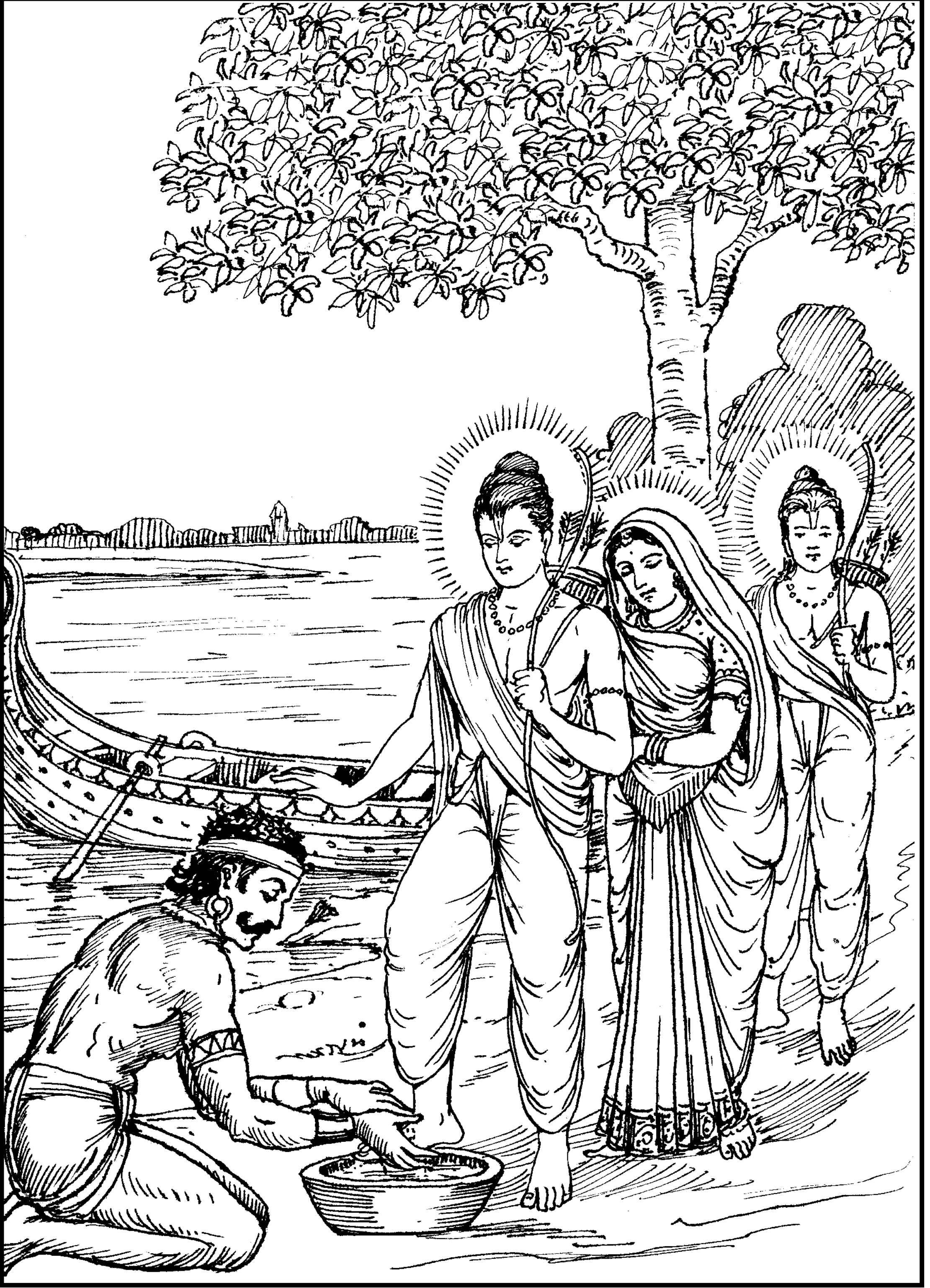
इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने प्रथमः सोपानः समाप्तः।

**iti śrīmadrāmacaritamānase sakalakalikaluṣavidhvaṁsane prathamaḥ sopānaḥ samāptaḥ.**

*Thus ends the first descent into the Mānasa lake of Śrī Rāma's exploits that eradicate all the impurities of the Kali age.*



## Kevaṭa Ke Bhāgya



अति आनंद उमगि अनुरागा। चरन सरोज पखारन लागा॥

**ati ānaṁda umagi anurāgā, carana saroja pakhārana lāgā.**

ॐ

# Śrī Rāmacaritamānasa

**(The Mānasa lake containing the exploits of Śrī Rāma)**

## Descent Two

## (Ayodhyā-Kāṇḍa)

श्लोक

**यस्याङ्के च विभाति भूधरसुता देवापगा मस्तके**
**भाले बालविधुर्गले च गरलं यस्योरसि व्यालराट्।**
**सोऽयं भूतिविभूषणः सुरवरः सर्वाधिपः सर्वदा**
**शर्वः सर्वगतः शिवः शशिनिभः श्रीशङ्करः पातु माम्॥ १ ॥**

Śloka

**yasyāṅke ca vibhāti bhūdharasutā devāpagā mastake**
**bhāle bālavidhurgale ca garalaṁ yasyorasi vyālarāṭ,**
**so'yaṁ bhūtivibhūṣaṇaḥ suravaraḥ sarvādhipaḥ sarvadā**
**śarvaḥ sarvagataḥ śivaḥ śaśinibhaḥ śrīśaṅkaraḥ pātu mām.1.**

May He in whose lap shines forth Pārvatī, the daughter of the mountain-king, who carries the celestial stream Gaṅgā on His head, on whose brow rests the crescent moon, whose throat holds deadly poison and whose breast is graced by serpent-king, and who is adorned by the ashes on His body, may that Chief of gods, the Lord of all, the Destroyer of the universe, the omnipresent Śiva, the moon-like Śaṅkara, ever protect me. (1)

**प्रसन्नतां या न गताभिषेकतस्तथा न मम्ले वनवासदुःखतः।**
**मुखाम्बुजश्री रघुनन्दनस्य मे सदास्तु सा मञ्जुलमङ्गलप्रदा॥ २ ॥**
**prasannatāṁ yā na gatābhiṣekatastathā na mamle vanavāsaduḥkhataḥ,**
**mukhāmbujaśrī raghunandanasya me sadāstu sā mañjulamaṅgalapradā.2.**

May the splendour of Śrī Rāma's lotus-like face, which neither grew brighter at the prospect of His being installed on the throne of Ayodhyā nor was dimmed by the trauma of exile to the woods, ever bring sweet felicity to me. (2)

**नीलाम्बुजश्यामलकोमलाङ्गं सीतासमारोपितवामभागम्।**
**पाणौ महासायकचारुचापं नमामि रामं रघुवंशनाथम्॥ ३ ॥**

**nīlāmbujaśyāmalakomalāṅgaṁ sītāsamāropitavāmabhāgam,**
**pāṇau mahāsāyakacārucāpaṁ namāmi rāmaṁ raghuvaṁśanātham.3.**

I adore Śrī Rāma, the Lord of Raghu's race, whose limbs are as swarthy and soft as a blue lotus, who has Sītā enthroned on His left side and who holds in His hands an unerring arrow and a graceful bow. (3)

दो०—**श्रीगुरु चरन सरोज रज निज मनु मुकुरु सुधारि।**
**बरनउँ रघुबर बिमल जसु जो दायकु फल चारि॥**

Do.: **śrīguru carana saroja raja nija manu mukuru sudhāri,**
**baranaů raghubara bimala jasu jo dāyaku phala cāri.**

Cleansing the mirror of my mind with the pollen-dust from the lotus feet of the Revered Guru, I sing Śrī Rāma's pure and virtuous glory that bestows the four rewards of human life.

चौ०—जब तें रामु ब्याहि घर आए। नित नव मंगल मोद बधाए॥
भुवन चारिदस भूधर भारी। सुकृत मेघ बरषहिं सुख बारी॥ १॥

Cau.: **jaba tẽ rāmu byāhi ghara āe, nita nava maṁgala moda badhāe.**
**bhuvana cāridasa bhūdhara bhārī, sukṛta megha baraṣahi̐ sukha bārī.1.**

From the day Śrī Rāma returned home duly married, there were new festivities and jubilant music (in Ayodhyā) everyday. The fourteen spheres were like huge mountains on which clouds in the shape of meritorious deeds poured showers of joy. (1)

रिधि सिधि संपति नदीं सुहाई। उमगि अवध अंबुधि कहुँ आई॥
मनिगन पुर नर नारि सुजाती। सुचि अमोल सुंदर सब भाँती॥ २॥

**ridhi sidhi saṁpati nadī̐ suhāī, umagi avadha aṁbudhi kahů āī.**
**manigana pura nara nāri sujātī, suci amola suṁdara saba bhā̐tī.2.**

The water thus discharged formed into gorgeous rivers of affluence, success and prosperity, that rose in spate and flowed into the ocean of Ayodhyā. The men and women of the city were like jewels of a fine quality—bright, priceless and charming in everyway. (2)

कहि न जाइ कछु नगर बिभूती। जनु एतनिअ बिरंचि करतूती॥
सब बिधि सब पुर लोग सुखारी। रामचंद मुख चंदु निहारी॥ ३॥

**kahi na jāi kachu nagara bibhūtī, janu etania biraṁci karatūtī.**
**saba bidhi saba pura loga sukhārī, rāmacaṁda mukha caṁdu nihārī.3.**

The splendour of the capital was beyond description; it seemed as if the Creator's workmanship had reached its pinnacle here. Gazing on the moon-like face of Śrī Rāmacandra the citizens were all happy in everyway. (3)

मुदित मातु सब सखीं सहेली। फलित बिलोकि मनोरथ बेली॥
राम रूपु गुन सीलु सुभाऊ। प्रमुदित होइ देखि सुनि राऊ॥ ४॥

**mudita mātu saba sakhī̐ sahelī, phalita biloki manoratha belī.**
**rāma rūpu guna sīlu subhāū, pramudita hoi dekhi suni rāū.4.**

All the mothers with their companions and maids were delighted to see the creeper of their heart's desire bear fruit. The king was particularly enraptured when he saw or heard of Śrī Rāma's beauty, goodness, amiability and genial disposition. (4)

दो०—**सब कें उर अभिलाषु अस कहहिं मनाइ महेसु।**
**आप अछत जुबराज पद रामहि देउ नरेसु॥ १॥**

Do.: **saba kẽ ura abhilāṣu asa kahahĩ manāi mahesu,
āpa achata jubarāja pada rāmahi deu naresu.1.**

All cherished in their heart a common desire and said in their prayer to the great Lord Śiva, "Would it be that the king in his own life-time appointed Śrī Rāma as his Regent." (1)

चौ०—एक समय सब सहित समाजा। राजसभाँ रघुराजु बिराजा॥
सकल सुकृत मूरति नरनाहू। राम सुजसु सुनि अतिहि उछाहू॥ १॥

Cau.: **ek samaya saba sahita samājā, rājasabhā̃ raghurāju birājā.
sakala sukṛta mūrati naranāhū, rāma sujasu suni atihi uchāhū.1.**

One day King Daśaratha sat with all his court in the state assembly hall. Himself the embodiment of all virtues, the king was overjoyed to hear of Śrī Rāma's fair renown. (1)

नृप सब रहहिं कृपा अभिलाषें। लोकप करहिं प्रीति रुख राखें॥
तिभुवन तीनि काल जग माहीं। भूरिभाग दसरथ सम नाहीं॥ २॥

**nṛpa saba rahahĩ kṛpā abhilāṣẽ, lokapa karahĩ prīti rukha rākhẽ.
tibhuvana tīni kāla jaga māhī̃, bhūribhāga dasaratha sama nāhī̃.2.**

Every monarch solicited his favour, and the very guardians of the world cultivated his friendship while respecting his wishes. In all the three spheres of the universe and in all time—past, present or future—none could be found so abundantly blessed as Daśaratha.(2)

मंगलमूल रामु सुत जासू। जो कछु कहिअ थोर सबु तासू॥
रायँ सुभायँ मुकुरु कर लीन्हा। बदनु बिलोकि मुकुटु सम कीन्हा॥ ३॥

**maṁgalamūla rāmu suta jāsū, jo kachu kahia thora sabu tāsū.
rāyå̃ subhāyå̃ mukuru kara līnhā, badanu biloki mukuṭu sama kīnhā.3.**

Of him who had for his son Śrī Rāma, the root of all bliss, whatever might be said would fall short of truth. The king casually took a mirror in his hand and, looking at his face in the mirror, set his crown right. (3)

श्रवन समीप भए सित केसा। मनहुँ जरठपनु अस उपदेसा॥
नृप जुबराजु राम कहुँ देहू। जीवन जनम लाहु किन लेहू॥ ४॥

**śravana samīpa bhae sita kesā, manahů̃ jaraṭhapanu asa upadesā.
nṛpa jubarāju rāma kahů̃ dehū, jīvana janama lāhu kina lehū.4.**

The hair beside his ears had turned grey; it seemed as if old age were whispering into his ears, "O king, make Rāma your Regent and thereby realize the object of your life and birth in this world." (4)

दो०—**यह बिचारु उर आनि नृप सुदिनु सुअवसरु पाइ।
प्रेम पुलकि तन मुदित मन गुरहि सुनायउ जाइ॥ २॥**

Do.: **yaha bicāru ura āni nṛpa sudinu suavasaru pāi,
prema pulaki tana mudita mana gurahi sunāyau jāi.2.**

Entertaining this idea in his mind and finding an auspicious day and a suitable

opportunity the king communicated it to his Guru, sage Vasiṣṭha, with his body thrilling all over with emotion and his mind filled with rapture. (2)

चौ०—कहइ भुआलु सुनिअ मुनिनायक। भए राम सब बिधि सब लायक॥
सेवक सचिव सकल पुरबासी। जे हमारे अरि मित्र उदासी॥ १॥

Cau.: **kahai bhuālu sunia munināyaka, bhae rāma saba bidhi saba lāyaka.**
**sevaka saciva sakala purabāsī, je hamāre ari mitra udāsī.1.**

Said the king, "Listen, O chief of sages: Rāma is now accomplished in everyway. Servants/followers and ministers, nay, all the people of the city and others who are either my enemies or friends or neutrals, (1)

सबहि रामु प्रिय जेहि बिधि मोही। प्रभु असीस जनु तनु धरि सोही॥
बिप्र सहित परिवार गोसाईं। करहिं छोहु सब रौरिहि नाईं॥ २॥

**sabahi rāmu priya jehi bidhi mohī, prabhu asīsa janu tanu dhari sohī.**
**bipra sahita parivāra gosāī̐, karahi̐ chohu saba raurihi nāī̐.2.**

"hold Rāma as dear as I do. It seems your benediction itself has incarnated in his lovely form. What more, my lord, all the Brāhmaṇas and their families cherish the same love for him as you do. (2)

जे गुर चरन रेनु सिर धरहीं। ते जनु सकल बिभव बस करहीं॥
मोहि सम यहु अनुभयउ न दूजें। सबु पायउँ रज पावनि पूजें॥ ३॥

**je gura carana renu sira dharahī̐, te janu sakala bibhava basa karahī̐.**
**mohi sama yahu anubhayau na dūjě̐, sabu pāyau̐ raja pāvani pūjě̐.3.**

"Those who place on their head the dust from the Guru's feet acquire mastery, as it were, over all fortune. No one has realized it as I have done; I have obtained everything by adoring the holy dust of your feet. (3)

अब अभिलाषु एकु मन मोरें। पूजिहि नाथ अनुग्रह तोरें॥
मुनि प्रसन्न लखि सहज सनेहू। कहेउ नरेस रजायसु देहू॥ ४॥

**aba abhilāṣu eku mana morě̐, pūjihi nātha anugraha torě̐.**
**muni prasanna lakhi sahaja sanehū, kaheu naresa rajāyasu dehū.4.**

"Now there remains only one longing in my heart and that too will be fulfilled by your grace, my lord." The sage was delighted to perceive his sincere devotion and said, "O king, give directions (i.e., express your desire!). (4)

दो०—**राजन राउर नामु जसु सब अभिमत दातार।**
**फल अनुगामी महिप मनि मन अभिलाषु तुम्हार॥ ३॥**

Do.: **rājana rāura nāmu jasu saba abhimata dātāra,**
**phala anugāmī mahipa mani mana abhilāṣu tumhāra.3.**

"O king, your very name and glory grant all one's desires. The object of your heart's desire, O jewel of monarchs, is accomplished even before you entertain a desire." (3)

चौ०—सब बिधि गुरु प्रसन्न जियँ जानी। बोलेउ राउ रहँसि मृदु बानी॥
नाथ रामु करिअहिं जुबराजू। कहिअ कृपा करि करिअ समाजू॥ १॥

Cau.: **saba bidhi guru prasanna jiyå̐ jānī, boleu rāu rahå̐si mṛdu bānī.**
**nātha rāmu kariahi̐ jubarājū, kahia kṛpā kari karia samājū.1.**

When the king felt assured in his heart of the Guru being so favourably disposed in everyway, he cheerfully said in gentle tones, "My lord, let Rāma be invested with regal powers; pray, command me so that necessary preparations may be set afoot. (1)

मोहि अछत यहु होइ उछाहू। लहहिं लोग सब लोचन लाहू॥
प्रभु प्रसाद सिव सबइ निबाहीं। यह लालसा एक मन माहीं॥ २॥

**mohi achata yahu hoi uchāhū, lahahi̐ loga saba locana lāhū.**
**prabhu prasāda siva sabai nibāhī̐, yaha lālasā eka mana māhī̐.2.**

"Let this happy event take place during my life-time so that all people may attain the reward of their eyes. By the Lord's blessing, Śiva has allowed everything to pass smoothly; this is the only one longing that I have in my mind. (2)

पुनि न सोच तनु रहउ कि जाऊ। जेहिं न होइ पाछें पछिताऊ॥
सुनि मुनि दसरथ बचन सुहाए। मंगल मोद मूल मन भाए॥ ३॥

**puni na soca tanu rahau ki jāū, jehi̐ na hoi pāche̐ pachitāū.**
**suni muni dasaratha bacana suhāe, maṁgala moda mūla mana bhāe.3.**

"On the fulfillment of this desire, I will not mind whether this body survives or not, and I will not have to repent afterwards." The sage was pleased to hear these agreeable words of Daśaratha, which were the very fountain of felicity and joy. (3)

सुनु नृप जासु बिमुख पछिताहीं। जासु भजन बिनु जरनि न जाहीं॥
भयउ तुम्हार तनय सोइ स्वामी। रामु पुनीत प्रेम अनुगामी॥ ४॥

**sunu nṛpa jāsu bimukha pachitāhī̐, jāsu bhajana binu jarani na jāhī̐.**
**bhayau tumhāra tanaya soi svāmī, rāmu punīta prema anugāmī.4.**

He said, "Listen, O king! aversion to Śrī Rāma makes one repent, while His adoration is the only means of soothing the agony of one's heart; nay, He follows like a shadow where there is pure love; the same Lord Śrī Rāma has been born as a son to you. (4)

दो०—**बेगि बिलंबु न करिअ नृप साजिअ सबुइ समाजु।**
**सुदिन सुमंगलु तबहिं जब रामु होहिं जुबराजु॥ ४॥**

Do.: **begi bilaṁbu na karia nṛpa sājia sabui samāju,**
**sudina sumaṁgalu tabahi̐ jaba rāmu hohi̐ jubarāju.4.**

"O king, let there be no delay, and make all preparations quickly. That day itself is auspicious and full of blessings when Rāma is proclaimed Regent." (4)

चौ०—मुदित महीपति मंदिर आए। सेवक सचिव सुमंत्रु बोलाए॥
कहि जयजीव सीस तिन्ह नाए। भूप सुमंगल बचन सुनाए॥ १॥

Cau.: **mudita mahīpati maṁdira āe, sevaka saciva sumaṁtru bolāe.**
**kahi jayajīva sīsa tinha nāe, bhūpa sumaṁgala bacana sunāe.1.**

The king returned rejoicing to his palace and summoned his servants/followers and counsellors including Sumantra. They bowed their heads saying, "Victory to you; may you live long" and the king placed before them the most auspicious proposal. (1)

जौं पाँचहि मत लागै नीका। करहु हरषि हियँ रामहि टीका॥ २॥

**jaů pǎcahi mata lāgai nīkā, karahu haraṣi hiyǎ rāmahi ṭīkā.2.**

"If this proposal finds favour with you all, install Śrī Rāma on the throne with a cheerful heart." (2)

मंत्री मुदित सुनत प्रिय बानी। अभिमत बिरवँ परेउ जनु पानी॥
बिनती सचिव करहिं कर जोरी। जिअहु जगतपति बरिस करोरी॥ ३॥

**maṁtrī mudita sunata priya bānī, abhimata biravǎ pareu janu pānī.**
**binatī saciva karahiṁ kara jorī, jiahu jagatapati barisa karorī.3.**

The counsellors were glad to hear these agreeable words, which were like a shower on the young plant of their desire. The ministers prayed with folded hands: "May you continue to live for millions of years, O sovereign of the world. (3)

जग मंगल भल काजु बिचारा। बेगिअ नाथ न लाइअ बारा॥
नृपहि मोदु सुनि सचिव सुभाषा। बढ़त बौंड़ जनु लही सुसाखा॥ ४॥

**jaga maṁgala bhala kāju bicārā, begia nātha na lāia bārā.**
**nṛpahi modu suni saciva subhāṣā, baRhata baůRa janu lahī susākhā.4.**

"You have thought of a good plan which is a source of happiness to the whole world; therefore, lord, make haste and lose no time." The king was pleased to hear the encouraging words of the ministers; it looked as if a growing creeper had obtained the support of a strong bough. (4)

दो०—**कहेउ भूप मुनिराज कर जोइ जोइ आयसु होइ।**
**राम राज अभिषेक हित बेगि करहु सोइ सोइ॥ ५॥**

Do.: **kaheu bhūpa munirāja kara joi joi āyasu hoi,**
**rāma rāja abhiṣeka hita begi karahu soi soi.5.**

Said the king, "Whatever orders the great sage Vasiṣṭha may be pleased to give in connection with Śrī Rāma's coronation should be promptly carried out." (5)

चौ०—हरषि मुनीस कहेउ मृदु बानी। आनहु सकल सुतीरथ पानी॥
औषध मूल फूल फल पाना। कहे नाम गनि मंगल नाना॥ १॥

Cau.: **haraṣi munīsa kaheu mṛdu bānī, ānahu sakala sutīratha pānī.**
**auṣadha mūla phūla phala pānā, kahe nāma gani maṁgala nānā.1.**

The great sage Vasiṣṭha gladly said in soft accents, "Fetch water from all principal sacred places." And then he enumerated by name a number of auspicious objects such as herbs, roots, flowers, fruits, leaves, (1)

चामर चरम बसन बहु भाँती। रोम पाट पट अगनित जाती॥
मनिगन मंगल बस्तु अनेका। जो जग जोगु भूप अभिषेका॥ २॥

**cāmara carama basana bahu bhǎtī, roma pāṭa paṭa aganita jātī.**
**manigana maṁgala bastu anekā, jo jaga jogu bhūpa abhiṣekā.2.**

chowries, deerskins, and draperies of various kinds including countless varieties of

woollen and silken textiles, jewels and numerous other articles of good omen which were considered useful in the world for the coronation of a king. (2)

बेद बिदित कहि सकल बिधाना। कहेउ रचहु पुर बिबिध बिताना॥
सफल रसाल पूगफल केरा। रोपहु बीथिन्ह पुर चहुँ फेरा॥ ३॥

**beda bidita kahi sakala bidhānā, kaheu racahu pura bibidha bitānā.**
**saphala rasāla pūgaphala kerā, ropahu bīthinha pura cahů pherā.3.**

Detailing all the procedures laid down in the Vedas, he said, "Erect canopies of all sorts in the city and transplant in the streets on all sides trees of mango, arecanut and plantain with fruits. (3)

रचहु मंजु मनि चौकें चारू। कहहु बनावन बेगि बजारू॥
पूजहु गनपति गुर कुलदेवा। सब बिधि करहु भूमिसुर सेवा॥ ४॥

**racahu maṁju mani caukě cārū, kahahu banāvana begi bajārū.**
**pūjahu ganapati gura kuladevā, saba bidhi karahu bhūmisura sevā.4.**

"Paint beautiful designs on the floors filling them with costly jewels and tell the people to decorate the bazar promptly. Worship Lord Gaṇeśa and your preceptor as well as the tutelary deity and render service in every form to the Brāhmaṇas, the very gods on earth. (4)

दो०—**ध्वज पताक तोरन कलस सजहु तुरग रथ नाग।**
**सिर धरि मुनिबर बचन सबु निज निज काजहिं लाग॥ ६॥**

Do.: **dhvaja patāka torana kalasa sajahu turaga ratha nāga,**
**sira dhari munibara bacana sabu nija nija kājahiṁ lāga.6.**

"Prepare flags and banners, festal arches and vases as well as horses, chariots and elephants." Bowing to these orders of the great sage Vasiṣṭha, all concerned applied themselves to their assigned task. (6)

चौ०—जो मुनीस जेहि आयसु दीन्हा। सो तेहिं काजु प्रथम जनु कीन्हा॥
बिप्र साधु सुर पूजत राजा। करत राम हित मंगल काजा॥ १॥

Cau.: **jo munīsa jehi āyasu dīnhā, so tehiṁ kāju prathama janu kīnhā.**
**bipra sādhu sura pūjata rājā, karata rāma hita maṁgala kājā.1.**

With whatever duty the great sage charged any man, the latter accomplished it so promptly as if it had already been done by him beforehand. The king adored Brāhmaṇas, holy men and gods, and performed auspicious rites for the sake of Śrī Rāma's welfare. (1)

सुनत राम अभिषेक सुहावा। बाज गहागह अवध बधावा॥
राम सीय तन सगुन जनाए। फरकहिं मंगल अंग सुहाए॥ २॥

**sunata rāma abhiṣeka suhāvā, bāja gahāgaha avadha badhāvā.**
**rāma sīya tana saguna janāe, pharakahiṁ maṁgala aṁga suhāe.2.**

As soon as the delightful news of Śrī Rāma's installation reached the ears of the people, the whole of Ayodhyā resounded with festal music. Good omens manifested themselves in the person of Śrī Rāma and Sītā; Their graceful lucky limbs began to throb. (2)

पुलकि सप्रेम परसपर कहहीं। भरत आगमनु सूचक अहहीं॥
भए बहुत दिन अति अवसेरी। सगुन प्रतीति भेंट प्रिय केरी॥ ३॥

**pulaki saprema parasapara kahahī̐, bharata āgamanu sūcaka ahahī̐.**
**bhae bahuta dina ati avaserī, saguna pratīti bhĕṭa priya kerī.3.**

Experiencing a thrill of joy they lovingly said to one another, "The omens prognosticate Bharata's return. Many days have passed and our hearts long to meet him. Auspicious omens assure us of our meeting with beloved Bharata. (3)

भरत सरिस प्रिय को जग माहीं। इहइ सगुन फलु दूसर नाहीं॥
रामहि बंधु सोच दिन राती। अंडन्हि कमठ हृदउ जेहि भाँती॥ ४॥

**bharata sarisa priya ko jaga māhī̐, ihai saguna phalu dūsara nāhī̐.**
**rāmahi baṁdhu soca dina rātī, aṁḍanhi kamaṭha hṛdau jehi bhā̐tī.4.**

"And in this world there is no one so dear to us as Bharata; the good omens can thus have but one meaning." Śrī Rāma anxiously remembered His brother, Bharata, day and night, even as a turtle has its heart on its eggs. (4)

दो०—**एहि अवसर मंगलु परम सुनि रहँसेउ रनिवासु।**
**सोभत लखि बिधु बढ़त जनु बारिधि बीचि बिलासु॥ ७॥**

Do.: **ehi avasara maṁgalu parama suni rahå̐seu ranivāsu,**
**sobhata lakhi bidhu baRhata janu bāridhi bīci bilāsu.7.**

That very time the ladies of the palace were delighted to hear this most auspicious news, even as the waves of the ocean commence their lovely sport on perceiving the waxing moon. (7)

चौ०—प्रथम जाइ जिन्ह बचन सुनाए। भूषन बसन भूरि तिन्ह पाए॥
प्रेम पुलकि तन मन अनुरागीं। मंगल कलस सजन सब लागीं॥ १॥

Cau.: **prathama jāi jinha bacana sunāe, bhūṣana basana bhūri tinha pāe.**
**prema pulaki tana mana anurāgī̐, maṁgala kalasa sajana saba lāgī̐.1.**

Those who broke the news were richly rewarded with ornaments and costumes. With their bodies thrilling all over with emotion and heart full of rapture, all the queens started preparing festal vases. (1)

चौकें चारु सुमित्राँ पूरी। मनिमय बिबिध भाँति अति रूरी॥
आनँद मगन राम महतारी। दिए दान बहु बिप्र हँकारी॥ २॥

**caukĕ cāru sumitrā̐ pūrī, manimaya bibidha bhā̐ti ati rūrī.**
**ānå̐da magana rāma mahatārī, die dāna bahu bipra hå̐kārī.2.**

Queen Sumitrā painted with coloured flour lovely diagrams in various charming designs and filled them with jewels. Overwhelmed with delight Śrī Rāma's mother Kausalyā summoned the Brāhmaṇas and bestowed them with gifts. (2)

पूजीं ग्रामदेबि सुर नागा। कहेउ बहोरि देन बलिभागा॥
जेहि बिधि होइ राम कल्यानू। देहु दया करि सो बरदानू॥ ३॥

**pūjĩ grāmadebi sura nāgā, kaheu bahori dena balibhāgā.**
**jehi bidhi hoi rāma kalyānū, dehu dayā kari so baradānū.3.**

She worshipped village deities and other gods and Nāgas and vowing them further offerings, said to them, "In your mercy grant me a boon which may ensure Śrī Rāma's welfare." (3)

गावहिं मंगल कोकिलबयनीं। बिधुबदनीं मृगसावकनयनीं॥ ४॥

**gāvahiँ maṁgala kokilabayanī̃, bidhubadanī̃ mṛgasāvakanayanī̃.4.**

Moon-faced and fawn-eyed ladies sang festal strains in a voice as sweet as the notes of a cuckoo. (4)

दो०—**राम राज अभिषेकु सुनि हियँ हरषे नर नारि।**
**लगे सुमंगल सजन सब बिधि अनुकूल बिचारि॥ ८॥**

Do.: **rāma rāja abhiṣeku suni hiyå haraṣe nara nāri,**
**lage sumaṁgala sajana saba bidhi anukūla bicāri.8.**

Men and women rejoiced in their heart to hear of Śrī Rāma's installation on the throne; and thinking God to be favourably disposed towards them, all began to make preparations. (8)

चौ०—तब नरनाहँ बसिष्ठु बोलाए। रामधाम सिख देन पठाए॥
गुर आगमनु सुनत रघुनाथा। द्वार आइ पद नायउ माथा॥ १॥

Cau.: **taba naranāhå bsiṣṭhu bolāe, rāmadhāma sikha dena paṭhāe.**
**gura āgamanu sunata raghunāthā, dvāra āi pada nāyau māthā.1.**

The king then called Vasiṣṭha and sent him to Śrī Rāma's palace for tendering opportune advice. The moment Śrī Raghunātha heard of the Guru's arrival, He came to the door and bowed His head at his feet. (1)

सादर अरघ देइ घर आने। सोरह भाँति पूजि सनमाने॥
गहे चरन सिय सहित बहोरी। बोले रामु कमल कर जोरी॥ २॥

**sādara aragha dei ghara āne, soraha bhẵti pūji sanamāne.**
**gahe carana siya sahita bahorī, bole rāmu kamala kara jorī.2.**

Reverently offering him water to wash his hands with, He ushered in the sage and honoured him by worshipping him in the sixteen prescribed modes.* Then clasping his feet with Sītā, Śrī Rāma spoke with His lotus hands folded in prayer. (2)

सेवक सदन स्वामि आगमनू। मंगल मूल अमंगल दमनू॥
तदपि उचित जनु बोलि सप्रीती। पठइअ काज नाथ असि नीती॥ ३॥

* The sixteen modes of worship prescribed in Tantric works consist in offering the following :—(1) Āsana (seat), (2) Pādya (water for washing the feet), (3) Arghya (water for washing the hands), (4) Ācamanīya (water to drink), (5) Snāniya (water for ablution), (6) Gandha (sandal-paste), (7) Vastra (raiment), (8) Puṣpa (flowers), (9) Dhūpa (burning incense), (10) Dīpa (light), (11) Naivedya (food), (12) Ācamanīya (water for rinsing the mouth), (13) Tāmbūla (betel-leaves), (14) Dakṣiṇā (a gift in coins), (15) Pradakṣiṇa (circumambulation), and (16) Nirājana (waving lights).

**sevaka sadana svāmi āgamanū, maṁgala mūla amaṁgala damanū.**
**tadapi ucita janu boli saprītī, paṭhaia kāja nātha asi nītī.3.**

"A master's visit to his servant's house is the source of all blessings and a panacea for all evils; yet it would have been more fitting, my lord, for the master to have lovingly sent for this servant (Myself) and charged him with a duty, for such is the right course. (3)

प्रभुता तजि प्रभु कीन्ह सनेहू। भयउ पुनीत आजु यहु गेहू॥
आयसु होइ सो करौं गोसाईं। सेवकु लहइ स्वामि सेवकाईं॥ ४॥

**prabhutā taji prabhu kīnha sanehū, bhayau punīta āju yahu gehū.**
**āyasu hoi so karaů gosāī̊, sevaku lahai svāmi sevakāī̊.4.**

"Since, however, my lord has laid aside his supremacy and showed his affection to me (by calling on me), my house has been hallowed today. I am ready to do what I am told, holy sir; for a servant is benefited only by serving his master." (4)

दो०—सुनि सनेह साने बचन मुनि रघुबरहि प्रसंस।
राम कस न तुम्ह कहहु अस हंस बंस अवतंस॥ ९॥

Do.: **suni saneha sāne bacana muni raghubarahi prasaṁsa,**
**rāma kasa na tumha kahahu asa haṁsa baṁsa avataṁsa.9.**

On hearing these words, steeped in affection as they were, the sage applauded Śrī Raghunātha and said, "It is but meet, O Rāma, that you should say so, the ornament of the solar race that you are." (9)

चौ०—बरनि राम गुन सीलु सुभाऊ। बोले प्रेम पुलकि मुनिराऊ॥
भूप सजेउ अभिषेक समाजू। चाहत देन तुम्हहि जुबराजू॥ १॥

Cau.: **barani rāma guna sīlu subhāū, bole prema pulaki munirāū.**
**bhūpa sajeu abhiṣeka samājū, cāhata dena tumhahi jubarājū.1.**

Extolling Śrī Rāma's goodness, amiability and noble disposition, the lord of sages, Vasiṣṭha, said, thrilling all over with emotion, "The king has made preparations for the installation ceremony; he would anoint You as Prince-Regent. (1)

राम करहु सब संजम आजू। जौं बिधि कुसल निबाहै काजू॥
गुरु सिख देइ राय पहिं गयऊ। राम हृदयँ अस बिसमउ भयऊ॥ २॥

**rāma karahu saba saṁjama ājū, jaů bidhi kusala nibāhai kājū.**
**guru sikha dei rāya pahi̇̃ gayaū, rāma hṛdayå̃ asa bisamau bhayaū.2.**

"Rāma, You should observe religious austerity today so that God may bring this affair to a happy conclusion." Having admonished Him in this way the Guru returned to the king; while Śrī Rāma had a feeling of regret in His heart and said to Himself, (2)

जनमे एक संग सब भाई। भोजन सयन केलि लरिकाई॥
करनबेध उपबीत बिआहा। संग संग सब भए उछाहा॥ ३॥

**janame eka saṁga saba bhāī, bhojana sayana keli larikāī.**
**karanabedha upabīta biāhā, saṁga saṁga saba bhae uchāhā.3.**

"My brothers and myself were all born together and together have we dined, slept and played in our childhood; the piercing of our ear-lobes, (one of the sixteen sacraments incumbent on a Hindu), our investiture with the sacred thread, wedding and all other ceremonies have been gone through together. (3)

बिमल बंस यहु अनुचित एकू। बंधु बिहाइ बड़ेहि अभिषेकू॥
प्रभु सप्रेम पछितानि सुहाई। हरउ भगत मन कै कुटिलाई॥ ४॥

**bimala baṁsa yahu anucita ekū, baṁdhu bihāi baRehi abhiṣekū.**
**prabhu saprema pachitāni suhāī, harau bhagata mana kai kuṭilāī.4.**

"The only unseemly practice in this spotless line is that the eldest brother should be installed on the throne to the exclusion of his younger brothers." May this loving and graceful expression of regret on the part of the Lord drive away all evil tendencies from the mind of His devotees. (4)

दो०—**तेहि अवसर आए लखन मगन प्रेम आनंद।**
**सनमाने प्रिय बचन कहि रघुकुल कैरव चंद॥ १०॥**

Do.: **tehi avasara āe lakhana magana prema ānaṁda,**
**sanamāne priya bacana kahi raghukula kairava caṁda.10.**

On that very occasion came Lakṣmaṇa, steeped in love and rapture; Śrī Rāma, who delighted Raghu's race even as the moon delights a lily flower, greeted him with endearing words. (10)

चौ०—बाजहिं बाजने बिबिध बिधाना। पुर प्रमोदु नहिं जाइ बखाना॥
भरत आगमनु सकल मनावहिं। आवहुँ बेगि नयन फलु पावहिं॥ १॥

Cau.: **bājahiṁ bājane bibidh bidhānā, pura pramodu nahiṁ jāi bakhānā.**
**bharata āgamanu sakala manāvahiṁ, āvahum̐ begi nayana phalu pāvahiṁ.1.**

There was sound of music of various kinds, and the rejoicing in the city was beyond words. All prayed for Bharata's return (from his maternal uncle's) and said to one another, "Would it be that Bharata came expeditiously and obtained the reward of his eyes?"(1)

हाट बाट घर गलीं अथाईं। कहहिं परसपर लोग लोगाईं॥
कालि लगन भलि केतिक बारा। पूजिहि बिधि अभिलाषु हमारा॥ २॥

**hāṭa bāṭa ghara galīm̐ athāīm̐, kahahiṁ parasapara loga logāīṁ.**
**kāli lagana bhali ketika bārā, pūjihi bidhi abhilāṣu hamārā.2.**

In every bazar, street, house, lane and place of resort men and women talked to one another, "When will that blessed hour start tomorrow during which God will fulfil our desire. (2)

कनक सिंघासन सीय समेता। बैठहिं रामु होइ चित चेता॥
सकल कहहिं कब होइहि काली। बिघन मनावहिं देव कुचाली॥ ३॥

**kanaka siṁghāsana sīya sametā, baiṭhahiṁ rāmu hoi cita cetā.**
**sakala kahahiṁ kaba hoihi kālī, bighana manāvahiṁ deva kucālī.3.**

"When, with Sītā beside Him, Śrī Rāma will adorn the throne of gold and when the

object of our desire will be accomplished?" They all said "When will the morrow come?" while the wicked gods prayed for some mishap to brew in the meantime. (3)

तिन्हहि सोहाइ न अवध बधावा। चोरहि चंदिनि राति न भावा॥
सारद बोलि बिनय सुर करहीं। बारहिं बार पाय लै परहीं॥ ४॥

**tinhahi sohāi na avadha badhāvā, corahi caṁdini rāti na bhāvā.**
**sārada boli binaya sura karahı̐, bārahı̐ bāra pāya lai parahı̐.4.**

The rejoicing that was going on in Ayodhyā did not please them even as a moonlit night is not liked by a thief. Invoking Sarasvatī, the gods supplicated her and laying hold of her feet, (reverentially) fell at them again and again. (4)

दो०—**बिपति हमारि बिलोकि बड़ि मातु करिअ सोइ आजु।**
**रामु जाहिं बन राजु तजि होइ सकल सुरकाजु॥ ११॥**

Do.: **bipati hamāri biloki baRi mātu karia soi āju,**
**rāmu jāhı̐ bana rāju taji hoi sakala surakāju.11.**

"Perceiving our grave calamity, O Mother, manipulate things in such a way today that Śrī Rāma may retire to the forest, relinquishing His throne, and the object of us immortals may be wholly accomplished." (11)

चौ०—सुनि सुर बिनय ठाढ़ि पछिताती। भइउँ सरोज बिपिन हिमराती॥
देखि देव पुनि कहहिं निहोरी। मातु तोहि नहिं थोरिउ खोरी॥ १॥

Cau.: **suni sura binaya ṭhāRhi pachitātī, bhaiu̐ saroja bipina himarātī.**
**dekhi deva puni kahahı̐ nihorī, mātu tohi nahı̐ thoriu khorī.1.**

Hearing this prayer of the divinities, goddess Sarasvatī stood still and was grieved at the thought that she was going to play the same role with reference to the people of Ayodhyā as a wintry night does with respect to a bed of lotuses. Seeing her downcast, the gods spoke again in a suppliant tone, "Mother, not the least blame will come to you. (1)

बिसमय हरष रहित रघुराऊ। तुम्ह जानहु सब राम प्रभाऊ॥
जीव करम बस सुख दुख भागी। जाइअ अवध देवहित लागी॥ २॥

**bisamaya haraṣa rahita raghurāū, tumha jānahu saba rāma prabhāū.**
**jīva karama basa sukha dukha bhāgī, jāia avadha devahita lāgī.2.**

"For Śrī Raghunātha is above sorrow and joy alike. You are fully acquainted with Śrī Rāma's glory. As for the people, every embodied soul is subject to pleasure and pain according to its fate. Therefore, you should go to Ayodhyā for the good of the celestials."(2)

बार बार गहि चरन सँकोची। चली बिचारि बिबुध मति पोची॥
ऊँच निवासु नीचि करतूती। देखि न सकहिं पराइ बिभूती॥ ३॥

**bāra bāra gahi carana sa̐kocī, calī bicāri bibudha mati pocī.**
**ū̐ca nivāsu nīci karatūtī, dekhi na sakahı̐ parāi bibhūtī.3.**

Clasping her feet again and again they exerted great pressure on her till she yielded and set out, thinking the gods as mean-minded. She said to herself, "Though their abode is high, their doings are mean; they cannot see others' prosperity." (3)

आगिल काजु बिचारि बहोरी। करिहहिं चाह कुसल कबि मोरी॥
हरषि हृदयँ दसरथ पुर आई। जनु ग्रह दसा दुसह दुखदाई॥ ४॥

**āgila kāju bicāri bahorī, karihahi̐ cāha kusala kabi morī.**
**haraṣi hṛdayå̐ dasaratha pura āī, janu graha dasā dusaha dukhadāī.4.**

Again, reflecting on the role she was destined to perform in the times to come, when worthy poets would seek her favour, she came with a cheerful heart to the capital of Daśaratha like the inexorable evil influence of some planet. (4)

दो०—**नामु मंथरा मंदमति चेरी कैकइ केरि।**
**अजस पेटारी ताहि करि गई गिरा मति फेरि॥ १२॥**

**Do.: nāmu maṁtharā maṁdamati cerī kaikai keri,**
**ajasa peṭārī tāhi kari gaī girā mati pheri.12.**

Now Kaikeyī (Bharata's mother) had a dull-witted servant-maid, Mantharā by name; having perverted her mind and making her the receptacle of ill-repute, Sarasvatī, the goddess of speech, returned to her abode. (12)

चौ०—दीख मंथरा नगरु बनावा। मंजुल मंगल बाज बधावा॥
पूछेसि लोगन्ह काह उछाहू। राम तिलकु सुनि भा उर दाहू॥ १॥

Cau.: **dīkha maṁtharā nagaru banāvā, maṁjula maṁgala bāja badhāvā.**
**pūchesi loganha kāha uchāhū, rāma tilaku suni bhā ura dāhū.1.**

Mantharā saw the city decorated and festal music melodiously playing; she, therefore, asked the people, "What is all this rejoicing about?" When she heard of Śrī Rāma's coming installation, she felt sore distressed in her heart. (1)

करइ बिचारु कुबुद्धि कुजाती। होइ अकाजु कवनि बिधि राती॥
देखि लागि मधु कुटिल किराती। जिमि गवँ तकइ लेउँ केहि भाँती॥ २॥

**karai bicāru kubuddhi kujātī, hoi akāju kavani bidhi rātī.**
**dekhi lāgi madhu kuṭila kirātī, jimi gavå̐ takai leů kehi bhā̐tī.2.**

That evil-minded and low-born woman pondered how this could be averted overnight, even as a wily Bhīla woman, who has seen a honeycomb hanging from a tree, schemes how to get hold of the honey. (2)

भरत मातु पहिं गइ बिलखानी। का अनमनि हसि कह हँसि रानी॥
ऊतरु देइ न लेइ उसासू। नारि चरित करि ढारइ आँसू॥ ३॥

**bharata mātu pahi̐ gai bilakhānī, kā anamani hasi kaha hå̐si rānī.**
**ūtaru dei na lei usāsū, nāri carita kari ḍhārai å̐sū.3.**

Pulling a long face she approached Bharata's mother, Kaikeyī. "What makes you look so grave?" the queen smilingly asked. Mantharā made no answer, but only heaved a deep sigh, and adopting the way of women, shed crocodile tears. (3)

हँसि कह रानि गालु बड़ तोरें। दीन्ह लखन सिख अस मन मोरें॥
तबहुँ न बोल चेरि बड़ि पापिनि। छाड़इ स्वास कारि जनु साँपिनि॥ ४॥

**hǎsi kaha rāni gālu baRa torě, dīnha lakhana sikha asa mana morě.**
**tabahů na bola ceri baRi pāpini, chāRai svāsa kāri janu sǎpini.4.**

Said the queen laughing, "You are a most cheeky girl; what I suspect, therefore, is that Lakṣmaṇa has taught you a lesson." Even then the most wicked servant-maid would not speak and merely hissed like a cobra. (4)

दो०—**सभय रानि कह कहसि किन कुसल रामु महिपालु।**
**लखनु भरतु रिपुदमनु सुनि भा कुबरी उर सालु॥ १३॥**

Do.: **sabhaya rāni kaha kahasi kina kusala rāmu mahipālu,**
**lakhanu bharatu ripudamanu suni bhā kubarī ura sālu.13.**

Apprehensive of mischief, the queen said to her, "How is it that you do not speak? I hope Rāma and his royal father, Lakṣmaṇa, Bharata and Śatrughna are all well?" The hump-backed woman Mantharā was pained at heart to hear these words. (13)

चौ०—**कत सिख देइ हमहि कोउ माई। गालु करब केहि कर बलु पाई॥**
**रामहि छाड़ि कुसल केहि आजू। जेहि जनेसु देइ जुबराजू॥ १॥**

Cau.: **kata sikha dei hamahi kou māī, gālu karaba kehi kara balu pāī.**
**rāmahi chāRi kusala kehi ājū, jehi janesu dei jubarājū.1.**

"Why should anyone, O mother, give me a lesson? And on whose strength shall I be cheeky? Who is happy today, except Rāma, whom the king is going to install as Regent? (1)

**भयउ कौसिलहि बिधि अति दाहिन। देखत गरब रहत उर नाहिन॥**
**देखहु कस न जाइ सब सोभा। जो अवलोकि मोर मनु छोभा॥ २॥**

**bhayau kausilahi bidhi ati dāhina, dekhata garaba rahata ura nāhina.**
**dekhahu kasa na jāi saba sobhā, jo avaloki mora manu chobhā.2.**

"Providence has turned most favourable to Kausalyā; seeing this, she cannot contain the pride in her bosom. Why not go and see for yourself all the splendour, the sight of which has agitated my mind? (2)

**पूतु बिदेस न सोचु तुम्हारें। जानति हहु बस नाहु हमारें॥**
**नीद बहुत प्रिय सेज तुराई। लखहु न भूप कपट चतुराई॥ ३॥**

**pūtu bidesa na socu tumhārě, jānati hahu basa nāhu hamārě.**
**nīda bahuta priya seja turāī, lakhahu na bhūpa kapaṭa caturāī.3.**

"Your son is away; while you are complacent under the notion that your lord is under your thumb. You are excessively fond of sleeping on a cushioned bed and are unable to detect the deceitful cunning of the king." (3)

**सुनि प्रिय बचन मलिन मनु जानी। झुकी रानि अब रहु अरगानी॥**
**पुनि अस कबहुँ कहसि घरफोरी। तब धरि जीभ कढ़ावउँ तोरी॥ ४॥**

**suni priya bacana malina manu jānī, jhukī rāni aba rahu aragānī.**
**puni asa kabahů kahasi gharaphorī, taba dhari jībha kaRhāvaů torī.4.**

Hearing these sweet words, yet knowing her malicious mind, the queen irritatingly said, "Keep quiet now. If you ever speak thus again, expert as you are in sowing seeds of discord in a family, I will have your tongue pulled out. (4)

दो०—काने खोरे कूबरे कुटिल कुचाली जानि।
तिय बिसेषि पुनि चेरि कहि भरतमातु मुसुकानि॥ १४॥

Do.: **kāne khore kūbare kuṭila kucālī jāni,**
**tiya biseṣi puni ceri kahi bharatamātu musukāni.14.**

"The one-eyed, the lame and the hump-backed, know these to be perverse and wicked, more so if they come of the fair sex and particularly those belonging to the menial class!" said Bharata's mother, Kaikeyī, and smiled. (14)

चौ०—प्रियबादिनि सिख दीन्हिउँ तोही। सपनेहुँ तो पर कोपु न मोही॥
सुदिनु सुमंगल दायकु सोई। तोर कहा फुर जेहि दिन होई॥ १॥

Cau.: **priyabādini sikha dīnhiů tohī, sapanehů to para kopu na mohī.**
**sudinu sumaṁgala dāyaku soī, tora kahā phura jehi dina hoī.1.**

"O sweet-tongued girl, I have said all this to you by way of advice; otherwise I cannot even dream of being angry with you. That day alone will be auspicious and a bestower of good fortune, when your words will come to be true. (1)

जेठ स्वामि सेवक लघु भाई। यह दिनकर कुल रीति सुहाई॥
राम तिलकु जौं साँचेहुँ काली। देउँ मागु मन भावत आली॥ २॥

**jeṭha svāmi sevaka laghu bhāī, yaha dinakara kula rīti suhāī.**
**rāma tilaku jaů sắcehů kālī, deů māgu mana bhāvata ālī.2.**

"The eldest brother should be the lord and the younger ones his followers: such is the blessed custom prevailing in the solar race. If Śrī Rāma's coronation is really taking place tomorrow, ask of me, dear one, whatever pleases your mind and I will grant it. (2)

कौसल्या सम सब महतारी। रामहि सहज सुभायँ पिआरी॥
मो पर करहिं सनेहु बिसेषी। मैं करि प्रीति परीछा देखी॥ ३॥

**kausalyā sama saba mahatārī, rāmahi sahaja subhāyå piārī.**
**mo para karahĩ sanehu biseṣī, maĩ kari prīti parīchā dekhī.3.**

"By his innate disposition Rāma loves all his mothers as dearly as Kausalyā. He is particularly fond of me; I have had occasions to test the veracity of his love. (3)

जौं बिधि जनमु देइ करि छोहू। होहुँ राम सिय पूत पुतोहू॥
प्रान तें अधिक रामु प्रिय मोरें। तिन्ह कें तिलक छोभु कस तोरें॥ ४॥

**jaů bidhi janamu dei kari chohū, hohů rāma siya pūta putohū.**
**prāna tě adhika rāmu priya morě, tinha kě tilaka chobhu kasa torě.4.**

"Should God in His mercy vouchsafe to me a human birth again, may Rāma and Sītā be my son and daughter-in-law. Rāma is dearer to me than my life; how is it that you have got perturbed at the news of his coronation? (4)

दो०—भरत सपथ तोहि सत्य कहु परिहरि कपट दुराउ।
हरष समय बिसमउ करसि कारन मोहि सुनाउ॥ १५॥

Do.: **bharata sapatha tohi satya kahu parihari kapaṭa durāu,**
**haraṣa samaya bisamau karasi kārana mohi sunāu.15.**

"I adjure you in Bharata's name to tell me the truth putting away all deceit and reservation. Let me know the reason why you should grieve on an occasion of rejoicing." (15)

चौ०—**एकहिं बार आस सब पूजी। अब कछु कहब जीभ करि दूजी॥**
**फोरै जोगु कपारु अभागा। भलेउ कहत दुख रउरेहि लागा॥ १॥**

Cau.: **ekahiँ bāra āsa saba pūjī, aba kachu kahaba jībha kari dūjī.**
**phorai jogu kapāru abhāgā, bhaleu kahata dukha raurehi lāgā.1.**

(Said Mantharā) "I have had all my aspirations fulfilled as a result of my speaking only once; I shall now speak again with another tongue. My wretched head surely deserves to be smashed since you get offended even at my well-meaning words. (1)

**कहहिं झूठि फुरि बात बनाई। ते प्रिय तुम्हहि करुइ मैं माई॥**
**हमहुँ कहबि अब ठकुरसोहाती। नाहिं त मौन रहब दिनु राती॥ २॥**

**kahahiँ jhūṭhi phuri bāta banāī, te priya tumhahi karui maiँ māī.**
**hamahuँ kahabi aba ṭhakurasohātī, nāhiँ ta mauna rahaba dinu rātī.2.**

"Those alone who speak unctuous words, minding not what is true and what is false, are your favourites, while I am disagreeable to you. From this day onward I too will utter only that which is palatable to my mistress, or else will keep mum all the twenty-four hours. (2)

**करि कुरूप बिधि परबस कीन्हा। बवा सो लुनिअ लहिअ जो दीन्हा॥**
**कोउ नृप होउ हमहि का हानी। चेरि छाड़ि अब होब कि रानी॥ ३॥**

**kari kurūpa bidhi parabasa kīnhā, bavā so lunia lahia jo dīnhā.**
**kou nṛpa hou hamahi kā hānī, ceri chāRi aba hoba ki rānī.3.**

"God has given me a misshapen body and made me dependent on others; One must reap as one has sown and must get what one has given. Whoever be the ruler, I lose nothing thereby; for, shall I cease to be a servant and become a queen now? (3)

**जारै जोगु सुभाउ हमारा। अनभल देखि न जाइ तुम्हारा॥**
**तातें कछुक बात अनुसारी। छमिअ देबि बड़ि चूक हमारी॥ ४॥**

**jārai jogu subhāu hamārā, anabhala dekhi na jāi tumhārā.**
**tātẽ kachuka bāta anusārī, chamia debi baRi cūka hamārī.4.**

"Damnable is my nature in that I cannot bear to see harm come to you. That is why I just broached the topic. But it was a great blunder on my part; therefore, pardon me, O venerable lady." (4)

दो०—**गूढ़ कपट प्रिय बचन सुनि तीय अधरबुधि रानि।**
**सुरमाया बस बैरिनिहि सुहृद जानि पतिआनि॥ १६॥**

Do.: **gūRha kapaṭa priya bacana suni tīya adharabudhi rāni,**
**suramāyā basa bairinihi suhṛda jāni patiāni.16.**

Hearing these pregnant and agreeably deceitful words, the queen, who was a woman with an unstable mind and was dominated by the celestial Māyā, reposed her faith in an enemy mistaking her for a friend. (16)

चौ०—सादर पुनि पुनि पूँछति ओही। सबरी गान मृगी जनु मोही॥
तसि मति फिरी अहइ जसि भाबी। रहसी चेरि घात जनु फाबी॥ १॥

Cau.: **sādara puni puni pū̐chati ohī, sabarī gāna mṛgī janu mohī.**
**tasi mati phirī ahai jasi bhābī, rahasī ceri ghāta janu phābī.1.**

Again and again the queen politely questioned Mantharā, hyptonized as she was by the latter's guileful words like a doe fascinated by the music of a Bhīla woman; Her mind was changed according to the decree of fate and the servant-maid was pleased to find her plan succeed. (1)

तुम्ह पूँछहु मैं कहत डेराऊँ। धरेहु मोर घरफोरी नाऊँ॥
सजि प्रतीति बहुबिधि गढ़ि छोली। अवध साढ़साती तब बोली॥ २॥

**tumha pū̐chahu mai̐ kahata ḍerāū̐, dharehu mora gharaphorī nāū̐.**
**saji pratīti bahubidhi gaRhi cholī, avadha sāRhasātī taba bolī.2.**

She replied, "While you persist in questioning me, I am afraid to open my mouth, since you have given me the name of a mischief-maker." Thus working up the queen's faith and manipulating her according to her own liking in everyway, Mantharā, who spelt disaster for Ayodhyā like the evil influence exerted by the planet Saturn for a period of seven and a half years (according to Indian Astrology), then spoke: (2)

प्रिय सिय रामु कहा तुम्ह रानी। रामहि तुम्ह प्रिय सो फुरि बानी॥
रहा प्रथम अब ते दिन बीते। समउ फिरें रिपु होहिं पिरीते॥ ३॥

**priya siya rāmu kahā tumha rānī, rāmahi tumha priya so phuri bānī.**
**rahā prathama aba te dina bīte, samau phirẽ ripu hohi̐ pirīte.3.**

"You said just now, O queen, that Sītā and Rāma are dear to you and that you have endeared yourself to Rāma; this assertion of yours is true. This is, however, a thing of the past; those days have now gone by. When the tide turns even friends become foes. (3)

भानु कमल कुल पोषनिहारा। बिनु जल जारि करइ सोइ छारा॥
जरि तुम्हारि चह सवति उखारी। रूँधहु करि उपाउ बर बारी॥ ४॥

**bhānu kamala kula poṣanihārā, binu jala jāri karai soi chārā.**
**jari tumhāri caha savati ukhārī, rū̐dhahu kari upāu bara bārī.4.**

"The sun fosters the family of lotuses; but in the absence of water it burns them to ashes. Your co-wife Kausalyā would strike at your very root; protect it by means of a good fence in the form of a remedy. (4)

दो०—**तुम्हहि न सोचु सोहाग बल निज बस जानहु राउ।**
**मन मलीन मुह मीठ नृपु राउर सरल सुभाउ॥ १७॥**

Do.: **tumhahi na socu sohāga bala nija basa jānahu rāu,**
**mana malīna muha mīṭha nṛpu rāura sarala subhāu.17.**

"You are free from anxiety on the strength of your husband's love and know him to be under your control. The king, however, is malicious of mind, though sweet of tongue; while you possess a guileless nature. (17)

चौ०—चतुर गँभीर राम महतारी। बीचु पाइ निज बात सँवारी॥
पठए भरतु भूप ननिअउरें। राम मातु मत जानब रउरें॥ १॥

Cau.: **catura ga̐bhīra rāma mahatārī, bīcu pāi nija bāta sa̐vārī.**
**paṭhae bharatu bhūpa naniaurẽ, rāma mātu mata jānaba raurẽ.1.**

"Rāma's mother Kausalyā is clever and deep; finding a suitable opportunity she has turned it to account. You must know it is at the suggestion of Rāma's mother that the king has sent away Bharata to his maternal grandfather's. (1)

सेवहिं सकल सवति मोहि नीकें। गरबित भरत मातु बल पी कें॥
सालु तुम्हार कौसिलहि माई। कपट चतुर नहिं होइ जनाई॥ २॥

**sevahi̐ sakala savati mohi nīkẽ, garabita bharata mātu bala pī kẽ.**
**sālu tumhāra kausilahi māī, kapaṭa catura nahi̐ hoi janāī.2.**

"She says to herself, 'All my other co-wives serve me well, only Bharata's mother (yourself) is proud, because of her influence with her lord.' It is, therefore, O Queen, that you rankle in Kausalyā's heart; but she is too crafty to disclose her mind. (2)

राजहि तुम्ह पर प्रेमु बिसेषी। सवति सुभाउ सकइ नहिं देखी॥
रचि प्रपंचु भूपहि अपनाई। राम तिलक हित लगन धराई॥ ३॥

**rājahi tumha para premu biseṣī, savati subhāu sakai nahi̐ dekhī.**
**raci prapaṁcu bhūpahi apanāī, rāma tilaka hita lagana dharāī.3.**

"The king is particularly fond of you; but due to the jealousy to which a co-wife is naturally disposed, Kausalyā cannot tolerate it. That is why by resorting to machination and winning over the king she has prevailed on him to fix a date for Rāma's installation on the throne. (3)

यह कुल उचित राम कहुँ टीका। सबहि सोहाइ मोहि सुठि नीका॥
आगिलि बात समुझि डरु मोही। देउ दैउ फिरि सो फलु ओही॥ ४॥

**yaha kula ucita rāma kahu̐ ṭīkā, sabahi sohāi mohi suṭhi nīkā.**
**āgili bāta samujhi ḍaru mohī, deu daiu phiri so phalu ohī.4.**

"The installation of Rāma is in accord with the traditions of the family; it is liked by all and is quite to my taste. I, however, shudder to think of the consequences; may heavens so ordain that the mischief may recoil on her own head." (4)

दो०—**रचि पचि कोटिक कुटिलपन कीन्हेसि कपट प्रबोधु।**
**कहिसि कथा सत सवति कै जेहि बिधि बाढ़ बिरोधु॥ १८॥**

Do.: **raci paci koṭika kuṭilapana kīnhesi kapaṭa prabodhu,**
**kahisi kathā sata savati kai jehi bidhi bāRha birodhu.18.**

Inventing and injecting many a mischievous concoctions, Mantharā put the queen off the scent and told her a hundred and one wily stories of co-wives so as to foment her ill-will. (18)

चौ०—भावी बस प्रतीति उर आई। पूँछ रानि पुनि सपथ देवाई॥
का पूँछहु तुम्ह अबहुँ न जाना। निज हित अनहित पसु पहिचाना॥ १॥

Cau.: **bhāvī basa pratīti ura āī, pū̐cha rāni puni sapatha devāī.**
**kā pū̐chahu tumha abahu̐ na jānā, nija hita anahita pasu pahicānā.1.**

As fate would have it, the queen felt assured in her heart of Mantharā's fidelity; adjuring her by her own life she questioned Mantharā once more. "What is it that you inquire about? It is strange that you should not understand things even now! Even a quadruped knows what is good or bad for it. (1)

भयउ पाखु दिन सजत समाजू। तुम्ह पाई सुधि मोहि सन आजू॥
खाइअ पहिरिअ राज तुम्हारें। सत्य कहें नहिं दोषु हमारें॥ २॥

**bhayau pākhu dina sajata samājū, tumha pāī sudhi mohi sana ājū.**
**khāia pahiria rāja tumhārĕ, satya kahĕ nahi̐ doṣu hamārĕ.2.**

"Preparations have been going on for the last fortnight; while you have got the news from me today. I get my livelihood under your tutelage; hence I be not blamed for speaking the truth. (2)

जौं असत्य कछु कहब बनाई। तौ बिधि देइहि हमहि सजाई॥
रामहि तिलक कालि जौं भयऊ। तुम्ह कहुँ बिपति बीजु बिधि बयऊ॥ ३॥

**jau̐ asatya kachu kahaba banāī, tau bidhi deihi hamahi sajāī.**
**rāmahi tilaka kāli jau̐ bhayaū, tumha kahu̐ bipati bīju bidhi bayaū.3.**

"If I tell a lie giving it the colour of truth, God will punish me for the same. Should Rāma's installation take place tomorrow, Providence will have sown the seed of adversity for you. (3)

रेख खँचाइ कहउँ बलु भाषी। भामिनि भइहु दूध कइ माखी॥
जौं सुत सहित करहु सेवकाई। तौ घर रहहु न आन उपाई॥ ४॥

**rekha khă̐cāi kahau̐ balu bhāṣī, bhāmini bhaihu dūdha kai mākhī.**
**jau̐ suta sahita karahu sevakāī, tau ghara rahahu na āna upāī.4.**

"I swear and tell you most emphatically, O lady, that you have been discarded now as a fly from a cup of milk. If you and your son accept the role of menials, then alone you will be allowed to stay in the house; and in no other circumstance. (4)

दो०—कद्रूँ बिनतहि दीन्ह दुखु तुम्हहि कौसिलाँ देब।
भरतु बंदिगृह सेइहहिं लखनु राम के नेब॥ १९॥

Do.: **kadrū̐ binatahi dīnha dukhu tumhahi kausilā̐ deba,**
**bharatu baṁdigṛha seihahi̐ lakhanu rāma ke neba.19.**

"Kadrū (the progenitress of the serpent race) persecuted her co-wife Vinatā* (mother

* The names Kadrū and Vinatā take us back to the beginning of creation. The Purāṇas (a class of sacred literature dealing with the history of the entire cosmos and wrongly supposed by modern critics both in India and abroad to be works on mythology) declare that the different species of living beings from

of the whole feathered kingdom); so will Kausalyā tyrannize over you. Bharata will rot in prison, while Lakṣmaṇa will be Rāma's lieutenant." (19)

चौ०—कैकयसुता सुनत कटु बानी। कहि न सकइ कछु सहमि सुखानी॥
तन पसेउ कदली जिमि काँपी। कुबरीं दसन जीभ तब चाँपी॥ १॥

Cau.: **kaikayasutā sunata kaṭu bānī, kahi na sakai kachu sahami sukhānī.**
**tana paseu kadalī jimi kā̐pī, kubarī̐ dasana jībha taba cā̐pī.1.**

Hearing these awful remarks, Kaikeyī shrivelled with fear and could not utter a word. Her body was wet with perspiration and shook like a plantain stalk. The humpback then bit her tongue (for fear lest the gloomy picture drawn by her might break Kaikeyī's heart). (1)

कहि कहि कोटिक कपट कहानी। धीरजु धरहु प्रबोधिसि रानी॥
फिरा करमु प्रिय लागि कुचाली। बकिहि सराहइ मानि मराली॥ २॥

**kahi kahi koṭika kapaṭa kahānī, dhīraju dharahu prabodhisi rānī.**
**phirā karamu priya lāgi kucālī, bakihi sarāhai māni marālī.2.**

Telling her, one after another, many a story of wiles, Mantharā comforted the queen and asked her to be of good cheer. At last the tide turned and Kaikeyī conceived a fondness for perversity; she applauded a heron mistaking it for a swan. (2)

सुनु मंथरा बात फुरि तोरी। दहिनि आँखि नित फरकइ मोरी॥
दिन प्रति देखउँ राति कुसपने। कहउँ न तोहि मोह बस अपने॥ ३॥

**sunu maṁtharā bāta phuri torī, dahini ā̐khi nita pharakai morī.**
**dina prati dekhaŭ rāti kusapane, kahaŭ na tohi moha basa apane.3.**

"Listen, O Mantharā; what you say is quite true. My right eye ever throbs and I have an evil dream every night; but in my folly I did not tell you. (3)

काह करौं सखि सूध सुभाऊ। दाहिन बाम न जानउँ काऊ॥ ४॥

**kāha karaŭ sakhi sūdha subhāū, dāhina bāma na jānaŭ kāū.4.**

"I cannot help it, my friend; I am so guileless by nature. I cannot distinguish a friend from a foe. (4)

दो०—**अपनें चलत न आजु लगि अनभल काहुक कीन्ह।**
**केहिं अघ एकहि बार मोहि दैअँ दुसह दुखु दीन्ह॥ २०॥**

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celestials down to the tiniest insect took their common descent from the sage Kaśyapa through different mothers. Of them Kadrū gave birth to the race of serpents, while Vinatā brought forth the winged creation. Once there was a controversy between the two ladies about the colour of the tail of the celestial horse Uccaiḥśravā. Vinatā insisted that the horse was white in colour while Kadrū maintained that it was dark. It was mutually agreed that the lady whose version proved untrue should serve the other as a handmaid for the rest of her life. When Kadrū came to know that the horse was really white in colour, she managed to hoodwink the guileless Vinatā by asking her sons (the cobra race) to cover the tail of Uccaiḥśravā by their own dark forms and thus lending it a dark hue. Vinatā was thus made to serve her co-wife for a number of years and suffered great persecution at her hands, till she was liberated by Garuḍa (Vinatā's powerful son and the celebrated vehicle of Bhagavān Viṣṇu). The story is told at length in the Ādiparva of the Mahābhārata.

Do.: **apanĕ calata na āju lagi anabhala kāhuka kīnha,**
**kehĭ agha ekahi bāra mohi daiă̐ dusaha dukhu dīnha.20.**

"Never to this day have I done an evil turn to anybody during my ascendancy. I wonder for what offence has Providence subjected me to such terrible suffering all at once. (20)

चौ०—नैहर जनमु भरब बरु जाई। जिअत न करबि सवति सेवकाई॥
अरि बस दैउ जिआवत जाही। मरनु नीक तेहि जीवन चाही॥ १॥

Cau.: **naihara janamu bharaba baru jāī, jiata na karabi savati sevakāī.**
**ari basa daiu jiāvata jāhī, maranu nīka tehi jīvana cāhī.1.**

"I would fain go and spend the rest of my life at my father's but would on no account serve a co-wife so long as there is life in me. For him whom heaven allows to survive as a dependant of an enemy, death is preferable to life." (1)

दीन बचन कह बहुबिधि रानी। सुनि कुबरीं तियमाया ठानी॥
अस कस कहहु मानि मन ऊना। सुखु सोहागु तुम्ह कहुँ दिन दूना॥ २॥

**dīna bacana kaha bahubidhi rānī, suni kubarĭ̃ tiyamāyā ṭhānī.**
**asa kasa kahahu māni mana ūnā, sukhu sohāgu tumha kahŭ dina dūnā.2.**

The queen uttered many such words of despondency; at this the humpback resorted to the wily ways of a woman. "Why should you speak in this strain, indulging in self-deprecation? Your happiness and good-luck will ever be on the increase. (2)

जेहिं राउर अति अनभल ताका। सोइ पाइहि यहु फलु परिपाका॥
जब तें कुमत सुना मैं स्वामिनि। भूख न बासर नींद न जामिनि॥ ३॥

**jehĭ rāura ati anabhala tākā, soi pāihi yahu phalu paripākā.**
**jaba tĕ kumata sunā maĭ svāmini, bhūkha na bāsara nīṁda na jāmini.3.**

"Whoever has contemplated such gross mischief to you shall eventually reap its fruit. Ever since I heard of this plot, my lady, I have felt no appetite during the day and have had no wink of sleep at night. (3)

पूँछेउँ गुनिन्ह रेख तिन्ह खाँची। भरत भुआल होहिं यह साँची॥
भामिनि करहु त कहौं उपाऊ। है तुम्हरीं सेवा बस राऊ॥ ४॥

**pŭcheŭ guninha rekha tinha khẵcī, bharata bhuāla hohĭ yaha sẵcī.**
**bhāmini karahu ta kahaŭ upāū, hai tumharĭ̃ sevā basa rāū.4.**

"I consulted the astrologers and they declared in positive terms: 'Bharata shall be the king; this much is certain.' If you act up to it, O good lady, I will offer a suggestion to you; the king is under an obligation to you for your services to him." (4)

दो०—**परउँ कूप तुअ बचन पर सकउँ पूत पति त्यागि।**
**कहसि मोर दुखु देखि बड़ कस न करब हित लागि॥ २१॥**

Do.: **paraŭ kūpa tua bacana para sakaŭ pūta pati tyāgi,**
**kahasi mora dukhu dekhi baRa kasa na karaba hita lāgi.21.**

"At your suggestion I would throw myself down a well and can even forsake my son

and husband. When you tell me to do something in view of my dire distress, why should I not comply with it in my own interest?" (21)

चौ०—कुबरीं करि कबुली कैकेई। कपट छुरी उर पाहन टेई॥
लखइ न रानि निकट दुखु कैसें। चरइ हरित तिन बलिपसु जैसें॥ १॥

Cau.: **kubarĩ kari kabulī kaikeī, kapaṭa churī ura pāhana ṭeī.**
**lakhai na rāni nikaṭa dukhu kaisẽ, carai harita tina balipasu jaisẽ.1.**

Winning over Kaikeyī and treating her as an offering accepted for sacrifice, the humpback whetted the knife of trickery on the stone of her heart. The queen, however, like a sacrificial beast, who nibbled the green turf, did not foresee the impending calamity.(1)

सुनत बात मृदु अंत कठोरी। देति मनहुँ मधु माहुर घोरी॥
कहइ चेरि सुधि अहइ कि नाहीं। स्वामिनि कहिहु कथा मोहि पाहीं॥ २॥

**sunata bāta mṛdu aṁta kaṭhorī, deti manahũ madhu māhura ghorī.**
**kahai ceri sudhi ahai ki nāhī̃, svāmini kahihu kathā mohi pāhī̃.2.**

Agreeable to hear, yet painful in consequence, were the words she spoke; it seemed as if she was administering honey mixed with poison. Said the maid-servant, "Do you, or do you not, remember the incident you once told me, my lady? (2)

दुइ बरदान भूप सन थाती। मागहु आजु जुड़ावहु छाती॥
सुतहि राजु रामहि बनबासू। देहु लेहु सब सवति हुलासू॥ ३॥

**dui baradāna bhūpa sana thātī, māgahu āju juRāvahu chātī.**
**sutahi rāju rāmahi banabāsū, dehu lehu saba savati hulāsū.3.**

"You have in reserve with the king two boons that he once promised you.* Ask for them today and soothe your heart. Bestow sovereignty on your son and banishment to the forest on Rāma and thus take all the pleasures of your co-wife. (3)

भूपति राम सपथ जब करई। तब मागेहु जेहिं बचनु न टरई॥
होइ अकाजु आजु निसि बीतें। बचनु मोर प्रिय मानेहु जी तें॥ ४॥

**bhūpati rāma sapatha jaba karaī, taba māgehu jehĩ bacanu na ṭaraī.**
**hoi akāju āju nisi bītẽ, bacanu mora priya mānehu jī tẽ.4.**

* It is stated in Vālmīki's Rāmāyaṇa that King Daśaratha was once engaged in a combat with the demon king Sambara on behalf of the gods: The king was mortally wounded and fell unconscious in his chariot, while his charioteer also fell. The valiant Queen Kaikeyī, who had accompanied her royal husband to the field of battle, assumed the role of a charioteer and removed the king to a safe retreat. When the king regained his consciousness and came to know of the timely help rendered by the queen, he was immensely pleased and offered her a couple of boons. The queen, however, kept them in reserve and did not ask for anything on that occasion.

The Adhyātma-Rāmāyaṇa (forming part of the Brahmāṇḍa-Purāṇa), however, tells a different story. There we are told that while King Daśaratha was once fighting with the demons on behalf of the gods, the axle of the wheels of his chariot got loosened and was about to fall when Queen Kaikeyī, who had accompanied the king to the battle-field, perceived it and inserting her own arm in place of the axle prevented the chariot from toppling down and held her arm in that position till her husband was able to vanquish his foe. The king was filled with admiration and gratitude when he marked this heroic feat of his queen and offered her two boons, which the queen reserved for a future occasion.

"When the king swears by Rāma, ask the boons only then, so that the former may not go back upon his word. The scheme will fail if this night is allowed to pass; cherish my words as dearer than life." (4)

**दो०—बड़ कुघातु करि पातकिनि कहेसि कोपगृहँ जाहु।**
**काजु सँवारेहु सजग सबु सहसा जनि पतिआहु॥ २२॥**

**Do.: baRa kughātu kari pātakini kahesi kopagṛhå̆ jāhu,**
**kāju så̆vārehu sajaga sabu sahasā jani patiāhu.22.**

Having thus hatched her very cruel design the wretch said, "Betake yourself to the sulking-room. Manage the whole affair discreetly and be not too ready to believe the King (i.e., do not be taken in by his endearing words)." (22)

**चौ०—कुबरिहि रानि प्रानप्रिय जानी। बार बार बड़ि बुद्धि बखानी॥**
**तोहि सम हित न मोर संसारा। बहे जात कइ भइसि अधारा॥ १॥**

**Cau.: kubarihi rāni prānapriya jānī, bāra bāra baRi buddhi bakhānī.**
**tohi sama hita na mora saṁsārā, bahe jāta kai bhaisi adhārā.1.**

Holding the humpback dear as life, the queen applauded her uncommon shrewdness again and again. "I have no such well-wisher as you in the whole world," she said. "You have served as a prop to one who was drifting along a stream. (1)

**जौं बिधि पुरब मनोरथु काली। करौं तोहि चख पूतरि आली॥**
**बहुबिधि चेरिहि आदरु देई। कोपभवन गवनी कैकेई॥ २॥**

**jaů bidhi puraba manorathu kālī, karaů tohi cakha pūtari ālī.**
**bahubidhi cerihi ādaru deī, kopabhavana gavanī kaikeī.2.**

"If God fulfils my heart's desire tomorrow, I will cherish you, my dear, as the apple of my eye." Thus lavishing every term of endearment on her maid-servant, Kaikeyī retired to the sulking-room. (2)

**बिपति बीजु बरषा रितु चेरी। भुइँ भइ कुमति कैकई केरी॥**
**पाइ कपट जलु अंकुर जामा। बर दोउ दल दुख फल परिनामा॥ ३॥**

**bipati bīju baraṣā ritu cerī, bhuiँ bhai kumati kaikaī kerī.**
**pāi kapaṭa jalu aṁkura jāmā, bara dou dala dukha phala parināmā.3.**

Discord was the seed and the maid-servant (Mantharā) the rainy season, while the evil mind of Kaikeyī served as the soil. Fed by the water of wiliness, the seed took root and sprouted with the two boons as its leaves and will eventually bear the fruit of adversity.(3)

**कोप समाजु साजि सबु सोई। राजु करत निज कुमति बिगोई॥**
**राउर नगर कोलाहलु होई। यह कुचालि कछु जान न कोई॥ ४॥**

**kopa samāju sāji sabu soī, rāju karata nija kumati bigoī.**
**rāura nagara kolāhalu hoī, yaha kucāli kachu jāna na koī.4.**

Gathering about her every token of indignation, Kaikeyī lay down on the floor in the sulking-room; while enjoying sovereignty, she was betrayed by her wicked mind. There was great rejoicing in the gynaeceum as well as in the city; nobody had any inkling of this evil design. (4)

दो०—**प्रमुदित पुर नर नारि सब सजहिं सुमंगलचार।**
**एक प्रबिसहिं एक निर्गमहिं भीर भूप दरबार॥ २३॥**

Do.: **pramudita pura nara nāri saba sajahiँ sumaṁgalacāra,**
**eka prabisahiँ eka nirgamahiँ bhīra bhūpa darabāra.23.**

In their ecstasy of joy all the citizens, both men and women, busied themselves with festive preparations and the entrance to the royal palace was flooded with a continuous stream of people going in and coming out. (23)

चौ०—**बाल सखा सुनि हियँ हरषाहीं। मिलि दस पाँच राम पहिं जाहीं॥**
**प्रभु आदरहिं प्रेमु पहिचानी। पूँछहिं कुसल खेम मृदु बानी॥ १॥**

Cau.: **bāla sakhā suni hiyaँ haraṣāhīँ, mili dasa pāँca rāma pahiँ jāhīँ.**
**prabhu ādarahiँ premu pahicānī, pūँchahiँ kusala khema mṛdu bānī.1.**

Delighted at the news a few of Śrī Rāma's childhood-companions called on Him in a body; and conscious of their affection the Lord received them kindly and politely enquired after their health and welfare. (1)

**फिरहिं भवन प्रिय आयसु पाई। करत परसपर राम बड़ाई॥**
**को रघुबीर सरिस संसारा। सीलु सनेहु निबाहनिहारा॥ २॥**

**phirahiँ bhavana priya āyasu pāī, karata parasapara rāma baRāī.**
**ko raghubīra sarisa saṁsārā, sīlu sanehu nibāhanihārā.2.**

After receiving the permission of their beloved friend they returned home speaking highly of Him to one another. "Is there anyone in this world so amiable and caring in his affection as Śrī Rāma? (2)

**जेहिं जेहिं जोनि करम बस भ्रमहीं। तहँ तहँ ईसु देउ यह हमहीं॥**
**सेवक हम स्वामी सियनाहू। होउ नात यह ओर निबाहू॥ ३॥**

**jehiँ jehiँ joni karama basa bhramahīँ, tahaँ tahaँ īsu deu yaha hamahīँ.**
**sevaka hama svāmī siyanāhū, hou nāta yaha ora nibāhū.3.**

"In whichever species we may be born from time to time as a result of our actions, may God grant us that Sītā's consort, Śrī Rāma, may be our lord and we his servants, and that this relation between us may continue till eternity." (3)

**अस अभिलाषु नगर सब काहू। कैकयसुता हृदयँ अति दाहू॥**
**को न कुसंगति पाइ नसाई। रहइ न नीच मतें चतुराई॥ ४॥**

**asa abhilāṣu nagara saba kāhū, kaikayasutā hṛdayaँ ati dāhū.**
**ko na kusaṁgati pāi nasāī, rahai na nīca mateँ caturāī.4.**

Everyone in the city cherished the same desire; but there was intense agony in Kaikeyī's heart. Who is not ruined by evil company? Man loses his wit by following the counsel of vile men. (4)

दो०—**साँझ समय सानंद नृपु गयउ कैकई गेहँ।**
**गवनु निठुरता निकट किय जनु धरि देह सनेहँ॥ २४॥**

Do.: **sā̐jha samaya sānaṁda nṛpu gayau kaikaī gehā̐, gavanu niṭhuratā nikaṭa kiya janu dhari deha sanehā̐.24.**

At nightfall the king joyously went to Kaikeyī's palace; it looked as if love incarnate had called on harshness personified. (24)

चौ०—कोपभवन सुनि सकुचेउ राऊ। भय बस अगहुड़ परइ न पाऊ॥
सुरपति बसइ बाहँबल जाकें। नरपति सकल रहहिं रुख ताकें॥ १॥

Cau.: **kopabhavana suni sakuceu rāū, bhaya basa agahuRa parai na pāū. surapati basai bāhā̐bala jākē̐, narapati sakala rahahī̐ rukha tākē̐.1.**

The king was taken aback when he heard of the sulking-room. His feet refused to move forward on account of some apprehension. He, under whose powerful arm the lord of celestials dwelt secure and whose goodwill was sought even by all rulers of men,(1)

सो सुनि तिय रिस गयउ सुखाई। देखहु काम प्रताप बड़ाई॥
सूल कुलिस असि अँगवनिहारे। ते रतिनाथ सुमन सर मारे॥ २॥

**so suni tiya risa gayau sukhāī, dekhahu kāma pratāpa baRāī. sūla kulisa asi ā̐gavanihāre, te ratinātha sumana sara māre.2.**

was stunned at the news of his wife's anger: look at the mighty power of conjugal love. Even those who have endured the blows of a spear, thunderbolt or sword, have been vanquished by the flowery shafts of Rati's lord, the god of Love. (2)

सभय नरेसु प्रिया पहिं गयऊ। देखि दसा दुखु दारुन भयऊ॥
भूमि सयन पटु मोट पुराना। दिए डारि तन भूषन नाना॥ ३॥

**sabhaya naresu priyā pahī̐ gayaū, dekhi dasā dukhu dāruna bhayaū. bhūmi sayana paṭu moṭa purānā, die ḍāri tana bhūṣana nānā.3.**

The king timidly approached his beloved queen and was terribly distressed to perceive her condition. She was lying on the floor in an old and coarse attire, having cast away all the ornaments on her person. (3)

कुमतिहि कसि कुबेषता फाबी। अनअहिवातु सूच जनु भाबी॥
जाइ निकट नृपु कह मृदु बानी। प्रानप्रिया केहि हेतु रिसानी॥ ४॥

**kumatihi kasi kubeṣatā phābī, anaahivātu sūca janu bhābī. jāi nikaṭa nṛpu kaha mṛdu bānī, prānapriyā kehi hetu risānī.4.**

Her wretched garb so eminently befitted her, foreboding, as it were, her impending widowhood. Drawing close to her, the king asked in soft accents, "Why are you angry, my soul's delight?" (4)

छं०—केहि हेतु रानि रिसानि परसत पानि पतिहि नेवारई।
मानहुँ सरोष भुअंग भामिनि बिषम भाँति निहारई॥
दोउ बासना रसना दसन बर मरम ठाहरु देखई।
तुलसी नृपति भवतब्यता बस काम कौतुक लेखई॥

Chaṁ.: **kehi hetu rāni risāni parasata pāni patihi nevāraī,**
**mānahu̐ saroṣa bhuaṁga bhāmini biṣama bhā̐ti nihāraī.**
**dou bāsanā rasanā dasana bara marama ṭhāharu dekhaī,**
**tulasī nṛpati bhavatabyatā basa kāma kautuka lekhaī.**

As the king touched her with his hand saying "Why are you angry, my queen?", Kaikeyī threw it aside and flashed upon him a furious glance like an enraged serpent with the two (above-mentioned) cravings of her heart for its bifurcated tongue and the boons (that had been promised to her by the king) for its fangs, spying out a vital part. As fate would have it, says Tulasīdāsa, the king took it all as an amorous sport.

सो०—**बार बार कह राउ सुमुखि सुलोचनि पिकबचनि।**
**कारन मोहि सुनाउ गजगामिनि निज कोप कर॥ २५॥**

So.: **bāra bāra kaha rāu sumukhi sulocani pikabacani,**
**kārana mohi sunāu gajagāmini nija kopa kara.25.**

Said the king again and again, "Tell me the cause of your anger, O fair-faced, bright-eyed dame with a voice melodious as the notes of a cuckoo and a gait resembling that of an elephant. (25)

चौ०—अनहित तोर प्रिया केइँ कीन्हा। केहि दुइ सिर केहि जमु चह लीन्हा॥
कहु केहि रंकहि करौं नरेसू। कहु केहि नृपहि निकासौं देसू॥ १॥

Cau.: **anahita tora priyā keiṁ kīnhā, kehi dui sira kehi jamu caha līnhā.**
**kahu kehi raṁkahi karau̐ naresū, kahu kehi nṛpahi nikāsau̐ desū.1.**

"Who is it, my dear, that has harmed you? Who is there with a head to spare and who is it that is courted by death? Tell me what pauper I should exalt to the position of a king and what monarch I should banish from his kingdom? (1)

सकउँ तोर अरि अमरउ मारी। काह कीट बपुरे नर नारी॥
जानसि मोर सुभाउ बरोरू। मनु तव आनन चंद चकोरू॥ २॥

**sakau̐ tora ari amarau mārī, kāha kīṭa bapure nara nārī.**
**jānasi mora subhāu barorū, manu tava ānana caṁda cakorū.2.**

"I could slay even an immortal, were he be your enemy; of what account, then, are men and women, who are mere worms, as it were? You know my disposition, O beautiful lady; my mind is enamoured of your face as the Cakora bird is of the moon. (2)

प्रिया प्रान सुत सरबसु मोरें। परिजन प्रजा सकल बस तोरें॥
जौं कछु कहौं कपटु करि तोही। भामिनि राम सपथ सत मोही॥ ३॥

**priyā prāna suta sarabasu morĕ, parijana prajā sakala basa torĕ.**
**jau̐ kachu kahau̐ kapaṭu kari tohī, bhāmini rāma sapatha sata mohī.3.**

"O my beloved, my people and my family and all that I possess, my sons, nay, my life itself are all at your disposal. If I tell you anything insincerely, O good lady, I should be guilty of falsely swearing by Rāma a hundred times. (3)

बिहसि मागु मनभावति बाता। भूषन सजहि मनोहर गाता॥
घरी कुघरी समुझि जियँ देखू। बेगि प्रिया परिहरहि कुबेषू॥ ४॥

**bihasi māgu manabhāvati bātā, bhūṣana sajahi manohara gātā.**
**gharī kugharī samujhi jiyå̐ dekhū, begi priyā pariharahi kubeṣū.4.**

"Ask with a cheerful countenance whatever pleases your mind and adorn your charming limbs with jewels. Distinguish within yourself between an opportune and inopportune hour and give up, my darling, this unbecoming attire at once." (4)

दो०—**यह सुनि मन गुनि सपथ बड़ि बिहसि उठी मतिमंद।**
**भूषन सजति बिलोकि मृगु मनहुँ किरातिनि फंद॥ २६॥**

Do.: **yaha suni mana guni sapatha baRi bihasi uṭhī matimaṁda,**
**bhūṣana sajati biloki mṛgu manahů̐ kirātini phaṁda.26.**

On hearing this and considering the great oath, the dull-witted Kaikeyī smilingly arose and began to put on her ornaments; it seemed as if a huntress was laying the trap at the sight of a deer. (26)

चौ०—पुनि कह राउ सुहृद जियँ जानी। प्रेम पुलकि मृदु मंजुल बानी॥
भामिनि भयउ तोर मनभावा। घर घर नगर अनंद बधावा॥ १॥

Cau.: **puni kaha rāu suhṛda jiyå̐ jānī, prema pulaki mṛdu maṁjula bānī.**
**bhāmini bhayau tora manabhāvā, ghara ghara nagara anaṁda badhāvā.1.**

Thinking her reconciled, the king spoke again in soft and winning accents, his whole frame thrilling over with emotion, "Your heart's desire, O good lady, is accomplished; every house in the city is a picture of joy and felicity. (1)

रामहि देउँ कालि जुबराजू। सजहि सुलोचनि मंगल साजू॥
दलकि उठेउ सुनि हृदउ कठोरू। जनु छुइ गयउ पाक बरतोरू॥ २॥

**rāmahi deů̐ kāli jubarājū, sajahi sulocani maṁgala sājū.**
**dalaki uṭheu suni hṛdau kaṭhorū, janu chui gayau pāka baratorū.2.**

"Tomorrow I am going to install Rāma as the Prince-Regent; therefore, O bright-eyed dame, put on a festive garb." The queen's heart, hard though it was, cracked at these words; it seemed as if a festering sore had been unwarily touched. (2)

ऐसिउ पीर बिहसि तेहिं गोई। चोर नारि जिमि प्रगटि न रोई॥
लखहिं न भूप कपट चतुराई। कोटि कुटिल मनि गुरू पढ़ाई॥ ३॥

**aisiu pīra bihasi tehi̐ goī, cora nāri jimi pragaṭi na roī.**
**lakhahi̐ na bhūpa kapaṭa caturāī, koṭi kuṭila mani gurū paRhāī.3.**

Even such (heart-rending) agony was disguised by her under the cloak of a smile. Just as a thief's wife does not openly weep (on seeing her husband suffer punishment lest she should be made to share his lot). The king was unable to detect her wily designs, tutored as she was by a teacher (Mantharā) who ranked foremost among millions of villains.(3)

जद्यपि नीति निपुन नरनाहू। नारिचरित जलनिधि अवगाहू॥
कपट सनेहु बढ़ाइ बहोरी। बोली बिहसि नयन मुहु मोरी॥ ४॥

**jadyapi nīti nipuna naranāhū, nāricarita jalanidhi avagāhū.**
**kapaṭa sanehu baRhāi bahorī, bolī bihasi nayana muhu morī.4.**

Although the king was skilled in statesmanship, the ways of a woman are like an

unfathomable ocean. Again, with a greater show of false affection she smilingly said with a graceful movement of her face and eyes: (4)

दो०—मागु मागु पै कहहु पिय कबहुँ न देहु न लेहु।
देन कहेहु बरदान दुइ तेउ पावत संदेहु॥ २७॥

**Do.: māgu māgu pai kahahu piya kabahů na dehu na lehu,**
**dena kahehu baradāna dui teu pāvata saṁdehu.27.**

''You do repeat the word 'Ask, ask', but never actually give anything. You promised me two boons; but I am yet doubtful about my getting them." (27)

चौ०—जानेउँ मरमु राउ हँसि कहई। तुम्हहि कोहाब परम प्रिय अहई॥
थाती राखि न मागिहु काऊ। बिसरि गयउ मोहि भोर सुभाऊ॥ १॥

**Cau.: jāneů maramu rāu hăsi kahaī, tumhahi kohāba parama priya ahaī.**
**thātī rākhi na māgihu kāū, bisari gayau mohi bhora subhāū.1.**

"I have now understood the whole mystery," said the king with a smile; "You are extremely fond of being angry. You kept the boons in reserve and never asked for them; as for myself, I forgot all about them, I being forgetful by nature. (1)

झूठेहुँ हमहि दोषु जनि देहू। दुइ कै चारि मागि मकु लेहू॥
रघुकुल रीति सदा चलि आई। प्रान जाहुँ बरु बचनु न जाई॥ २॥

**jhūṭhehů hamahi doṣu jani dehū, dui kai cāri māgi maku lehū.**
**raghukula rīti sadā cali āī, prāna jāhů baru bacanu na jāī.2.**

"Pray, do not level a false charge against me; you might as well ask four boons instead of two. It has always been the rule with the race of Raghus that one's plighted word must be redeemed even at the cost of one's life. (2)

नहिं असत्य सम पातक पुंजा। गिरि सम होहिं कि कोटिक गुंजा॥
सत्यमूल सब सुकृत सुहाए। बेद पुरान बिदित मनु गाए॥ ३॥

**nahiṁ asatya sama pātaka puṁjā, giri sama hohiṁ ki koṭika guṁjā.**
**satyamūla saba sukṛta suhāe, beda purāna bidita manu gāe.3.**

"Even a multitude of sins cannot be matched with a lie. Can millions of tiny Gunjā seeds ever stand comparison with a mountain? Veracity is the root of all noble virtues, as is well-known in the Vedas and Purāṇas and has been declared by Manu (the first law-giver of the world, the author of Manusmṛti). (3)

तेहि पर राम सपथ करि आई। सुकृत सनेह अवधि रघुराई॥
बात दृढ़ाइ कुमति हँसि बोली। कुमत कुबिहग कुलह जनु खोली॥ ४॥

**tehi para rāma sapatha kari āī, sukṛta saneha avadhi raghurāī.**
**bāta dṛRhāi kumati hăsi bolī, kumata kubihaga kulaha janu kholī.4.**

"Over and above this, I have unwittingly sworn by Rāma, the Lord of Raghus, who is the very epitome of my virtues and the highest embodiment of affection." Having thus bound him to his word, the evil-minded Kaikeyī smilingly said, removing, as it were, the cap from the eyes of her hawk-like plot.* (4)

* Fowlers who maintain a hawk with them generally keep its eyes covered by a leather cap so that it may not attack any and every bird it sees indiscriminately, and uncover its eyes only when they intend it to attack its prey.

दो०—भूप मनोरथ सुभग बनु सुख सुबिहंग समाजु।
भिल्लिनि जिमि छाड़न चहति बचनु भयंकरु बाजु॥ २८॥

Do.: **bhūpa manoratha subhaga banu sukha subihaṁga samāju,**
**bhillini jimi chāRana cahati bacanu bhayaṁkaru bāju.28.**

The king's desire (to see Rāma installed as the prince-regent of Ayodhyā) represented a lovely grove and the joy (that prevailed everywhere) stood for a host of charming birds. Queen Kaikeyī like a Bhīla woman, sought to release a fierce falcon in the form of her piercing words. (28)

[PAUSE 13 FOR A THIRTY-DAY RECITATION]

चौ०—सुनहु प्रानप्रिय भावत जी का। देहु एक बर भरतहि टीका॥
मागउँ दूसर बर कर जोरी। पुरवहु नाथ मनोरथ मोरी॥ १॥

Cau.: **sunahu prānapriya bhāvata jī kā, dehu eka bara bharatahi ṭīkā.**
**māgaũ dūsara bara kara jorī, puravahu nātha manoratha morī.1.**

"Hear, my beloved lord, that which pleases my heart; vouchsafe to me for one boon the installation of Bharata as the prince-regent of Ayodhyā. And for the second boon I ask with folded hands—pray, accomplish my desire, my lord: (1)

तापस बेष बिसेषि उदासी। चौदह बरिस रामु बनबासी॥
सुनि मृदु बचन भूप हियँ सोकू। ससि कर छुअत बिकल जिमि कोकू॥ २॥

**tāpasa beṣa biseṣi udāsī, caudaha barisa rāmu banabāsī.**
**suni mṛdu bacana bhūpa hiyå sokū, sasi kara chuata bikala jimi kokū.2.**

"Let Rāma dwell in the woods for fourteen years in the garb of a hermit and wholly detached from the world." The king was deeply distressed at heart to hear these gentle words even as a Cakravāka bird is filled with agony at the mere touch of a moonbeam.(2)

गयउ सहमि नहिं कछु कहि आवा। जनु सचान बन झपटेउ लावा॥
बिबरन भयउ निपट नरपालू। दामिनि हनेउ मनहुँ तरु तालू॥ ३॥

**gayau sahami nahi̐ kachu kahi āvā, janu sacāna bana jhapaṭeu lāvā.**
**bibarana bhayau nipaṭa narapālū, dāmini haneu manahũ taru tālū.3.**

He felt dismayed and could not utter a word, like a partridge in the woods at the swoop of a falcon. The king turned altogether pale as a palm tree struck by lightning. (3)

माथें हाथ मूदि दोउ लोचन। तनु धरि सोचु लाग जनु सोचन॥
मोर मनोरथु सुरतरु फूला। फरत करिनि जिमि हतेउ समूला॥ ४॥

**māthẽ hātha mūdi dou locana, tanu dhari socu lāga janu socana.**
**mora manorathu surataru phūlā, pharata karini jimi hateu samūlā.4.**

With his hands to his forehead and closing both his eyes he began to mourn like Grief personified. "The celestial tree of my desire, that had already blossomed, has been uprooted by the elephant-like Kaikeyī just when it was about to bear fruit. (4)

अवध उजारि कीन्हि कैकेईं। दीन्हिसि अचल बिपति कै नेईं॥ ५॥

**avadha ujāri kīnhi kaikeī̐, dīnhisi acala bipati kai neī̐.5.**

"She has desolated Ayodhyā and laid the foundation of everlasting misfortune. (5)

दो०—**कवनें अवसर का भयउ गयउँ नारि बिस्वास।**
**जोग सिद्धि फल समय जिमि जतिहि अबिद्या नास॥ २९॥**

Do.: **kavanẽ avasara kā bhayau gayaů nāri bisvāsa,**
**joga siddhi phala samaya jimi jatihi abidyā nāsa.29.**

"An inauspicious thing has happened at an auspicious moment; and I am doomed by putting trust in a woman like a striving Yogī who has been undone by nescience at a time when his practice of Yoga was just going to bear fruit in the form of Realization." (29)

चौ०—एहि बिधि राउ मनहिं मन झाँखा। देखि कुभाँति कुमति मन माखा॥
भरतु कि राउर पूत न होंही। आनेहु मोल बेसाहि कि मोही॥ १॥

Cau.: **ehi bidhi rāu manahi̐ mana jhā̐khā, dekhi kubhā̐ti kumati mana mākhā.**
**bharatu ki rāura pūta na hoṁhī, ānehu mola besāhi ki mohī.1.**

In this way the king groaned within himself. Seeing his miserable plight the wicked queen sulked within her heart and said, "Is Bharata not your son? And have you bought me in consideration of money? (1)

जो सुनि सरु अस लाग तुम्हारें। काहे न बोलहु बचनु सँभारें॥
देहु उतरु अनु करहु कि नाहीं। सत्यसंध तुम्ह रघुकुल माहीं॥ २॥

**jo suni saru asa lāga tumhārẽ, kāhe na bolahu bacanu sā̐bhārẽ.**
**dehu utaru anu karahu ki nāhī̐, satyasaṁdha tumha raghukula māhī̐.2.**

"If my words pierced you like arrows the moment they entered your ears, why should you not make promises after careful thought? Either say 'yes' (to my demands) or decline. You are true to your promise (more than anyone else) in the race of Raghus. (2)

देन कहेहु अब जनि बरु देहू। तजहु सत्य जग अपजसु लेहू॥
सत्य सराहि कहेहु बरु देना। जानेहु लेइहि मागि चबेना॥ ३॥

**dena kahehu aba jani baru dehū, tajahu satya jaga apajasu lehū.**
**satya sarāhi kahehu baru denā, jānehu leihi māgi cabenā.3.**

"Refuse the boons you promised me; abandon truth and court infamy in the world. Loud in your praise of truth, you promised me a couple of boons, imagining, of course, that I would ask for a handful of parched grain. (3)

सिबि दधीचि बलि जो कछु भाषा। तनु धनु तजेउ बचन पनु राखा॥
अति कटु बचन कहति कैकेई। मानहुँ लोन जरे पर देई॥ ४॥

**sibi dadhīci bali jo kachu bhāṣā, tanu dhanu tajeu bacana panu rākhā.**
**ati kaṭu bacana kahati kaikeī, mānahů lona jare para deī.4.**

Śibi*, Dadhīci† and Bāli‡ redeemed their plighted word, maintaining whatever they said, even at the cost of their life and possessions." In this way Kaikeyī uttered most pungent words as though applying salt to a burn. (4)

दो०—धरम धुरंधर धीर धरि नयन उघारे रायँ।
सिरु धुनि लीन्हि उसास असि मारेसि मोहि कुठायँ॥ ३०॥

Do.: **dharama dhuraṁdhara dhīra dhari nayana ughāre rāyå̐,**
**siru dhuni līnhi usāsa asi māresi mohi kuṭhāyå̐.30.**

A champion of righteousness, the king took courage and opened his eyes, and beating his head, sighed out, "She has smitten me in the most vital part." (30)

चौ०—आगें दीखि जरत रिस भारी। मनहुँ रोष तरवारि उघारी॥
मूठि कुबुद्धि धार निठुराई। धरी कूबरीं सान बनाई॥ १॥

Cau.: **āgẽ dīkhi jarata risa bhārī, manahů̐ roṣa taravāri ughārī.**
**mūṭhi kubuddhi dhāra niṭhurāī, dharī kūbarī̐ sāna banāī.1.**

He saw her standing before him burning with rage, as if it were Fury's own sword drawn from the sheath, with a malicious mind for its hilt and remorselessness for its edge, whetted on the grindstone in the shape of the humpback (Mantharā). (1)

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* King Śibi was noted for his piety and large-heartedness. Once upon a time the gods deputed Indra and Agni (the god of fire) to put his generosity to the test. Agni took the form of a pigeon and Indra appeared as a hawk. While the king was sitting in his court the pigeon flew into the hall and hid in his lap. The hawk too followed him; and while the pigeon sought his protection against the hawk, the latter insisted that the pigeon was its lawful spoil and should be made over to it. The king, who knew his duty, resolved to save the pigeon's life at all costs; for as a true Kṣatriya he could not betray one who had sought shelter with him. At the same time he recognized the validity of the hawk's claim and did not want to rob it of food which it had fairly won and without which it would die of starvation. The king offered the hawk anything else that it chose to name; but the hawk would be satisfied with nothing short of an equal weight of the king's own flesh. Scales were accordingly brought; and while the pigeon was put in one balance the king chopped his flesh with his own hands and put it in the other. But even though the monarch hacked and hewed large pieces of flesh from his muscular body, the pigeon outweighed them all. The king at last bodily mounted the balance and was just going to sever his head when Indra and Agni appeared in their own celestial forms. and interposed. They blessed the king and made him whole again.

† When Indra and the other gods were hard pressed by the demon Vṛtra, they approached Bhagavān Viṣṇu and sought His protection. God Viṣṇu told them that there was a great saint named Dadhīci practising penance in the Naimiṣa forest, and that if he would let them have his bones they could be made into weapon, before which no enemy could stand. Dadhīci, as soon as he heard what they wanted, gave up his ghost and out of his bones Viśvakarmā, the artisan of the gods, made a thunderbolt with which Indra easily dispatched Vṛtra.

‡ The demon-king Bali was so powerful that he acquired dominion over all the three worlds and ousted the gods from heaven. The mother of the gods, Aditi, prayed to Lord Viṣṇu for relief and the latter was born as a son to Aditi in the form of a dwarf (Vāmana). The dwarf appeared before Bali as a Brāhmaṇa boy and asked for alms. The demon-king promised to give him whatever He asked. Bhagavān Vāmana said He wanted only as much land as could be measured in three strides. King Bali, who was noted for his generosity, granted the Brāhmaṇa's request at once. The divine Dwarf now assumed colossal dimensions; in one stride He measured the whole earth and covered heaven with another. For the third step Lord Vāmana planted His foot on the blessed demon and sent him down to the subterranean region known by the name of Sūtala, of which he became the sovereign. Won by his unique self-sacrifice and adherence to truth, Bhagavān Vāmana ever waits as a porter at his door. King Bali will be installed as Indra in the next Manvantara.

लखी महीप कराल कठोरा। सत्य कि जीवनु लेइहि मोरा॥
बोले राउ कठिन करि छाती। बानी सबिनय तासु सोहाती॥ २॥

**lakhī mahīpa karāla kaṭhorā, satya ki jīvanu leihi morā.**
**bole rāu kaṭhina kari chātī, bānī sabinaya tāsu sohātī.2.**

The king saw that the sword was dreadful and inflexible and said to himself, "Is it really going to take my life?" Then, steeling his heart, he politely spoke to her in endearing terms: (2)

प्रिया बचन कस कहसि कुभाँती। भीर प्रतीति प्रीति करि हाँती॥
मोरें भरतु रामु दुइ आँखी। सत्य कहउँ करि संकरु साखी॥ ३॥

**priyā bacana kasa kahasi kubhẳtī, bhīra pratīti prīti kari hẳtī.**
**morẽ bharatu rāmu dui ẳkhī, satya kahaů kari saṁkaru sākhī.3.**

"My darling, why should you utter such unbecoming words, casting all faith and affection to the winds, O tender lady? Bharata and Rāma are my two eyes; I vouch for it calling Śaṅkara as my witness. (3)

अवसि दूतु मैं पठइब प्राता। ऐहहिं बेगि सुनत दोउ भ्राता॥
सुदिन सोधि सबु साजु सजाई। देउँ भरत कहुँ राजु बजाई॥ ४॥

**avasi dūtu maĭ paṭhaiba prātā, aihahĭ begi sunata dou bhrātā.**
**sudina sodhi sabu sāju sajāī, deů bharata kahů rāju bajāī.4.**

"I will positively despatch a messenger at daybreak, and the two brothers (Bharata and Śatrughna) will speedily come on hearing the message. Then, after fixing an auspicious date and making all preparations, I will solemnly bestow the kingdom on Bharata. (4)

दो०—**लोभु न रामहि राजु कर बहुत भरत पर प्रीति।**
**मैं बड़ छोट बिचारि जियँ करत रहेउँ नृपनीति॥ ३१॥**

Do.: **lobhu na rāmahi rāju kara bahuta bharata para prīti,**
**maĭ baRa choṭa bicāri jiyẳ karata raheů nṛpanīti.31.**

"Rāma has no greed of sovereignty and is deeply attached to Bharata. I was only maintaining the usage obtaining among the royals, considering the elder and junior of the two princes. (31)

चौ०—राम सपथ सत कहउँ सुभाऊ। राममातु कछु कहेउ न काऊ॥
मैं सबु कीन्ह तोहि बिनु पूँछें। तेहि तें परेउ मनोरथु छूछें॥ १॥

Cau.: **rāma sapatha sata kahaů subhāū, rāmamātu kachu kaheu na kāū.**
**maĭ sabu kīnha tohi binu pů̄chẽ, tehi tẽ pareu manorathu chūchẽ.1.**

"I sincerely tell you, swearing by Rāma a hundred times, that his mother Kausalyā never said a word to me in this connection. No doubt I arranged everything without consulting you and that is why my cherished desire has not been realized. (1)

रिस परिहरु अब मंगल साजू। कछु दिन गएँ भरत जुबराजू॥
एकहि बात मोहि दुखु लागा। बर दूसर असमंजस मागा॥ २॥

**risa pariharu aba maṁgala sājū, kachu dina gaĕ bharata jubarājū.**
**ekahi bāta mohi dukhu lāgā, bara dūsara asamaṁjasa māgā.2.**

"Now give up your anger and put on a festal garb; a few days hence Bharata will be the prince-regent. Only one thing has caused me anguish; the second boon that you have asked for is something incongruous. (2)

अजहूँ हृदउ जरत तेहि आँचा। रिस परिहास कि साँचेहुँ साँचा॥
कहु तजि रोषु राम अपराधू। सबु कोउ कहइ रामु सुठि साधू॥ ३॥

**ajahů̐ hṛdau jarata tehi ā̐cā, risa parihāsa ki sā̐cehů̐ sā̐cā.**
**kahu taji roṣu rāma aparādhū, sabu kou kahai rāmu suṭhi sādhū.3.**

"My heart is still burning with the agony caused by it. Is it anger or jest, or is it all really true? Tell me with a cool mind Śrī Rāma's guilt; everybody says Rāma is extremely well-behaved. (3)

तुहूँ सराहसि करसि सनेहू। अब सुनि मोहि भयउ संदेहू॥
जासु सुभाउ अरिहि अनुकूला। सो किमि करिहि मातु प्रतिकूला॥ ४॥

**tuhů̐ sarāhasi karasi sanehū, aba suni mohi bhayau saṁdehū.**
**jāsu subhāu arihi anukūlā, so kimi karihi mātu pratikūlā.4.**

"You too spoke well of him and loved him. Hearing now what you have asked, I have begun to suspect (whether your profession of love was genuine). How could he whose temperament was congenial even to an enemy act contrary to the will of his own mother? (4)

दो०—**प्रिया हास रिस परिहरहि मागु बिचारि बिबेकु।**
**जेहिं देखौं अब नयन भरि भरत राज अभिषेकु॥ ३२॥**

Do.: **priyā hāsa risa pariharahi māgu bicāri bibeku,**
**jehi̐ dekhau̐ aba nayana bhari bharata rāja abhiṣeku.32.**

"No more of jesting or anger, my darling; make a reasonable and thoughtful demand, so that I may now regale my eyes at the sight of Bharata's installation on the throne.(32)

चौ०—जिऐ मीन बरु बारि बिहीना। मनि बिनु फनिकु जिऐ दुख दीना॥
कहउँ सुभाउ न छलु मन माहीं। जीवनु मोर राम बिनु नाहीं॥ १॥

Cau.: **jiai mīna baru bāri bihīnā, mani binu phaniku jiai dukha dīnā.**
**kahau̐ subhāu na chalu mana māhi̐, jīvanu mora rāma binu nāhi̐.1.**

"A fish may rather survive even without water and a serpent may drag on a miserable and wretched existence without the gem on its head; but I tell you sincerely with a guileless heart that I cannot live without Rāma. (1)

समुझि देखु जियँ प्रिया प्रबीना। जीवनु राम दरस आधीना॥
सुनि मृदु बचन कुमति अति जरई। मनहुँ अनल आहुति घृत परई॥ २॥

**samujhi dekhu jiyă̐ priyā prabīnā, jīvanu rāma darasa ādhīnā.**
**suni mṛdu bacana kumati ati jaraī, manahů̐ anala āhuti ghṛta paraī.2.**

"Be assured in your mind, my wise darling, that my very existence depends on the

sight of Śrī Rāma." Hearing these soft words the evil-minded queen blazed up like the fire on which has fallen an oblation of clarified butter. (2)

कहइ करहु किन कोटि उपाया। इहाँ न लागिहि राउरि माया॥
देहु कि लेहु अजसु करि नाहीं। मोहि न बहुत प्रपंच सोहाहीं॥ ३॥

**kahai karahu kina koṭi upāyā, ihå̐ na lāgihi rāuri māyā.**
**dehu ki lehu ajasu kari nāhī̐, mohi na bahuta prapaṁca sohāhī̐.3.**

She said, "You might as well try millions of devices; but your stratagem shall not avail with me. Either grant my claim or earn a bad reputation by refusing it; I am not fond of much wiles. (3)

रामु साधु तुम्ह साधु सयाने। राममातु भलि सब पहिचाने॥
जस कौसिलाँ मोर भल ताका। तस फलु उन्हहि देउँ करि साका॥ ४॥

**rāmu sādhu tumha sādhu sayāne, rāmamātu bhali saba pahicāne.**
**jasa kausilå̐ mora bhala tākā, tasa phalu unhahi deů kari sākā.4.**

"Rāma is virtuous, you too are virtuous and wise and no less virtuous is Rāma's mother (Kausalyā); I have known all of you. I will repay with a vengeance the 'welfare' she has sought to confer upon me. (4)

दो०—होत प्रातु मुनिबेष धरि जौं न रामु बन जाहिं।
मोर मरनु राउर अजस नृप समुझिअ मन माहिं॥ ३३॥

Do.: **hota prātu munibeṣa dhari jaů na rāmu bana jāhı̐,**
**mora maranu rāura ajasa nṛpa samujhia mana māhı̐.33.**

"If Rāma does not retire to the woods assuming the garb of a hermit as soon as the day breaks, death for me and ill-repute for you will be the result: bear this in mind, O king." (33)

चौ०—अस कहि कुटिल भई उठि ठाढ़ी। मानहुँ रोष तरंगिनि बाढ़ी॥
पाप पहार प्रगट भइ सोई। भरी क्रोध जल जाइ न जोई॥ १॥

Cau.: **asa kahi kuṭila bhaī uṭhi ṭhāRhī, mānahů roṣa taraṁgini bāRhī.**
**pāpa pahāra pragaṭa bhai soī, bharī krodha jala jāi na joī.1.**

So saying, the wicked woman Kaikeyī rose and stood up as though it were a swollen stream of passion that had issued from the mountain of sin and, overflowing with the water of anger, was too terrible to look at. (1)

दोउ बर कूल कठिन हठ धारा। भवँर कूबरी बचन प्रचारा॥
ढाहत भूपरूप तरु मूला। चली बिपति बारिधि अनुकूला॥ २॥

**dou bara kūla kaṭhina haṭha dhārā, bhavå̆ra kūbarī bacana pracārā.**
**ḍhāhata bhūparūpa taru mūlā, calī bipati bāridhi anukūlā.2.**

The two boons she had asked for represented its banks, her inexorable obstinacy corresponded to its swift current and the impelling force of Mantharā's words stood for its eddies; uprooting the king like a tree, the river headed towards the ocean of adversity.(2)

लखी नरेस बात फुरि साँची। तिय मिस मीचु सीस पर नाची॥
गहि पद बिनय कीन्ह बैठारी। जनि दिनकर कुल होसि कुठारी॥ ३॥

**lakhī naresa bāta phuri sām̐cī, tiya misa mīcu sīsa para nācī.**
**gahi pada binaya kīnha baiṭhārī, jani dinakara kula hosi kuṭhārī.3.**

The king now perceived that the mater was serious, and that it was death itself which was hovering over his head in the disguise of his own consort. Clasping her feet he persuaded her to sit down and implored her, "Pray! do not be the axe with respect to the solar race. (3)

मागु माथ अबहीं देउँ तोही। राम बिरहँ जनि मारसि मोही॥
राखु राम कहुँ जेहि तेहि भाँती। नाहिं त जरिहि जनम भरि छाती॥४॥

**māgu mātha abahī̐ deū̐ tohī, rāma birahā̐ jani mārasi mohī.**
**rākhu rāma kahū̐ jehi tehi bhā̐tī, nāhī̐ ta jarihi janama bhari chātī.4.**

"Ask of me my own head and I will forthwith give it to you; but kill me not by tearing away Rāma from me. Retain Rāma by any means whatsoever, or your bosom will burn with anguish all your life." (4)

दो०—**देखी ब्याधि असाध नृपु परेउ धरनि धुनि माथ।**
**कहत परम आरत बचन राम राम रघुनाथ॥३४॥**

Do.: **dekhī byādhi asādha nṛpu pareu dharani dhuni mātha,**
**kahata parama ārata bacana rāma rāma raghunātha.34.**

When the king saw the malady incurable, he dropped on the ground beating his head and sobbing out in most piteous tones, "Rāma, O Rāma, O Raghunātha!" (34)

चौ०—ब्याकुल राउ सिथिल सब गाता। करिनि कलपतरु मनहुँ निपाता॥
कंठु सूख मुख आव न बानी। जनु पाठीनु दीन बिनु पानी॥१॥

Cau.: **byākula rāu sithila saba gātā, karini kalapataru manahū̐ nipātā.**
**kaṁṭhu sūkha mukha āva na bānī, janu pāṭhīnu dīna binu pānī.1.**

The king was stricken with grief and his limbs began to droop; it looked as if a wish-yielding tree had been knocked down by a female elephant. His throat was dry and speech failed his lips; he felt miserable like a fish out of water. (1)

पुनि कह कटु कठोर कैकेई। मनहुँ घाय महुँ माहुर देई॥
जौं अंतहुँ अस करतबु रहेऊ। मागु मागु तुम्ह केहिं बल कहेऊ॥२॥

**puni kaha kaṭu kaṭhora kaikeī, manahū̐ ghāya mahū̐ māhura deī.**
**jaū̐ aṁtahū̐ asa karatabu raheū, māgu māgu tumha kehī̐ bala kaheū.2.**

Kaikeyī plied him once more with pungent and harsh words, injecting poison, as it were, into his wound, "If this was what you intended doing in the long run, what emboldened you to say 'Ask, ask'? (2)

दुइ कि होइ एक समय भुआला। हँसब ठठाइ फुलाउब गाला॥
दानि कहाउब अरु कृपनाई। होइ कि खेम कुसल रौताई॥३॥

**dui ki hoi eka samaya bhuālā, ham̐saba ṭhaṭhāi phulāuba gālā.**
**dāni kahāuba aru kṛpanāī, hoi ki khema kusala rautāī.3.**

"Can both these things happen at the same time, O sovereign of the earth—to have a

boisterous laugh and also to look grave, to enjoy the reputation of being generous and yet be stingy? Is it possible to remain unscathed while playing the hero? (3)

छाड़हु बचनु कि धीरजु धरहू। जनि अबला जिमि करुना करहू॥
तनु तिय तनय धामु धनु धरनी। सत्यसंध कहुँ तृन सम बरनी॥ ४॥

**chāRahu bacanu ki dhīraju dharahū, jani abalā jimi karunā karahū.**
**tanu tiya tanaya dhāmu dhanu dharanī, satyasaṁdha kahu̐ tṛna sama baranī.4.**

"Either go back upon your word or forbear; pray, do not wail like a woman. Life, wife, sons, home, wealth and land have been spoken of as no better than a straw in the eyes of a man who is true to his word." (4)

दो०—**मरम बचन सुनि राउ कह कहु कछु दोषु न तोर।**
**लागेउ तोहि पिसाच जिमि कालु कहावत मोर॥ ३५॥**

Do.: **marama bacana suni rāu kaha kahu kachu doṣu na tora,**
**lāgeu tohi pisāca jimi kālu kahāvata mora.35.**

On hearing these poignant words the king exclaimed, "Say what you will; you are not to blame for it. It is my doom which has possessed you like a devil and is using you as its mouthpiece. (35)

चौ०—चहत न भरत भूपतहि भोरें। बिधि बस कुमति बसी जिय तोरें॥
सो सबु मोर पाप परिनामू। भयउ कुठाहर जेहिं बिधि बामू॥ १॥

Cau.: **cahata na bharata bhūpatahi bhore̐, bidhi basa kumati basī jiya tore̐.**
**so sabu mora pāpa parināmū, bhayau kuṭhāhara jehi̐ bidhi bāmū.1.**

"Bharata would never covet sovereignty even unwittingly. By the decree of fate, however, evil counsel has taken possession of your mind. All that is the outcome of my sins due to which the tide has turned against me at an inopportune moment. (1)

सुबस बसिहि फिरि अवध सुहाई। सब गुन धाम राम प्रभुताई॥
करिहहिं भाइ सकल सेवकाई। होइहि तिहुँ पुर राम बड़ाई॥ २॥

**subasa basihi phiri avadha suhāī, saba guna dhāma rāma prabhutāī.**
**karihahi̐ bhāi sakala sevakāī, hoihi tihu̐ pura rāma baRāī.2.**

"Beautiful Ayodhyā (laid desolate by you) shall flourish again under the sovereignty of Rāma, the abode of all virtues. All his brothers shall serve him and his fame shall spread through all the three spheres of creation. (2)

तोर कलंकु मोर पछिताऊ। मुएहुँ न मिटिहि न जाइहि काऊ॥
अब तोहि नीक लाग करु सोई। लोचन ओट बैठु मुहु गोई॥ ३॥

**tora kalaṁku mora pachitāū, muehu̐ na miṭihi na jāihi kāū.**
**aba tohi nīka lāga karu soī, locana oṭa baiṭhu muhu goī.3.**

"The stain on your reputation and my remorse shall not disappear even after our death and shall never go till eternity. Now do whatever pleases you; only keep out of my sight, hiding your face. (3)

जब लगि जिऔं कहउँ कर जोरी। तब लगि जनि कछु कहसि बहोरी॥
फिरि पछितैहसि अंत अभागी। मारसि गाइ नहारू लागी॥४॥

**jaba lagi jiaů̐ kahaů̐ kara jorī, taba lagi jani kachu kahasi bahorī.**
**phiri pachitaihasi aṁta abhāgī, mārasi gāi nahārū lāgī.4.**

"So long as I live, I beseech you with folded hands, pray! speak not a word to me again. You will repent in the end, O hapless woman, that you killed a cow for the sake of gut." (4)

दो०—परेउ राउ कहि कोटि बिधि काहे करसि निदानु।
कपट सयानि न कहति कछु जागति मनहुँ मसानु॥३६॥

Do.: **pareu rāu kahi koṭi bidhi kāhe karasi nidānu,**
**kapaṭa sayāni na kahati kachu jāgati manahů̐ masānu.36.**

Thus arguing with her in innumerable ways, the king dropped on the ground crying. "Why do you bring ruin to all?" But a past master in wiles, the queen did not utter a word as though busy performing magical rites in a cremation ground (to acquire control over ghosts). (36)

चौ०—राम राम रट बिकल भुआलू। जनु बिनु पंख बिहंग बेहालू॥
हृदयँ मनाव भोरु जनि होई। रामहि जाइ कहै जनि कोई॥१॥

Cau.: **rāma rāma raṭa bikala bhuālū, janu binu paṁkha bihaṁga behālū.**
**hṛdayå̐ manāva bhoru jani hoī, rāmahi jāi kahai jani koī.1.**

Stricken with grief the king repeated the word 'Rāma' again and again and felt miserable like a bird that has been shorn of its wings. He prayed in his heart, "May the day never dawn nor may anyone go and tell Rāma! (1)

उदउ करहु जनि रबि रघुकुल गुर। अवध बिलोकि सूल होइहि उर॥
भूप प्रीति कैकइ कठिनाई। उभय अवधि बिधि रची बनाई॥२॥

**udau karahu jani rabi raghukula gura, avadha biloki sūla hoihi ura.**
**bhūpa prīti kaikai kaṭhināī, ubhaya avadhi bidhi racī banāī.2.**

"Rise not, O sun-god, the progenitor of Raghu's race; for you will be pained at heart to see the plight of Ayodhyā." The king's affection and the relentlessness of Kaikeyī both were the limits of extremity of their kind in God's creation. (2)

बिलपत नृपहि भयउ भिनुसारा। बीना बेनु संख धुनि द्वारा॥
पढ़हिं भाट गुन गावहिं गायक। सुनत नृपहि जनु लागहिं सायक॥३॥

**bilapata nṛpahi bhayau bhinusārā, bīnā benu saṁkha dhuni dvārā.**
**paRhahiं bhāṭa guna gāvahiं gāyaka, sunata nṛpahi janu lāgahiं sāyaka.3.**

While the king was yet wailing, the day broke and the music of lute, flute and conch was heard at his door. Bards extolled him and minstrels sang his praises; these, however, pierced the king like shafts as he heard them. (3)

मंगल सकल सोहाहिं न कैसें। सहगामिनिहि बिभूषन जैसें॥
तेहिं निसि नीद परी नहिं काहू। राम दरस लालसा उछाहू॥४॥

**maṁgala sakala sohāh̐i na kaisē̐, sahagāminihi bibhūṣana jaisē̐.**
**teh̐i nisi nīda parī nah̐i kāhū, rāma darasa lālasā uchāhū.4.**

These and other tokens of rejoicing pleased him not, even as ornaments repel a widow who has decided to accompany her deceased husband to the other world. None could have a wink of sleep that night since everyone was eagerly longing for a sight of Śrī Rāma. (4)

दो०—**द्वार भीर सेवक सचिव कहहिं उदित रबि देखि।**
**जागेउ अजहुँ न अवधपति कारनु कवनु बिसेषि॥ ३७॥**

Do.: **dvāra bhīra sevaka saciva kahah̐i udita rabi dekhi,**
**jāgeu ajahů na avadhapati kāranu kavanu biseṣi.37.**

At the door waited a crowd of servants and ministers, who said to one another at the sight of the risen sun, "The Lord of Ayodhyā has not yet woken up, what special reason can there be? (37)

चौ०—**पछिले पहर भूपु नित जागा। आजु हमहि बड़ अचरजु लागा॥**
**जाहु सुमंत्र जगावहु जाई। कीजिअ काजु रजायसु पाई॥ १॥**

Cau.: **pachile pahara bhūpu nita jāgā, āju hamahi baRa acaraju lāgā.**
**jāhu sumaṁtra jagāvahu jāī, kījia kāju rajāyasu pāī.1.**

"The king used to wake up during the last watch of the night everyday; his not getting up today appears most strange to us. Getting into the palace, O Sumantra, you go and wake him up; on receiving his orders we may proceed with our work." (1)

**गए सुमंत्रु तब राउर माहीं। देखि भयावन जात डेराहीं॥**
**धाइ खाइ जनु जाइ न हेरा। मानहुँ बिपति बिषाद बसेरा॥ २॥**

**gae sumaṁtru taba rāura māhī̐, dekhi bhayāvana jāta ḍerāhī̐.**
**dhāi khāi janu jāi na herā, mānahů bipati biṣāda baserā.2.**

Sumantra then entered the gynaeceum; but it wore such a dismal appearance that he was afraid to advance. It looked like a monster that would spring on him and devour him; its sight was so repelling. It seemed to be the very abode of calamity and sorrow. (2)

**पूछें कोउ न ऊतरु देई। गए जेहिं भवन भूप कैकेई॥**
**कहि जयजीव बैठ सिरु नाई। देखि भूप गति गयउ सुखाई॥ ३॥**

**pūchē̐ kou na ūtaru deī, gae jeh̐i bhavana bhūpa kaikeī.**
**kahi jayajīva baiṭha siru nāī, dekhi bhūpa gati gayau sukhāī.3.**

Since nobody answered his questions, he proceeded to the apartment where the king and Queen Kaikeyī were. Greeting the king with the words "Be victorious and live for ever!" and bowing his head, he sat down. He turned pale to behold the condition of the king, (3)

**सोच बिकल बिबरन महि परेऊ। मानहुँ कमल मूलु परिहरेऊ॥**
**सचिउ सभीत सकइ नहिं पूँछी। बोली असुभ भरी सुभ छूँछी॥ ४॥**

**soca bikala bibarana mahi pareū, mānahů kamala mūlu parihareū.**
**saciu sabhīta sakai nah̐i pů̐chī, bolī asubha bharī subha chů̐chī.4.**

who lay on the ground distracted with grief and colourless like a lotus stalk torn from its roots. The minister being too alarmed to ask any question, Kaikeyī, who was full of evil and void of all good, broke the silence. (4)

दो०—परी न राजहि नीद निसि हेतु जान जगदीसु।
राम राम रटि भोरु किय कहइ न मरमु महीसु॥ ३८॥

Do.: parī na rājahi nīda nisi hetu jāna jagadīsu,
rāmu rāmu raṭi bhoru kiya kahai na maramu mahīsu.38.

"The king had no sleep last night: Heaven alone knows the reason. He has been simply repeating "Rāma, Rāma" till daybreak and refuses to disclose the reason. (38)

चौ०—आनहु रामहि बेगि बोलाई। समाचार तब पूँछेहु आई॥
चलेउ सुमंत्रु राय रुख जानी। लखी कुचालि कीन्हि कछु रानी॥ १॥

Cau.: ānahu rāmahi begi bolāī, samācāra taba pū̃chehu āī.
caleu sumaṁtru rāya rukha jānī, lakhī kucāli kīnhi kachu rānī.1.

"Therefore, call on Rāma and bring him soon; thereafter, when you have come back, you may ask further details." Judging (from his master's looks) that the king approved of this idea, Sumantra left; he concluded that the queen had contrived some evil design.(1)

सोच बिकल मग परइ न पाऊ। रामहि बोलि कहिहि का राऊ॥
उर धरि धीरजु गयउ दुआरें। पूँछहिं सकल देखि मनु मारें॥ २॥

soca bikala maga parai na pāū, rāmahi boli kahihi kā rāū.
ura dhari dhīraju gayau duārĕ, pū̃chahĭ sakala dekhi manu mārĕ.2.

He felt so distressed with anxiety that his legs refused to move ahead. "What will the king speak to Śrī Rāma after calling him?" he wondered. Recovering himself he repaired to the gate; and seeing him disconsolate all began to question him. (2)

समाधानु करि सो सबही का। गयउ जहाँ दिनकर कुल टीका॥
राम सुमंत्रहि आवत देखा। आदरु कीन्ह पिता सम लेखा॥ ३॥

samādhānu kari so sabahī kā, gayau jahā̃ dinakara kula ṭīkā.
rāma sumaṁtrahi āvata dekhā, ādaru kīnha pitā sama lekhā.3.

He, however, reassured them all and proceeded to the apartment where the Ornament of the solar race Śrī Rāma was. When Śrī Rāma saw Sumantra coming, He received him with honour, treating the minister on a par with His father. (3)

निरखि बदनु कहि भूप रजाई। रघुकुलदीपहि चलेउ लेवाई॥
रामु कुभाँति सचिव सँग जाहीं। देखि लोग जहँ तहँ बिलखाहीं॥ ४॥

nirakhi badanu kahi bhūpa rajāī, raghukuladīpahi caleu levāī.
rāmu kubhẵti saciva sẵga jāhī̃, dekhi loga jahẵ tahẵ bilakhāhī̃.4.

Looking at Śrī Rāma in the face, Sumantra conveyed to Him the royal command and returned with Śrī Rāma, the light of Raghu's race. Śrī Rāma followed the minister in an unceremonious manner: people here and there were grieved to see this. (4)

दो०—जाइ दीख रघुबंसमनि नरपति निपट कुसाजु।
सहमि परेउ लखि सिंघिनिहि मनहुँ बृद्ध गजराजु॥ ३९॥

Do.: **jāi dīkha raghubaṁsamani narapati nipaṭa kusāju,**
**sahami pareu lakhi siṁghinihi manahu̐ bṛddha gajarāju.39.**

Śrī Rāma, the Jewel of Raghu's race, went and saw the king in an utterly wretched state like an aged elephant who had dropped down in terror at the sight of a lioness. (39)

चौ०—सूखहिं अधर जरइ सबु अंगू। मनहुँ दीन मनिहीन भूअंगू॥
सरुष समीप दीखि कैकेई। मानहुँ मीचु घरीं गनि लेई॥ १॥

Cau.: **sūkhahi̐ adhara jarai sabu aṁgū, manahu̐ dīna manihīna bhūaṁgū.**
**saruṣa samīpa dīkhi kaikeī, mānahu̐ mīcu gharī̐ gani leī.1.**

The King's lips got parched and his whole frame burned; he looked like a helpless snake bereft of the gem on its hood. The Lord beheld by the side of His father angry Kaikeyī, who stood there like Death personified, counting the last minutes of his life.(1)

करुनामय मृदु राम सुभाऊ। प्रथम दीख दुखु सुना न काऊ॥
तदपि धीर धरि समउ बिचारी। पूँछी मधुर बचन महतारी॥ २॥

**karunāmaya mṛdu rāma subhāū, prathama dīkha dukhu sunā na kāū.**
**tadapi dhīra dhari samau bicārī, pu̐chī madhura bacana mahatārī.2.**

Śrī Rāma was compassionate and soft by nature; He witnessed sorrow for the first time in His life; He had never heard of it before. Yet, recovering Himself as the occasion demanded, addressed mother Kaikeyī in the following sweet words: (2)

मोहि कहु मातु तात दुख कारन। करिअ जतन जेहिं होइ निवारन॥
सुनहु राम सबु कारनु एहू। राजहि तुम्ह पर बहुत सनेहू॥ ३॥

**mohi kahu mātu tāta dukha kārana, karia jatana jehi̐ hoi nivārana.**
**sunahu rāma sabu kāranu ehū, rājahi tumha para bahuta sanehū.3.**

"Tell me, dear mother, the cause of my father's distress, so that an attempt may be made to redress it." "Listen, Rāma, the sole cause is this: the king is very fond of you. (3)

देन कहेन्हि मोहि दुइ बरदाना। मागेउँ जो कछु मोहि सोहाना॥
सो सुनि भयउ भूप उर सोचू। छाड़ि न सकहिं तुम्हार सँकोचू॥ ४॥

**dena kahenhi mohi dui baradānā, māgeu̐ jo kachu mohi sohānā.**
**so suni bhayau bhūpa ura socū, chāRi na sakahi̐ tumhāra sa̐kocū.4.**

"He had promised me two boons of my choice and I asked whatever I liked. The king, however, was stricken with grief to hear my request; for he cannot shake off his sensitivity on your score. (4)

दो०—सुत सनेहु इत बचनु उत संकट परेउ नरेसु।
सकहु त आयसु धरहु सिर मेटहु कठिन कलेसु॥ ४०॥

Do.: **suta sanehu ita bacanu uta saṁkaṭa pareu naresu,**
**sakahu ta āyasu dharahu sira meṭahu kaṭhina kalesu.40.**

"Love for his son on one side and his plighted word on the other: The king is placed on the horns of a dilemma. Obey his command, if you can, and rid him of a severe mental torture." (40)

चौ०—निधरक बैठि कहइ कटु बानी। सुनत कठिनता अति अकुलानी॥
जीभ कमान बचन सर नाना। मनहुँ महिप मृदु लच्छ समाना॥ १॥

Cau.: **nidharaka baiṭhi kahai kaṭu bānī, sunata kaṭhinatā ati akulānī.**
**jībha kamāna bacana sara nānā, manahů mahipa mṛdu laccha samānā.1.**

Kaikeyī unhesitatingly spoke these pungent words, which callousness itself was sore distressed to hear. With the tongue for a bow, and words for so many shafts and with the king for a delicate target, as it were, (1)

जनु कठोरपनु धरें सरीरू। सिखइ धनुषबिद्या बर बीरू॥
सबु प्रसंगु रघुपतिहि सुनाई। बैठि मनहुँ तनु धरि निठुराई॥ २॥

**janu kaṭhorapanu dharẽ sarīrū, sikhai dhanuṣabidyā bara bīrū.**
**sabu prasaṁgu raghupatihi sunāī, baiṭhi manahů tanu dhari niṭhurāī.2.**

it looked as if stiffness had taken the form of a great hero and practised bowmanship. Having communicated the whole matter to Śrī Raghunātha, She sat like the very embodiment of heartlessness. (2)

मन मुसुकाइ भानुकुल भानू। रामु सहज आनंद निधानू॥
बोले बचन बिगत सब दूषन। मृदु मंजुल जनु बाग बिभूषन॥ ३॥

**mana musukāi bhānukula bhānū, rāmu sahaja ānaṁda nidhānū.**
**bole bacana bigata saba dūṣana, mṛdu maṁjula janu bāga bibhūṣana.3.**

The Sun of the solar dynasty, Śrī Rāma, the natural fountain of joy, smiled within Himself and spoke words which were free from all rancour and were so sweet and agreeable that they seemed to be the very ornaments of speech, (3)

सुनु जननी सोइ सुतु बड़भागी। जो पितु मातु बचन अनुरागी॥
तनय मातु पितु तोषनिहारा। दुर्लभ जननि सकल संसारा॥ ४॥

**sunu jananī soi sutu baRabhāgī, jo pitu mātu bacana anurāgī.**
**tanaya mātu pitu toṣanihārā, durlabha janani sakala saṁsārā.4.**

"Listen, mother: That son alone is blessed, who is devoted to the words of his parents. A son who gratifies his father and mother is rare in this wide world, mother. (4)

दो०—**मुनिगन मिलनु बिसेषि बन सबहि भाँति हित मोर।**
**तेहि महँ पितु आयसु बहुरि संमत जननी तोर॥ ४१॥**

Do.: **munigana milanu biseṣi bana sabahi bhẳti hita mora,**
**tehi mahẳ pitu āyasu bahuri saṁmata jananī tora.41.**

"In the forest I shall get more frequent opportunities of meeting hermits, which will be beneficial to me in everyway. On top of it I have my father's command and your approval to boot, mother. (41)

चौ०—भरतु प्रानप्रिय पावहिं राजू। बिधि सब बिधि मोहि सनमुख आजू॥
जौं न जाउँ बन ऐसेहु काजा। प्रथम गनिअ मोहि मूढ़ समाजा॥ १॥

Cau.: **bharatu prānapriya pāvahiँ rājū, bidhi saba bidhi mohi sanamukha ājū.**
**jaũ na jāũ bana aisehu kājā, prathama gania mohi mūRha samājā.1.**

"Again, Bharata, who is dear to me as life, will get the Kingdom: God is propitious to me in every respect today. If I do not proceed to the woods even in such situation, I should be reckoned foremost in an assembly of fools. (1)

सेवहिं अरँडु कलपतरु त्यागी। परिहरि अमृत लेहिं बिषु मागी॥
तेउ न पाइ अस समउ चुकाहीं। देखु बिचारि मातु मन माहीं॥ २॥

**sevahiँ arãḍu kalapataru tyāgī, parihari amṛta lehiँ biṣu māgī.**
**teu na pāi asa samau cukāhī̃, dekhu bicāri mātu mana māhī̃.2.**

"Those who nurture a castor-oil plant leaving the tree of paradise and barter away nectar for poison, they too will not lose an opportunity like this, should they ever get it: ponder this fact in your mind and realize it, mother. (2)

अंब एक दुखु मोहि बिसेषी। निपट बिकल नरनायकु देखी॥
थोरिहिं बात पितहि दुख भारी। होति प्रतीति न मोहि महतारी॥ ३॥

**aṁba eka dukhu mohi biseṣī, nipaṭa bikala naranāyaku dekhī.**
**thorihiँ bāta pitahi dukha bhārī, hoti pratīti na mohi mahatārī.3.**

"Only one thing pains me most, mother; I am grieved to see the king sore distressed. That my father should be so overwhelmed with grief over a trifling matter is more than I can believe, dear mother. (3)

राउ धीर गुन उदधि अगाधू। भा मोहि तें कछु बड़ अपराधू॥
जातें मोहि न कहत कछु राऊ। मोरि सपथ तोहि कहु सति भाऊ॥ ४॥

**rāu dhīra guna udadhi agādhū, bhā mohi tẽ kachu baRa aparādhū.**
**jātẽ mohi na kahata kachu rāū, mori sapatha tohi kahu sati bhāū.4.**

"The king is stout of heart and a fathomless ocean of goodness; I must have committed some great offence, which prevents the king from speaking out his mind to me. I adjure you, therefore, to tell me the truth." (4)

दो०—**सहज सरल रघुबर बचन कुमति कुटिल करि जान।**
**चलइ जोंक जल बक्रगति जद्यपि सलिलु समान॥ ४२॥**

Do.: **sahaja sarala raghubara bacana kumati kuṭila kari jāna,**
**calai joṁka jala bakragati jadyapi salilu samāna.42.**

The words of Śrī Rāma, the Chief of Raghus, were natural and straightforward, yet the evil-minded Kaikeyī gave them a perverse twist. A leech must always move obliquely even though the water on which it moves has a smooth surface. (42)

चौ०—रहसी रानि राम रुख पाई। बोली कपट सनेहु जनाई॥
सपथ तुम्हार भरत कै आना। हेतु न दूसर मैं कछु जाना॥ १॥

Cau.: **rahasī rāni rāma rukha pāī, bolī kapaṭa sanehu janāī.**
**sapatha tumhāra bharata kai ānā, hetu na dūsara maiँ kachu jānā.1.**

The queen rejoiced to find Śrī Rāma agreeable towards her proposal and said with a false show of affection, "I swear by you and Bharata that no other cause of the king's affliction is known to me. (1)

तुम्ह अपराध जोगु नहिं ताता। जननी जनक बंधु सुखदाता॥
राम सत्य सबु जो कछु कहहू। तुम्ह पितु मातु बचन रत अहहू॥ २॥

**tumha aparādha jogu nahi̐ tātā, jananī janaka baṁdhu sukhadātā.**
**rāma satya sabu jo kachu kahahū, tumha pitu mātu bacana rata ahahū.2.**

"You are hardly capable of any offence, dear son, a source of delight that you are to your parents and brothers. What you say is all true; you are devoted to the words of your father and mother. (2)

पितहि बुझाइ कहहु बलि सोई। चौथेंपन जेहिं अजसु न होई॥
तुम्ह सम सुअन सुकृत जेहिं दीन्हे। उचित न तासु निरादरु कीन्हे॥ ३॥

**pitahi bujhāi kahahu bali soī, cautheṁpana jehi̐ ajasu na hoī.**
**tumha sama suana sukṛta jehi̐ dīnhe, ucita na tāsu nirādaru kīnhe.3.**

"I adjure you to counsel your father that he may not incur opprobrium in the evening of his life. It is hardly desirable for him to disregard the virtues (truthfulness etc.) that have given him a son like you." (3)

लागहिं कुमुख बचन सुभ कैसे। मगहँ गयादिक तीरथ जैसे॥
रामहि मातु बचन सब भाए। जिमि सुरसरि गत सलिल सुहाए॥ ४॥

**lāgahi̐ kumukha bacana subha kaise, magaha̐ gayādika tīratha jaise.**
**rāmahi mātu bacana saba bhāe, jimi surasari gata salila suhāe.4.**

These polite words adorned her detestable mouth even as sacred spots like Gayā beautify the accursed land of Magadha (South Bihar). All these words from mother Kaikeyī sounded pleasant to Śrī Rāma in the same way as waters of all kinds are hallowed through their confluence with the holy Gaṅgā. (4)

दो०—**गइ मुरुछा रामहि सुमिरि नृप फिरि करवट लीन्ह।**
**सचिव राम आगमन कहि बिनय समय सम कीन्ह॥ ४३॥**

Do.: **gai muruchā rāmahi sumiri nṛpa phiri karavaṭa līnha,**
**saciva rāma āgamana kahi binaya samaya sama kīnha.43**

The king's spell of unconsciousness was now somewhat over; he remembered Rāma (uttered the word Rāma) and then changed sides. And the minister Sumantra informed him of Śrī Rāma's arrival and made humble submission to him in words appropriate to the occasion. (43)

चौ०—अवनिप अकनि रामु पगु धारे। धरि धीरजु तब नयन उघारे॥
सचिव सँभारि राउ बैठारे। चरन परत नृप रामु निहारे॥ १॥

Cau.: **avanipa akani rāmu pagu dhāre, dhari dhīraju taba nayana ughāre.**
**saciva sa̐bhāri rāu baiṭhāre, carana parata nṛpa rāmu nihāre.1.**

Hearing that Śrī Rāma had come, the king recovered himself and opened his eyes. The minister Sumantra helped his sovereign to a sitting posture, when the latter beheld Rāma falling at his feet. (1)

लिए सनेह बिकल उर लाई। गै मनि मनहुँ फनिक फिरि पाई॥
रामहि चितइ रहेउ नरनाहू। चला बिलोचन बारि प्रबाहू॥ २॥

**lie saneha bikala ura lāī, gai mani manahů̐ phanika phiri pāī.**
**rāmahi citai raheu naranāhū, calā bilocana bāri prabāhū.2.**

Overwhelmed with emotion the king clasped Him to his bosom as though a serpent had recovered its lost gem. The monarch kept gazing on Śrī Rāma and a torrent of tears streamed forth from his eyes. (2)

सोक बिबस कछु कहै न पारा। हृदयँ लगावत बारहि बारा॥
बिधिहि मनाव राउ मन माहीं। जेहिं रघुनाथ न कानन जाहीं॥ ३॥

**soka bibasa kachu kahai na pārā, hṛdayå̐ lagāvata bārahī bārā.**
**bidhihi manāva rāu mana māhī̐, jehi̐ raghunātha na kānana jāhī̐.3.**

Overpowered with grief he could not utter a word and pressed the prince to his heart again and again. He inwardly prayed to God that Śrī Rāma might not proceed to the woods. (3)

सुमिरि महेसहि कहइ निहोरी। बिनती सुनहु सदासिव मोरी॥
आसुतोष तुम्ह अवढर दानी। आरति हरहु दीन जनु जानी॥ ४॥

**sumiri mahesahi kahai nihorī, binatī sunahu sadāsiva morī.**
**āsutoṣa tumha avaḍhara dānī, ārati harahu dīna janu jānī.4.**

Invoking the mighty Lord Śiva he solicited Him saying, "Hear my prayer, O ever-blissful Lord Śiva! Being quickly pleased and indiscreetly generous as You are, pray! relieve my affliction knowing me, Your humble servant, to be in distress. (4)

दो०—**तुम्ह प्रेरक सब के हृदयँ सो मति रामहि देहु।**
**बचनु मोर तजि रहहिं घर परिहरि सीलु सनेहु॥ ४४॥**

Do.: **tumha preraka saba ke hṛdayå̐ so mati rāmahi dehu,**
**bacanu mora taji rahahi̐ ghara parihari sīlu sanehu.44.**

"Dwelling, as You do, in the hearts of all as the prompter of actions, so impel Rāma that he may flout my word and stay at home unmindful of my plighted word, sense of propriety and filial affection. (44)

चौ०—अजसु होउ जग सुजसु नसाऊ। नरक परौं बरु सुरपुरु जाऊ॥
सब दुख दुसह सहावहु मोही। लोचन ओट रामु जनि होंही॥ १॥

Cau.: **ajasu hou jaga sujasu nasāū, naraka paraů̐ baru surapuru jāū.**
**saba dukha dusaha sahāvahu mohī, locana oṭa rāmu jani hoṁhī.1.**

"Let world-wide disrepute be my lot and let my good name perish; I would fain be damned to perdition and forgo heaven (the abode of immortals). Subject me to all severe hardships, but let not Rāma be taken away from my sight." (1)

अस मन गुनइ राउ नहिं बोला। पीपर पात सरिस मनु डोला॥
रघुपति पितहि प्रेमबस जानी। पुनि कछु कहिहि मातु अनुमानी॥ २॥

**asa mana gunai rāu nahi̐ bolā, pīpara pāta sarisa manu ḍolā.**
**raghupati pitahi premabasa jānī, puni kachu kahihi mātu anumānī.2.**

The king thus prayed within his heart but did not open his lips; his mind quivered like

an aspen leaf. Perceiving that His father was overpowered with affection, and apprehending that mother Kaikeyī might say something again, (2)

देस काल अवसर अनुसारी। बोले बचन बिनीत बिचारी॥
तात कहउँ कछु करउँ ढिठाई। अनुचितु छमब जानि लरिकाई॥ ३॥

**desa kāla avasara anusārī, bole bacana binīta bicārī.**
**tāta kahaů kachu karaů ḍhiṭhāī, anucitu chamaba jāni larikāī .3.**

Śrī Raghunātha spoke after due deliberation words which were not only humble but also appropriate to the place, time and circumstances. "Dear father, I make bold to submit something; pray! forgive this impropriety on my part knowing that I am yet tender of age. (3)

अति लघु बात लागि दुखु पावा। काहुँ न मोहि कहि प्रथम जनावा॥
देखि गोसाइँहि पूँछिउँ माता। सुनि प्रसंगु भए सीतल गाता॥ ४॥

**ati laghu bāta lāgi dukhu pāvā, kāhů na mohi kahi prathama janāvā.**
**dekhi gosāĩhi pů̃chiů mātā, suni prasaṁgu bhae sītala gātā.4.**

"You have suffered for a most trifling matter; and the pity of it is that nobody apprized me of it before. When I saw you I asked mother Kaikeyī, and was relieved to hear what she has told me. (4)

दो०—**मंगल समय सनेह बस सोच परिहरिअ तात।**
**आयसु देइअ हरषि हियँ कहि पुलके प्रभु गात॥ ४५॥**

Do.: **maṁgala samaya saneha basa soca pariharia tāta,**
**āyasu deia haraṣi hiyå kahi pulake prabhu gāta.45.**

"Grieve not out of affection at a time of rejoicing, dear father, and command me with a happy heart." The Lord felt a thrill of joy all over his body as He spoke these words. (45)

चौ०—धन्य जनमु जगतीतल तासू। पितहि प्रमोदु चरित सुनि जासू॥
चारि पदारथ करतल ताकें। प्रिय पितु मातु प्रान सम जाकें॥ १॥

Cau.: **dhanya janamu jagatītala tāsū, pitahi pramodu carita suni jāsū.**
**cāri padāratha karatala tākě, priya pitu mātu prāna sama jākě.1.**

"Blessed is his birth on the surface of this earth, whose father is rejoiced to hear of his doings. He has in his hand all the four prizes of life, (viz., religious merit, material riches, sensuous gratification and final beatitude), to whom his parents are dear as life. (1)

आयसु पालि जनम फलु पाई। ऐहउँ बेगिहिं होउ रजाई॥
बिदा मातु सन आवउँ मागी। चलिहउँ बनहि बहुरि पग लागी॥ २॥

**āyasu pāli janama phalu pāī, aihaů begihĩ hou rajāī.**
**bidā mātu sana āvaů māgī, calihaů banahi bahuri paga lāgī.2.**

"After carrying out your order and having obtained the reward of my life, I shall come back soon; therefore, be pleased to command me. In the meantime I shall take leave of mother Kausalyā and return forthwith; then I shall proceed to the woods after prostrating once more at your feet." (2)

अस कहि राम गवनु तब कीन्हा। भूप सोक बस उतरु न दीन्हा॥
नगर ब्यापि गइ बात सुतीछी। छुअत चढ़ी जनु सब तन बीछी॥ ३॥

**asa kahi rāma gavanu taba kīnhā, bhūpa soka basa utaru na dīnhā.**
**nagara byāpi gai bāta sutīchī, chuata caRhī janu saba tana bīchī.3.**

So spoke Śrī Rāma and then departed; while the king was too overpowered with grief to make any answer. This most unwelcome news spread throughout the city as though the sting of a scorpion had circulated its poison throughout the body. (3)

सुनि भए बिकल सकल नर नारी। बेलि बिटप जिमि देखि दवारी॥
जो जहँ सुनइ धुनइ सिरु सोई। बड़ बिषादु नहिं धीरजु होई॥ ४

**suni bhae bikala sakala nara nārī, beli biṭapa jimi dekhi davārī.**
**jo jahå sunai dhunai siru soī, baRa biṣādu nahiÚ dhīraju hoī.4.**

Every man and woman who heard this was distressed even as trees and creepers are blasted at the very sight of a forest fire. Whoever heard it, beat his head wherever he happened to be; the grief was too great to be borne. (4)

दो०—**मुख सुखाहिं लोचन स्त्रवहिं सोकु न हृदयँ समाइ।**
**मनहुँ करुन रस कटकई उतरी अवध बजाइ॥ ४६॥**

Do.: **mukha sukhāhiÚ locana sravahiÚ soku na hṛdayå samāi,**
**manahů karuna rasa kaṭakaī utarī avadha bajāi.46.**

Their mouths were parched, their eyes streamed with tears and their heart could not contain their sorrow; it seemed as though the army of Pathos had openly pitched its camp at Ayodhyā. (46)

चौ०—मिलेहि माझ बिधि बात बेगारी। जहँ तहँ देहिं कैकइहि गारी॥
एहि पापिनिहि बूझि का परेऊ। छाइ भवन पर पावकु धरेऊ॥ १॥

Cau.: **milehi mājha bidhi bāta begārī, jahå tahå dehiÚ kaikaihi gārī.**
**ehi pāpinihi būjhi kā pareū, chāi bhavana para pāvaku dhareū.1.**

"When everything was ready, God upset the whole plan!" Everywhere people abused Kaikeyī. "What evil impulse could there be in this wicked woman having set fire to a house that had been newly thatched! (1)

निज कर नयन काढ़ि चह दीखा। डारि सुधा बिषु चाहत चीखा॥
कुटिल कठोर कुबुद्धि अभागी। भइ रघुबंस बेनु बन आगी॥ २॥

**nija kara nayana kāRhi caha dīkhā, ḍāri sudhā biṣu cāhata cīkhā.**
**kuṭila kaṭhora kubuddhi abhāgī, bhai raghubaṁsa benu bana āgī.2.**

"She seeks to perceive after tearing out her eyes with her own hands, and wishes to taste poison throwing away nectar. This crooked, hard-hearted and evil-minded wretch has appeared as fire to burn the cluster of bamboos in the shape of Raghu's race. (2)

पालव बैठि पेड़ एहिं काटा। सुख महुँ सोक ठाटु धरि ठाटा॥
सदा रामु एहि प्रान समाना। कारन कवन कुटिलपनु ठाना॥ ३॥

**pālava baiṭhi peRa ehiÚ kāṭā, sukha mahů soka ṭhāṭu dhari ṭhāṭā.**
**sadā rāmu ehi prāna samānā, kārana kavana kuṭilapanu ṭhānā.3.**

"Sitting on a twig she has hewn the tree itself; in the midst of joy she has raised a structure of sorrow. Śrī Rāma had always been dear to her as life: What has led her to resort to such perversity? (3)

सत्य कहहिं कबि नारि सुभाऊ। सब बिधि अगहु अगाध दुराऊ॥
निज प्रतिबिंबु बरुकु गहि जाई। जानि न जाइ नारि गति भाई॥ ४॥

**satya kahahi̐ kabi nāri subhāū, saba bidhi agahu agādha durāū.**
**nija pratibi̐bu baruku gahi jāī, jāni na jāi nāri gati bhāī.4.**

"Seers have truly said that a woman's mind is altogether incomprehensible, unfathomable and shrouded in mystery. Sooner may a man catch his own reflection than know the ways of a woman! (4)

दो०—काह न पावकु जारि सक का न समुद्र समाइ।
का न करै अबला प्रबल केहि जग कालु न खाइ॥ ४७॥

Do.: **kāha na pāvaku jāri saka kā na samudra samāi,**
**kā na karai abalā prabala kehi jaga kālu na khāi.47.**

"What is there that fire cannot consume; what is there that cannot be engulfed by the ocean? What is there that a powerful woman, inappropriately called powerless (abalā) in common parlance, cannot accomplish and what creature is there in this perishable world that death cannot devour? (47)

चौ०—का सुनाइ बिधि काह सुनावा। का देखाइ चह काह देखावा॥
एक कहहिं भल भूप न कीन्हा। बरु बिचारि नहिं कुमतिहि दीन्हा॥ १॥

Cau.: **kā sunāi bidhi kāha sunāvā, kā dekhāi caha kāha dekhāvā.**
**eka kahahi̐ bhala bhūpa na kīnhā, baru bicāri nahi̐ kumatihi dīnhā.1.**

"Having first ordained one thing, the Creator has now ordained quite the reverse of it; having shown us one spectacle he would now show us quite another." Some people said, "The king has not done well; he has not been discreet in granting the wicked woman her request, (1)

जो हठि भयउ सकल दुख भाजनु। अबला बिबस ग्यानु गुनु गा जनु॥
एक धरम परमिति पहिचाने। नृपहि दोसु नहिं देहिं सयाने॥ २॥

**jo haṭhi bhayau sakala dukha bhājanu, abalā bibasa gyānu gunu gā janu.**
**eka dharama paramiti pahicāne, nṛpahi dosu nahi̐ dehi̐ sayāne.2.**

"whereby he has wilfully courted all this tragedy. By allowing himself to be ruled by a woman, he has lost his wisdom and goodness, as it were." Others, who were saner, did not blame the king, recognizing, as they did, his high standard of morality. (2)

सिबि दधीचि हरिचंद कहानी। एक एक सन कहहिं बखानी॥
एक भरत कर संमत कहहीं। एक उदास भायँ सुनि रहहीं॥ ३॥

**sibi dadhīci haricaṁda kahānī, eka eka sana kahahi̐ bakhānī.**
**eka bharata kara saṁmata kahahī̐, eka udāsa bhāya̐ suni rahahī̐.3.**

They repeated at length to one another the narratives of Śibi, Dadhīci and Hariścandra*. Some suggested Bharata's connivance, while still others passively heard what their companions said. (3)

कान मूदि कर रद गहि जीहा। एक कहहिं यह बात अलीहा॥
सुकृत जाहिं अस कहत तुम्हारे। रामु भरत कहुँ प्रानपिआरे॥ ४॥

**kāna mūdi kara rada gahi jīhā, eka kahahiṁ yaha bāta alīhā.**
**sukṛta jāhiṁ asa kahata tumhāre, rāmu bharata kahu̐ prānapiāre.4.**

Others closed their ears with their hands and bit their tongue as they exclaimed, "This is untrue. All your merits will be destroyed as you utter these words: Śrī Rāma is dear to Bharata as his own life. (4)

दो०—**चंदु चवै बरु अनल कन सुधा होइ बिषतूल।**
**सपनेहुँ कबहुँ न करहिं किछु भरतु राम प्रतिकूल॥ ४८॥**

Do.: **caṁdu cavai baru anala kana sudhā hoi biṣatūla,**
**sapanehu̐ kabahu̐ na karahiṁ kichu bharatu rāma pratikūla.48.**

"Sooner shall the moon rain sparks of fire or nectar have the same effect as poison than Bharata ever dream of doing anything prejudicial to the interests of Śrī Rāma." (48)

चौ०—एक बिधातहि दूषनु देहीं। सुधा देखाइ दीन्ह बिषु जेहीं॥
खरभरु नगर सोचु सब काहू। दुसह दाहु उर मिटा उछाहू॥ १॥

Cau.: **eka bidhātahi dūṣanu dehiṁ, sudhā dekhāi dīnha biṣu jehiṁ.**
**kharabharu nagara socu saba kāhū, dusaha dāhu ura miṭā uchāhū.1.**

Some blamed the Creator, who had offered nectar but actually gave them poison. The whole city was astir and everyone felt distressed. There was deep agony in their heart and their briskness was gone. (1)

बिप्रबधू कुलमान्य जठेरी। जे प्रिय परम कैकई केरी॥
लगीं देन सिख सीलु सराही। बचन बानसम लागहिं ताही॥ २॥

**biprabadhū kulamānya jaṭherī, je priya parama kaikaī kerī.**
**lagiṁ dena sikha sīlu sarāhī, bacana bānasama lāgahiṁ tāhī.2.**

Brāhmaṇa matrons and other venerable and elderly ladies of the royal family and such other ladies as were most dear to Kaikeyī began to expostulate with her, praising her amiability; but their words pierced her like shafts. (2)

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* Hariścandra, son of Triśaṅku, was a king of Ayodhyā and the twenty-eighth in descent from Ikṣvāku, the founder of the solar dynasty. In order to satisfy the claims of the sage Viśvāmitra, who wanted to test his integrity, he parted with his kingdom and all that he had, sold his wife and only son and hired himself out as the employee of a pariah who kept a burning Ghāṭa. Whenever a dead body was brought for cremation there, Hariścandra used to recover the toll and make it over to his master. One day it so happened that a snake bit his only son, Rohita, and the ex-queen brought the dead prince for cremation to the same Ghāṭa. Even though the ex-king recognized them to be his own wife and child, he would not allow the child to be cremated without recovering the usual toll. At last the penniless woman offered to part with the rag with which she had covered her shame and the heartless ex-monarch was going to strip her naked when the gods interposed and restored the pious king to his throne and all his former prosperity.

भरतु न मोहि प्रिय राम समाना। सदा कहहु यहु सबु जगु जाना॥
करहु राम पर सहज सनेहू। केहिं अपराध आजु बनु देहू॥ ३॥

**bharatu na mohi priya rāma samānā, sadā kahahu yahu sabu jagu jānā.**
**karahu rāma para sahaja sanehū, kehiँ aparādha āju banu dehū.3.**

"You have always said, and the whole world knows it, that Bharata is not so dear to you as Rāma. You have borne natural affection towards Rāma; for what offence do you exile him to the woods today? (3)

कबहुँ न कियहु सवति आरेसू। प्रीति प्रतीति जान सबु देसू॥
कौसल्याँ अब काह बिगारा। तुम्ह जेहि लागि बज्र पुर पारा॥ ४॥

**kabahů na kiyahu savati āresū, prīti pratīti jāna sabu desū.**
**kausalyā̐ aba kāha bigārā, tumha jehi lāgi bajra pura pārā.4.**

"You have never harboured jealousy towards your co-wives; your loving disposition and credulity are known throughout the land. What wrong has Kausalyā done you now due to which you should have hurled this thunderbolt against the whole city. (4)

दो०—**सीय कि पिय सँगु परिहरिहि लखनु कि रहिहहिं धाम।**
**राजु कि भूँजब भरत पुर नृपु कि जिइहि बिनु राम॥ ४९॥**

Do.: **sīya ki piya sǎgu pariharihi lakhanu ki rahihahiँ dhāma,**
**rāju ki bhůjaba bharata pura nṛpu ki jiihi binu rāma.49.**

"Will Sītā forgo the company of Śrī Rāma or Lakṣmaṇa choose to stay at home? Will Bharata enjoy the Kingdom of Ayodhyā or the king survive without Rāma? (49)

चौ०—असं बिचारि उर छाड़हु कोहू। सोक कलंक कोठि जनि होहू॥
भरतहि अवसि देहु जुबराजू। कानन काह राम कर काजू॥ १॥

Cau.: **asa bicāri ura chāRahu kohū, soka kalaṁka koṭhi jani hohū.**
**bharatahi avasi dehu jubarājū, kānana kāha rāma kara kājū.1.**

"Pondering thus banish anger from your mind and do not make yourself a storehouse of grief and infamy. By all means install Bharata as the Prince-Regent; but what need is there for exiling Rāma to the forest? (1)

नाहिन रामु राज के भूखे। धरम धुरीन बिषय रस रूखे॥
गुर गृह बसहुँ रामु तजि गेहू। नृप सन अस बरु दूसर लेहू॥ २॥

**nāhina rāmu rāja ke bhūkhe, dharama dhurīna biṣaya rasa rūkhe.**
**gura gṛha basahů rāmu taji gehū, nṛpa sana asa baru dūsara lehū.2.**

"Rāma is not covetous of Kingdom; he is a an epitome of righteousness and has no relish for sensuous pleasures. Let Rāma abandon his home and live with his preceptor; ask this of the king as your second boon. (2)

जौं नहिं लगिहहु कहें हमारे। नहिं लागिहि कछु हाथ तुम्हारे॥
जौं परिहास कीन्हि कछु होई। तौ कहि प्रगट जनावहु सोई॥ ३॥

**jaů nahiँ lagihahu kahě hamāre, nahiँ lāgihi kachu hātha tumhāre.**
**jaů parihāsa kīnhi kachu hoī, tau kahi pragaṭa janāvahu soī.3.**

"In case you do not follow our advice, you will gain nothing. If you have only played some joke, let us know by openly declaring it. (3)

राम सरिस सुत कानन जोगू। काह कहिहि सुनि तुम्ह कहुँ लोगू॥
उठहु बेगि सोइ करहु उपाई। जेहि बिधि सोकु कलंकु नसाई॥ ४॥

**rāma sarisa suta kānana jogū, kāha kahihi suni tumha kahũ logū.**
**uṭhahu begi soi karahu upāī, jehi bidhi soku kalaṁku nasāī.4.**

"Does a son like Rāma deserve to be exiled to the woods? What will the world say about you when they hear of it? Be up quickly and devise some means to avert grief and obloquy. (4)

छं०—जेहि भाँति सोकु कलंकु जाइ उपाय करि कुल पालही।
हठि फेरु रामहि जात बन जनि बात दूसरि चालही॥
जिमि भानु बिनु दिनु प्रान बिनु तनु चंद बिनु जिमि जामिनी।
तिमि अवध तुलसीदास प्रभु बिनु समुझि धौं जियँ भामिनी॥

Chaṁ.: **jehi bhā̃ti soku kalaṁku jāi upāya kari kula pālahī,**
**haṭhi pheru rāmahi jāta bana jani bāta dūsari cālahī.**
**jimi bhānu binu dinu prāna binu tanu caṁda binu jimi jāminī,**
**timi avadha tulasīdāsa prabhu binu samujhi dhaũ jiyã bhāminī.**

"Devise some means to avert grief and infamy and save your family. Peremptorily dissuade Rāma from proceeding to the woods and make no other suggestion. As the day without the sun, as the body without life and the night without the moon, so will be the city of Ayodhyā without Śrī Rāma, the Lord of Tulasīdāsa! just consider this, O good lady."

सो०—सखिन्ह सिखावनु दीन्ह सुनत मधुर परिनाम हित।
तेइँ कछु कान न कीन्ह कुटिल प्रबोधी कूबरी॥ ५०॥

So.: **sakhinha sikhāvanu dīnha sunata madhura parināma hita,**
**teĩ kachu kāna na kīnha kuṭila prabodhī kūbarī.50.**

The advice that Kaikeyī's friends gave her was agreeable to hear and salutary in consequence. But she gave no ear to it, tutored as she was by the vile humpback. (50)

चौ०—उतरु न देइ दुसह रिस रूखी। मृगिन्ह चितव जनु बाघिनि भूखी॥
ब्याधि असाधि जानि तिन्ह त्यागी। चलीं कहत मतिमंद अभागी॥ १॥

Cau.: **utaru na dei dusaha risa rūkhī, mṛginha citava janu bāghini bhūkhī.**
**byādhi asādhi jāni tinha tyāgī, calī̃ kahata matimaṁda abhāgī.1.**

She gave no reply and wore a sullen look due to anger that could not be easily curbed. She stared at them as a hungry tigress would gaze on a herd of does. Finding her disease incurable, her friends gave her up saying as they went, "Wretched fool!" (1)

राजु करत यह दैअँ बिगोई। कीन्हेसि अस जस करइ न कोई॥
एहि बिधि बिलपहिं पुर नर नारीं। देहिं कुचालिहि कोटिक गारीं॥ २॥

**rāju karata yaha daiă̐ bigoī, kīnhesi asa jasa karai na koī.**
**ehi bidhi bilapahi̐ pura nara nārī̐, dehi̐ kucālihi koṭika gārī̐.2.**

"Fate could not brook her reigning and has knocked her down. She has done what nobody else would do." Men and women of the city thus lamented and showered countless abuses on the wicked woman. (2)

जरहिं बिषम जर लेहिं उसासा। कवनि राम बिनु जीवन आसा॥
बिपुल बियोग प्रजा अकुलानी। जनु जलचर गन सूखत पानी॥ ३॥

**jarahi̐ biṣama jara lehi̐ usāsā, kavani rāma binu jīvana āsā.**
**bipula biyoga prajā akulānī, janu jalacara gana sūkhata pānī.3.**

They burned with terrible agony and sighed. "There can be no hope of life without Rāma," they said. The people were distraught at the thought of long separation even as aquatic creatures get disturbed when water in which they live begins to fail. (3)

अति बिषाद बस लोग लोगाईं। गए मातु पहिं रामु गोसाईं॥
मुख प्रसन्न चित चौगुन चाऊ। मिटा सोचु जनि राखै राऊ॥ ४॥

**ati biṣāda basa loga logāī̐, gae mātu pahi̐ rāmu gosāī̐.**
**mukha prasanna cita cauguna cāū, miṭā socu jani rākhai rāū.4.**

All men and women were overcome with excessive grief. In the meantime, Lord Śrī Rāma called on His mother Kausalyā. He wore a cheerful look and the joy in his heart was fourfold. He no longer apprehended lest the king should detain him. (4)

दो०—**नव गयंदु रघुबीर मनु राजु अलान समान।**
**छूट जानि बन गवनु सुनि उर अनंदु अधिकान॥ ५१॥**

Do.: **nava gayaṁdu raghubīra manu rāju alāna samāna,**
**chūṭa jāni bana gavanu suni ura anaṁdu adhikāna.51.**

The mind of Śrī Rāma resembled a young elephant (newly caught) with kingship for its chain. When He heard of the proposal for exiling Him to the forest, He took Himself to be free and felt overjoyed in His heart. (51)

चौ०—रघुकुलतिलक जोरि दोउ हाथा। मुदित मातु पद नायउ माथा॥
दीन्हि असीस लाइ उर लीन्हे। भूषन बसन निछावरि कीन्हे॥ १॥

Cau.: **raghukulatilaka jori dou hāthā, mudita mātu pada nāyau māthā.**
**dīnhi asīsa lāi ura līnhe, bhūṣana basana nichāvari kīnhe.1.**

The Crown of Raghu's race, Śrī Rāma, folded His hands and cheerfully bowed His head at His mother's feet. She blessed Him and clasped Him to her bosom and scattered jewels and raiment around Him (in order to protect Him from evil). (1)

बार बार मुख चुंबति माता। नयन नेह जलु पुलकित गाता॥
गोद राखि पुनि हृदयँ लगाए। स्रवत प्रेमरस पयद सुहाए॥ २॥

**bāra bāra mukha cuṁbati mātā, nayana neha jalu pulakita gātā.**
**goda rākhi puni hṛdayă̐ lagāe, sravata premarasa payada suhāe.2.**

The mother kissed Him again and again with tears of affection in her eyes and her

limbs thrilling all over with joy. Seating Him in her lap she pressed Him once more to her bosom, while milk flowed from her graceful breasts due to excess of love. (2)

प्रेमु प्रमोदु न कछु कहि जाई। रंक धनद पदबी जनु पाई॥
सादर सुंदर बदनु निहारी। बोली मधुर बचन महतारी॥ ३॥

**premu pramodu na kachu kahi jāī, raṁka dhanada padabī janu pāī.**
**sādara suṁdara badanu nihārī, bolī madhura bacana mahatārī.3.**

Her affection and joy were altogether beyond description; it seemed as if a pauper had attained the position of Kubera (the god of riches). Fondly looking at His lovely countenance, the mother spoke to Him in endearing terms: (3)

कहहु तात जननी बलिहारी। कबहिं लगन मुद मंगलकारी॥
सुकृत सील सुख सीवँ सुहाई। जनम लाभ कइ अवधि अघाई॥ ४॥

**kahahu tāta jananī balihārī, kabahiṁ lagana muda maṁgalakārī.**
**sukṛta sīla sukha sīvå̃ suhāī, janama lābha kai avadhi aghāī.4.**

"Tell me, dear child, I beseech you, when will be that delightful and auspicious hour, the beautiful culmination of piety, virtue and joy and the highest reward of human birth, (4)

दो०—**जेहि चाहत नर नारि सब अति आरत एहि भाँति।**
**जिमि चातक चातकि तृषित बृष्टि सरद रितु स्वाति॥ ५२॥**

Do.: **jehi cāhata nara nāri saba ati ārata ehi bhā̃ti,**
**jimi cātaka cātaki tṛṣita bṛṣṭi sarada ritu svāti.52.**

"and for which all men and women long as anxiously as a thirsty pair of Cātaka birds for an autumnal shower during the brief period when the sun is in the same longitude as the constellation named Svāti (the Arcturus)?" (52)

चौ०—तात जाउँ बलि बेगि नहाहू। जो मन भाव मधुर कछु खाहू॥
पितु समीप तब जाएहु भैआ। भइ बड़ि बार जाइ बलि मैआ॥ १॥

Cau.: **tāta jāů̃ bali begi nahāhū, jo mana bhāva madhura kachu khāhū.**
**pitu samīpa taba jāehu bhaiā, bhai baRi bāra jāi bali maiā.1.**

"I adjure you, my darling, to bathe quickly and take some sweet dish of your choice. See your father after that, my boy; for, I say, it is already too late." (1)

मातु बचन सुनि अति अनुकूला। जनु सनेह सुरतरु के फूला॥
सुख मकरंद भरे श्रियमूला। निरखि राम मनु भवँरु न भूला॥ २॥

**mātu bacana suni ati anukūlā, janu saneha surataru ke phūlā.**
**sukha makaraṁda bhare śriyamūlā, nirakhi rāma manu bhavå̃ru na bhūlā.2.**

Even on hearing these most agreeable words of His mother, which were blossoms as it were of the celestial tree of affection, laden with the honey of joy and fountains of worldly prosperity, the bee of Śrī Rāma's mind could not be lured by their charm. (2)

धरम धुरीन धरम गति जानी। कहेउ मातु सन अति मृदु बानी॥
पिताँ दीन्ह मोहि कानन राजू। जहँ सब भाँति मोर बड़ काजू॥ ३॥

**dharama dhurīna dharama gati jānī, kaheu mātu sana ati mṛdu bānī.**
**pitā̐ dīnha mohi kānana rājū, jahā̐ saba bhā̐ti mora baRa kājū.3.**

An epitome of righteousness that He was, Śrī Rāma clearly discerned the path of his duty and spoke to His mother in exceedingly polite terms. "Father has bestowed on me the kingdom of the forest, where there will be great opportunities for me in every way. (3)

आयसु देहि मुदित मन माता। जेहिं मुद मंगल कानन जाता॥
जनि सनेह बस डरपसि भोरें। आनँदु अंब अनुग्रह तोरें॥ ४॥

**āyasu dehi mudita mana mātā, jehiṁ muda maṁgala kānana jātā.**
**jani saneha basa ḍarapasi bhorĕ, ānă̐du aṁba anugraha torĕ.4.**

"Therefore, grant me leave with a cheerful heart, so that my journey to the forest may be replete with joy and blessing. Be not obsessed with erroneous fears due to affection, dear mother; by your goodwill all will be well. (4)

दो०—**बरष चारिदस बिपिन बसि करि पितु बचन प्रमान।**
**आइ पाय पुनि देखिहउँ मनु जनि करसि मलान॥ ५३॥**

Do.: **baraṣa cāridasa bipina basi kari pitu bacana pramāna,**
**āi pāya puni dekhihaů manu jani karasi malāna.53.**

"Spending fourteen years in the forest and having obeyed my father's commands, I will come back and behold your feet again; be not sad at heart." (53)

चौ०—बचन बिनीत मधुर रघुबर के। सर सम लगे मातु उर करके॥
सहमि सूखि सुनि सीतलि बानी। जिमि जवास परें पावस पानी॥ १॥

Cau.: **bacana binīta madhura raghubara ke, sara sama lage mātu ura karake.**
**sahami sūkhi suni sītali bānī, jimi javāsa parĕ pāvasa pānī.1.**

The gentle and sweet words of Śrī Rāma, the Chief of the Raghus, pierced the mother's heart and rankled there. Alarmed to hear His serene speech, she turned pale in the same way as the Yavāsaka plant is blasted by a rain shower. (1)

कहि न जाइ कछु हृदय बिषादू। मनहुँ मृगी सुनि केहरि नादू॥
नयन सजल तन थर थर काँपी। माजहि खाइ मीन जनु मापी॥ २॥

**kahi na jāi kachu hṛdaya biṣādū, manahů mṛgī suni kehari nādū.**
**nayana sajala tana thara thara kā̐pī, mājahi khāi mīna janu māpī.2.**

The agony of her heart was beyond description like that of a doe that has heard a lion's roar. Her eyes were wet with tears and her body violently shook like a fish that had got inebriated by sucking the scum raised by the first monsoon shower. (2)

धरि धीरजु सुत बदनु निहारी। गदगद बचन कहति महतारी॥
तात पितहि तुम्ह प्रान पिआरे। देखि मुदित नित चरित तुम्हारे॥ ३॥

**dhari dhīraju suta badanu nihārī, gadagada bacana kahati mahatārī.**
**tāta pitahi tumha prāna piāre, dekhi mudita nita carita tumhāre.3.**

Recovering herself and looking at her son's face, the mother spoke in faltering accents, "My boy, you are dear as life to your father to whom it is a constant delight to watch your doings from day to day. (3)

राजु देन कहुँ सुभ दिन साधा। कहेउ जान बन केहिं अपराधा॥
तात सुनावहु मोहि निदानू। को दिनकर कुल भयउ कृसानू॥४॥

**rāju dena kahů subha dina sādhā, kaheu jāna bana kehi aparādhā.**
**tāta sunāvahu mohi nidānū, ko dinakara kula bhayau kṛsānū.4.**

"He had got an auspicious day fixed for installing you as the prince-regent; for what offence has he asked you to proceed to the woods? Let me know the reason, my darling; who is it that has served as fire to consume the solar race?" (4)

दो०—निरखि राम रुख सचिवसुत कारनु कहेउ बुझाइ।
सुनि प्रसंगु रहि मूक जिमि दसा बरनि नहिं जाइ॥५४॥

Do.: **nirakhi rāma rukha sacivasuta kāranu kaheu bujhāi,**
**suni prasaṁgu rahi mūka jimi dasā barani nahi jāi.54.**

Reading in Śrī Rāma's eyes His tacit consent, Sumantra's son (who had obviously accompanied the Prince) explained the reason: The mother was struck dumb, as it were, to hear the episode; the state of her mind could not be described in words. (54)

चौ०—राखि न सकइ न कहि सक जाहू। दुहूँ भाँति उर दारुन दाहू॥
लिखत सुधाकर गा लिखि राहू। बिधि गति बाम सदा सब काहू॥१॥

Cau.: **rākhi na sakai na kahi saka jāhū, duhů bhẳti ura dāruna dāhū.**
**likhata sudhākara gā likhi rāhū, bidhi gati bāma sadā saba kāhū.1.**

She could neither detain her son nor yet say 'Go'; she felt terrible agony in her heart in either event. "It seemed as though Brahmā was going to write 'moon' and wrote 'Rāhu' (the demon who is believed in Hindu mythology to devour the moon during a lunar eclipse) instead through a slip of the pen," she said to herself. "The ways of Providence are always averse to all," she surmised. (1)

धरम सनेह उभयँ मति घेरी। भइ गति साँप छुछुंदरि केरी॥
राखउँ सुतहि करउँ अनुरोधू। धरमु जाइ अरु बंधु बिरोधू॥२॥

**dharama saneha ubhayå mati gherī, bhai gati såpa chuchumdari kerī.**
**rākhaů sutahi karaů anurodhū, dharamu jāi aru baṁdhu birodhū.2.**

Kausalyā's judgment was swayed on the one hand by her sense of duty and on the other by her affection. She found herself on the horns of a dilemma like a snake that has caught hold of a musk-rat*. "If I press my son and detain him, the moral code will be violated and bad blood created between brothers, (2)

कहउँ जान बन तौ बड़ि हानी। संकट सोच बिबस भइ रानी॥
बहुरि समुझि तिय धरमु सयानी। रामु भरतु दोउ सुत सम जानी॥३॥

**kahaů jāna bana tau baRi hānī, saṁkaṭa soca bibasa bhai rānī.**
**bahuri samujhi tiya dharamu sayānī, rāmu bharatu dou suta sama jānī.3.**

* It is popularly believed in India that if a snake once catches hold of a musk-rat mistaking it for an ordinary rat and latter discovers its identity, it can neither devour it nor disgorge it. For if it devours it, it is sure to die; and if it disgorges it, it goes blind.

"and if I allow him to proceed to the woods, it will be a grievous loss." The queen thus found herself faced with an embarrassing situation and was overwhelmed with grief. Again, realizing the duty of a woman and remembering that both Rāma and Bharata were equally her sons, (3)

सरल सुभाउ राम महतारी। बोली बचन धीर धरि भारी॥
तात जाउँ बलि कीन्हेहु नीका। पितु आयसु सब धरमक टीका॥४॥

**sarala subhāu rāma mahatārī, bolī bacana dhīra dhari bhārī.**
**tāta jāů bali kīnhehu nīkā, pitu āyasu saba dharamaka ṭīkā.4.**

the prudent Kausalyā, Śrī Rāma's mother, who had a guileless disposition, spoke as follows with great courage, "You have done well, my child, I swear; a father's command is the most sacred of all obligations. (4)

दो०—**राजु देन कहि दीन्ह बनु मोहि न सो दुख लेसु।**
**तुम्ह बिनु भरतहि भूपतिहि प्रजहि प्रचंड कलेसु॥५५॥**

Do.: **rāju dena kahi dīnha banu mohi na so dukha lesu,**
**tumha binu bharatahi bhūpatihi prajahi pracaṁḍa kalesu.55.**

"That having proclaimed to bestow on you the kingdom of Ayodhyā, your father has now decided to exile you to the woods, does not make me the least sorry. But your absence from our midst will mean a terrible ordeal to Bharata, to the king himself and to the people. (55)

चौ०—जौं केवल पितु आयसु ताता। तौ जनि जाहु जानि बड़ि माता॥
जौं पितु मातु कहेउ बन जाना। तौ कानन सत अवध समाना॥१॥

Cau.: **jaů kevala pitu āyasu tātā, tau jani jāhu jāni baRi mātā.**
**jaů pitu mātu kaheu bana jānā, tau kānana sata avadha samānā.1.**

"In any case if it be your father's command alone, my boy, then go not, remembering that a mother ranks higher than one's father. If, on the other hand, both father and mother have asked you to proceed to the woods, then, of course, the forest will be equal to hundreds of Ayodhyās, (1)

पितु बनदेव मातु बनदेवी। खग मृग चरन सरोरुह सेवी॥
अंतहुँ उचित नृपहि बनबासू। बय बिलोकि हियँ होइ हराँसू॥२॥

**pitu banadeva mātu banadevī, khaga mṛga carana saroruha sevī.**
**aṁtahů ucita nṛpahi banabāsū, baya biloki hiyå hoi harå̆sū.2.**

"with the sylvan gods for your father, the sylvan goddesses for your mother and the birds and beasts to wait upon your lotus feet. At all events it is but proper for a king to dwell in a forest in the evening of his life; it is your tender age which fills my heart with agony. (2)

बड़भागी बनु अवध अभागी। जो रघुबंसतिलक तुम्ह त्यागी॥
जौं सुत कहौं संग मोहि लेहू। तुम्हरे हृदयँ होइ संदेहू॥३॥

**baRabhāgī banu avadha abhāgī, jo raghubaṁsatilaka tumha tyāgī.**
**jaů suta kahaů saṁga mohi lehū, tumhare hṛdayå hoi saṁdehū.3.**

"How blessed is the forest and how luckless Ayodhyā, that will be deserted by you, O crown of Raghu's race! If I ask you, my boy, to take me with you, your mind will be filled with doubt (that on this pretext I want to detain you). (3)

पूत परम प्रिय तुम्ह सबही के। प्रान प्रान के जीवन जी के॥
ते तुम्ह कहहु मातु बन जाऊँ। मैं सुनि बचन बैठि पछिताऊँ॥ ४॥

**pūta parama priya tumha sabahī ke, prāna prāna ke jīvana jī ke.**
**te tumha kahahu mātu bana jāū̐, maĩ suni bacana baiṭhi pachitāū̐.4.**

"You are supremely dear to all, my child; you are the life of our life, the vitality of our soul. The prop of our life that you are, you say, 'Mother, I go to the forest!' while I remain rooted to my seat even on hearing these words and repent. (4)

दो०—**यह बिचारि नहिं करउँ हठ झूठ सनेहु बढ़ाइ।**
**मानि मातु कर नात बलि सुरति बिसरि जनि जाइ॥ ५६॥**

Do.: **yaha bicāri nahĩ karaū̐ haṭha jhūṭha sanehu baRhāi,**
**māni mātu kara nāta bali surati bisari jani jāi.56.**

"Realizing this I do not press my suit exaggerating my false love. I only pray that remembering me as a mother you should not allow me to slip out of your mind. (56)

चौ०—देव पितर सब तुम्हहि गोसाईं। राखहुँ पलक नयन की नाईं॥
अवधि अंबु प्रिय परिजन मीना। तुम्ह करुनाकर धरम धुरीना॥ १॥

Cau.: **deva pitara saba tumhahi gosāī̐, rākhahū̐ palaka nayana kī nāī̐.**
**avadhi aṁbu priya parijana mīnā, tumha karunākara dharama dhurīnā.1.**

"May all the gods and manes protect you, O lord of the earth, as the eyelids protect the eyes. The term of exile is like water, while your near and dear ones resemble the fish that live on it; as for yourself you are a fountain of mercy and embodiment of virtue. (1)

अस बिचारि सोइ करहु उपाई। सबहि जिअत जेहिं भेंटहु आई॥
जाहु सुखेन बनहि बलि जाऊँ। करि अनाथ जन परिजन गाऊँ॥ २॥

**asa bicāri soi karahu upāī, sabahi jiata jehĩ bhẽṭahu āī.**
**jāhu sukhena banahi bali jāū̐, kari anātha jana parijana gāū̐.2.**

"Remembering this please devise some means to see that you come back in time to find them all alive. I adjure you to proceed to the woods in good cheer, abandoning your servants, family and the whole city, rendering them orphans. (2)

सब कर आजु सुकृत फल बीता। भयउ कराल कालु बिपरीता॥
बहुबिधि बिलपि चरन लपटानी। परम अभागिनि आपुहि जानी॥ ३॥

**saba kara āju sukṛta phala bītā, bhayau karāla kālu biparītā.**
**bahubidhi bilapi carana lapaṭānī, parama abhāgini āpuhi jānī.3.**

"The fruit of everyone's meritorious deeds is exhausted today and the tide of fortune has turned against us, assuming a sullen aspect." Thus wailing in many ways mother Kausalyā clung to Śrī Rāma's feet, accounting herself the most unlucky woman. (3)

दारुन दुसह दाहु उर ब्यापा। बरनि न जाहिं बिलाप कलापा॥
राम उठाइ मातु उर लाई। कहि मृदु बचन बहुरि समुझाई॥ ४॥

**dāruna dusaha dāhu ura byāpā, barani na jāhi̐ bilāpa kalāpā.**
**rāma uṭhāi mātu ura lāī, kahi mṛdu bacana bahuri samujhāī.4.**

Her heart was filled with terrible and deep agony and the profusion of wailings was beyond all description. Śrī Rāma lifted His mother and pressed her to His bosom, and then comforted her with soothing words. (4)

दो०—**समाचार तेहि समय सुनि सीय उठी अकुलाइ।**
**जाइ सासु पद कमल जुग बंदि बैठि सिरु नाइ॥ ५७॥**

Do.: **samācāra tehi samaya suni sīya uṭhī akulāi,**
**jāi sāsu pada kamala juga baṁdi baiṭhi siru nāi.57.**

That very moment Sītā heard the news and got up in great agitation. She approached Her mother-in-law, reverenced her lotus feet and sat down bowing Her head. (57)

चौ०—दीन्हि असीस सासु मृदु बानी। अति सुकुमारि देखि अकुलानी॥
बैठि नमितमुख सोचति सीता। रूप रासि पति प्रेम पुनीता॥ १॥

Cau.: **dīnhi asīsa sāsu mṛdu bānī, ati sukumāri dekhi akulānī.**
**baiṭhi namitamukha socati sītā, rūpa rāsi pati prema punītā.1.**

The mother-in-law blessed Her in gentle accents and felt distressed when she saw Her most delicate frame. With Her head bent low, Sītā, who was beauty personified and cherished pure love towards Her Lord, sat reflecting, (1)

चलन चहत बन जीवननाथू। केहि सुकृती सन होइहि साथू॥
की तनु प्रान कि केवल प्राना। बिधि करतबु कछु जाइ न जाना॥ २॥

**calana cahata bana jīvananāthū, kehi sukṛtī sana hoihi sāthū.**
**kī tanu prāna ki kevala prānā, bidhi karatabu kachu jāi na jānā.2.**

"The lord of my life would depart to the forest; it is yet to be seen who will have the good fortune to accompany Him—my body and soul together or my soul alone. What God intends to do cannot be foreseen even partially." (2)

चारु चरन नख लेखति धरनी। नूपुर मुखर मधुर कबि बरनी॥
मनहुँ प्रेम बस बिनती करहीं। हमहि सीय पद जनि परिहरहीं॥ ३॥

**cāru carana nakha lekhati dharanī, nūpura mukhara madhura kabi baranī.**
**manahu̐ prema basa binatī karahi̐, hamahi sīya pada jani pariharahi̐.3.**

As She scratched the ground with the lovely nails of Her toes, Her anklets produced a musical sound, as if—so declare the poets—they lovingly prayed that Sītā's feet may never abandon them. (3)

मंजु बिलोचन मोचति बारी। बोली देखि राम महतारी॥
तात सुनहु सिय अति सुकुमारी। सासु ससुर परिजनहि पिआरी॥ ४॥

**maṁju bilocana mocati bārī, bolī dekhi rāma mahatārī.**
**tāta sunahu siya ati sukumārī, sāsu sasura parijanahi piārī.4.**

Seeing Her shed tears from Her charming eyes, Śrī Rāma's mother broke the silence: "Listen, my dear child: Sītā is exceedingly delicate and the pet of her father-in-law and mothers-in-law and the whole family. (4)

दो०—पिता जनक भूपाल मनि ससुर भानुकुल भानु।
पति रबिकुल कैरव बिपिन बिधु गुन रूप निधानु॥ ५८॥

Do.: **pitā janaka bhūpāla mani sasura bhānukula bhānu,**
**pati rabikula kairava bipina bidhu guna rūpa nīdhānū.58.**

"She has for her father Janaka, the jewel among kings, while her father-in-law is no other than the sun of the solar race (your father); as for her lord (yourself), he is a veritable moon for the lily-like progeny of the solar race and a repository of goodness and beauty. (58)

चौ०—मैं पुनि पुत्रबधू प्रिय पाई। रूप रासि गुन सील सुहाई॥
नयन पुतरि करि प्रीति बढ़ाई। राखेउँ प्रान जानकिहिं लाई॥ १॥

Cau.: **maĩ puni putrabadhū priya pāī, rūpa rāsi guna sīla suhāī.**
**nayana putari kari prīti baRhāī, rākheũ prāna jānakihĩ lāī.1.**

"Moreover, I have found in her a beloved daughter-in-law, who is amiable and accomplished, and beauty personified. I have treated her as the very apple of my eye and loved her ever more; nay, my very life is centred in Jānakī. (1)

कलपबेलि जिमि बहुबिधि लाली। सींचि सनेह सलिल प्रतिपाली॥
फूलत फलत भयउ बिधि बामा। जानि न जाइ काह परिनामा॥ २॥

**kalapabeli jimi bahubidhi lālī, sīṁci saneha salila pratipālī.**
**phulata phalata bhayau bidhi bāmā, jāni na jāi kāha parināmā.2.**

"I have fostered her in many ways as a celestial creeper and nourished her by feeding her with the water of affection. Just when the creeper was about to blossom and bear fruit, God turned against me and there is no knowing what will be the consequence. (2)

पलँग पीठ तजि गोद हिंडोरा। सियँ न दीन्ह पगु अवनि कठोरा॥
जिअनमूरि जिमि जोगवत रहऊँ। दीप बाति नहिं टारन कहऊँ॥ ३॥

**palåga pīṭha taji goda hīṁḍorā, siyå na dīnha pagu avani kaṭhorā.**
**jianamūri jimi jogavata rahaũ, dīpa bāti nahĩ ṭārana kahaũ.3.**

"Borne invariably on a bedstead, seat, swing, or my own lap, Sītā has never set her foot on hard ground. I have been tending her like a life-giving herb and never ask her even to tend the wick of a lamp. (3)

सोइ सिय चलन चहति बन साथा। आयसु काह होइ रघुनाथा॥
चंद किरन रस रसिक चकोरी। रबि रुख नयन सकइ किमि जोरी॥ ४॥

**soi siya calana cahati bana sāthā, āyasu kāha hoi raghūnāthā.**
**caṁda kirana rasa rasika cakorī, rabi rukha nayana sakai kimi jorī.4.**

"The same Sītā would accompany you to the woods, and awaits your orders, O Raghunātha! How can a female Cakora bird, who loves to feed on the nectar borne on the rays of the moon, bear to fix her gaze on the sun? (4)

दो०—करि केहरि निसिचर चरहिं दुष्ट जंतु बन भूरि।
बिष बाटिकाँ कि सोह सुत सुभग सजीवनि मूरि॥ ५९॥

Do.: **kari kehari nisicara carahi̐ duṣṭa jaṁtu bana bhūri,**
**biṣa bāṭikā̐ ki soha suta subhaga sajīvani mūri.59.**

"Hosts of wild elephants, lions, demons and other fell creatures roam about in the woods. Can a beautiful life-giving herb fit in with a poison-weed, my boy? (59)

चौ०—**बन हित कोल किरात किसोरी। रचीं बिरंचि बिषय सुख भोरी॥**
**पाहनकृमि जिमि कठिन सुभाऊ। तिन्हहि कलेसु न कानन काऊ॥१॥**

Cau.: **bana hita kola kirāta kisorī, racī̐ biraṁci biṣaya sukha bhorī.**
**pāhanakṛmi jimi kaṭhina subhāū, tinhahi kalesu na kānana kāū.1.**

"For residing in the forest God has created Kola* and Kirāta girls, who are unaware of sensuous pleasures. Adamantine by nature like the insect living on stone, they never experience any hardship in the woods. (1)

**कै तापस तिय कानन जोगू। जिन्ह तप हेतु तजा सब भोगू॥**
**सिय बन बसिहि तात केहि भाँती। चित्रलिखित कपि देखि डेराती॥२॥**

**kai tāpasa tiya kānana jogū, jinha tapa hetu tajā saba bhogū.**
**siya bana basihi tāta kehi bhā̐tī, citralikhita kapi dekhi ḍerātī.2.**

"Another class fit for the forest are the hermit-women, who have renounced all pleasures for the sake of penance. But how, my son, will Sītā live in the forest—she who gets frightened to see even the picture of a monkey? (2)

**सुरसर सुभग बनज बन चारी। डाबर जोगु कि हंसकुमारी॥**
**अस बिचारि जस आयसु होई। मैं सिख देउँ जानकिहि सोई॥३॥**

**surasara subhaga banaja bana cārī, ḍābara jogu ki haṁsakumārī.**
**asa bicāri jasa āyasu hoī, mai̐ sikha deu̐ jānakihi soī.3.**

"Is a female cygnet, who disports in the lovely lotus-beds of the Mānasa lake, fit for a muddy puddle? First ponder this; then as you order I will instruct Jānakī accordingly.(3)

**जौं सिय भवन रहै कह अंबा। मोहि कहँ होइ बहुत अवलंबा॥**
**सुनि रघुबीर मातु प्रिय बानी। सील सनेह सुधाँ जनु सानी॥४॥**

**jau̐ siya bhavana rahai kaha aṁbā, mohi kahā̐ hoi bahuta avalaṁbā.**
**suni raghubīra mātu priya bānī, sīla saneha sudhā̐ janu sānī.4.**

"If she stays at home," the mother continued, "that will mean a great solace to me." When Śrī Raghunātha heard this endearing speech of His mother, imbued as it was with the nectar of grace and affection— (4)

दो०—**कहि प्रिय बचन बिबेकमय कीन्हि मातु परितोष।**
**लगे प्रबोधन जानकिहि प्रगटि बिपिन गुन दोष॥६०॥**

Do.: **kahi priya bacana bibekamaya kīnhi mātu paritoṣa,**
**lage prabodhana jānakihi pragaṭi bipina guna doṣa.60.**

* The names of two well-known hilly tribes.

He comforted her by addressing tender and wise words to her; and then He started exhorting Jānakī by narrating to Her the advantages and disadvantages of forest life. (60)

[PAUSE 14 FOR A THIRTY-DAY RECITATION]

चौ०—मातु समीप कहत सकुचाहीं। बोले समउ समुझि मन माहीं॥
राजकुमारि सिखावनु सुनहू। आन भाँति जियँ जनि कछु गुनहू॥१॥

Cau.: **mātu samīpa kahata sakucāhī̐, bole samau samujhi mana māhī̐.**
**rājakumāri sikhāvanu sunahū, āna bhā̐ti jiyā̐ jani kachu gunahū.1.**

Even though He hesitated in speaking to Her in the presence of His mother, He realized within Himself the urgency of the situation and said, "Listen to my advice, O princess, and do not misunderstand me; (1)

आपन मोर नीक जौं चहहू। बचनु हमार मानि गृह रहहू॥
आयसु मोर सासु सेवकाई। सब बिधि भामिनि भवन भलाई॥२॥

**āpana mora nīka jaů cahahū, bacanu hamāra māni gṛha rahahū.**
**āyasu mora sāsu sevakāī, saba bidhi bhāmini bhavana bhalāī.2.**

"If you wish well of me as well as of yourself, please accept my suggestion and stay at home. You will be obeying me, rendering service to your mother-in-law as also by remaining at home, O good lady, you will be benefited in every way. (2)

एहि ते अधिक धरमु नहिं दूजा। सादर सासु ससुर पद पूजा॥
जब जब मातु करिहि सुधि मोरी। होइहि प्रेम बिकल मति भोरी॥३॥

**ehi te adhika dharamu nahi̐ dūjā, sādara sāsu sasura pada pūjā.**
**jaba jaba mātu karihi sudhi morī, hoihi prema bikala mati bhorī.3.**

"For a woman there is no other duty more sacred than reverently adoring the feet of her parents-in-law. Whenever my mother thinks of me and feeling disconsolate due to her love for me loses her poise, (3)

तब तब तुम्ह कहि कथा पुरानी। सुंदरि समुझाएहु मृदु बानी॥
कहउँ सुभायँ सपथ सत मोही। सुमुखि मातु हित राखउँ तोही॥४॥

**taba taba tumha kahi kathā purānī, suṁdari samujhāehu mṛdu bānī.**
**kahaů subhāyå sapatha sata mohī, sumukhi mātu hita rākhaů tohī.4.**

"do you console her, my love, with soothing words by narrating old legends to her. I tell you sincerely and solemnly: it is for my mother's sake, O charming lady, that I leave you here. (4)

दो०—**गुर श्रुति संमत धरम फलु पाइअ बिनहिं कलेस।**
**हठ बस सब संकट सहे गालव नहुष नरेस॥६१॥**

Do.: **gura śruti saṁmata dharama phalu pāia binahi̐ kalesa,**
**haṭha basa saba saṁkaṭa sahe gālava nahuṣa naresa.61.**

"By staying at home in deference to my wishes you will easily obtain the reward of

virtue approved of by one's elders and the Vedas; whereas by giving themselves over to obduracy sage Gālava*, King Nahuṣa† and all others suffered great hardships. (61)

चौ०—मैं पुनि करि प्रवान पितु बानी। बेगि फिरब सुनु सुमुखि सयानी॥
दिवस जात नहिं लागिहि बारा। सुंदरि सिखवनु सुनहु हमारा॥ १॥

**Cau.: maĩ puni kari pravāna pitu bānī, begi phiraba sunu sumukhi sayānī.**
**divasa jāta nahĩ lāgihi bārā, suṁdari sikhavanu sunahu hamārā.1.**

"As for myself, listen, O fair and sensible lady: I will soon return after redeeming my father's word. Days will steal away quickly; therefore, heed my advice, O charming lady. (1)

जौं हठ करहु प्रेम बस बामा। तौ तुम्ह दुखु पाउब परिनामा॥
काननु कठिन भयंकरु भारी। घोर घामु हिम बारि बयारी॥ २॥

**jaů haṭha karahu prema basa bāmā, tau tumha dukhu pāuba parināmā.**
**kānanu kaṭhina bhayaṁkaru bhārī, ghora ghāmu hima bāri bayārī.2.**

"If, on the other hand, you persist in your obstinacy due to your affection for me, O pretty noble woman, you will eventually come to grief. The forest is rugged and most dreadful with its terrible heat, cold, rain and blasts. (2)

कुस कंटक मग काँकर नाना। चलब पयादेहिं बिनु पदत्राना॥
चरन कमल मृदु मंजु तुम्हारे। मारग अगम भूमिधर भारे॥ ३॥

**kusa kaṁṭaka maga kǎkara nānā, calaba pyādehĩ binu padatrānā.**
**carana kamala mṛdu maṁju tumhāre, māraga agama bhumidhara bhāre.3.**

"The tracks are beset with prickly grass and thorns and stones of various kinds and you will have to tread on them without any protection for the feet. Your lotus-like feet are delicate and lovely, while the paths are most difficult and intercepted by huge mountains, (3)

कंदर खोह नदीं नद नारे। अगम अगाध न जाहिं निहारे॥
भालु बाघ बृक केहरि नागा। करहिं नाद सुनि धीरजु भागा॥ ४॥

**kaṁdara khoha nadī̃ nada nāre, agama agādha na jāhĩ nihāre.**
**bhālu bāgha bṛka kehari nāgā, karahĩ nāda suni dhīraju bhāgā.4.**

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* Gālava was a pupil of the celebrated sage Viśvāmitra. When he was about to leave his Guru after completing his studies, he requested the latter to ask something by way of the preceptor's fee (Gurudakṣiṇā). Viśvāmitra would ask nothing; but Gālava persisted in importuning him. At last, in order to get rid of his obstinate student, the sage Viśvāmitra ordered him to get for him a thousand snow-white horses with dark ears. Gālava had to experience a good deal of trouble in procuring this rare breed of horses.

† King Nahuṣa was a pious and illustrious ruler. When Indra, the lord of paradise, slew the demon Vṛtra (who was a Brāhmaṇa by birth) he incurred the sin of having killed a Brāhmaṇa and out of shame hid himself in the Mānasarovara lake. Finding themselves without a king, the gods installed King Nahuṣa on the throne of lndra and proclaimed him as their ruler. Nahuṣa once beheld Indra's wife and, enamoured of her beauty, longed to take her as his. Śaci, who was noted for her fidelity to her husband, did not approve of Nahuṣa's overtures and approached the sage Bṛhaspati (the preceptor of gods) for protection, The gods and sages thereupon expostulated with Nahuṣa and tried to dissuade him but in vain. According to Bṛhaspati's advice Śaci then offered to accept Nahuṣa as her husband if the latter rode to her on a palanquin carried by sages. Nahuṣa, who was blinded by passion and was bent on having her as his wife at all costs, gladly agreed and prevailed on the sages to carry him on their shoulders. As the sages, who got tired very soon, were proceeding rather slowly, Nahuṣa spurred them on and while doing so kicked the sage Agastya, and the latter pronounced a curse upon him that he should take the form of a python.

"caves and chasms, streams, rivers and rivulets that are unapproachable, unfathomable and terrible to look at. Bears and tigers, wolves, lions and elephants raise such terrible roar as staggers one's presence of mind. (4)

दो०—भूमि सयन बलकल बसन असनु कंद फल मूल।
ते कि सदा सब दिन मिलहिं सबुइ समय अनुकूल॥ ६२॥

**Do.: bhūmi sayana balakala basana asanu kaṁda phala mūla,**
**te ki sadā saba dina milahi̐ sabui samaya anukūla.62.**

"The ground will be the couch and the bark of trees, the raiment; while bulbs, fruits and roots will be the food. And do you think even these will be available every day? Everything will become available according to its own time. (62)

चौ०—नर अहार रजनीचर चरहीं। कपट बेष बिधि कोटिक करहीं॥
लागइ अति पहार कर पानी। बिपिन बिपति नहिं जाइ बखानी॥ १॥

**Cau.: nara ahāra rajanīcara carahi̐, kapaṭa beṣa bidhi koṭika karahi̐.**
**lāgai ati pahāra kara pānī, bipina bipati nahi̐ jāi bakhānī.1.**

"Man-eating demons roam about in the woods and assume all sorts of deceptive forms. The water of the hills is exceedingly unwholesome; the hardships of the forest are beyond all description. (1)

ब्याल कराल बिहग बन घोरा। निसिचर निकर नारि नर चोरा॥
डरपहिं धीर गहन सुधि आएँ। मृगलोचनि तुम्ह भीरु सुभाएँ॥ २॥

**byāla karāla bihaga bana ghorā, nisicara nikara nāri nara corā.**
**darapahi̐ dhīra gahana sudhi āe̐, mṛgalocani tumha bhīru subhāe̐.2.**

"There are terrible serpents and fierce wild birds and multitudes of demons who kidnap both men and women. The boldest shudder at the very thought of the forest; while you, O fawn-eyed lady, are timid by nature. (2)

हंसगवनि तुम्ह नहिं बन जोगू। सुनि अपजसु मोहि देइहि लोगू॥
मानस सलिल सुधाँ प्रतिपाली। जिअइ कि लवन पयोधि मराली॥ ३॥

**haṁsagavani tumha nahi bana jogū, suni apajasu mohi deihi logū.**
**mānasa salila sudhā̐ pratipālī, jiai ki lavana pyodhi marālī.3.**

"You are not fit for the woods, O fair lady; the world will revile me when they hear that I am taking you to the forest. Can a female cygnet, who has been brought up in the nectarean water of the Mānasarovara lake, live in the salt water of the ocean? (3)

नव रसाल बन बिहरनसीला। सोह कि कोकिल बिपिन करीला॥
रहहु भवन अस हृदयँ बिचारी। चंदबदनि दुखु कानन भारी॥ ४॥

**nava rasāla bana biharansīlā, soha ki kokila bipina karīlā.**
**rahahu bhavana asa hṛdayā̐ bicārī, caṁdabadani dukhu kānana bhārī.4.**

"Can a cuckoo that has made merry in a young mango grove, have its appropriate place in a thicket of Karila bushes? Pondering this in your mind, stay at home, O moon-faced lady; the hardships of the forest are too great. (4)

दो०—सहज सुहृद गुर स्वामि सिख जो न करइ सिर मानि।
सो पछिताइ अघाइ उर अवसि होइ हित हानि॥ ६३॥

Do.: **sahaja suhṛda gura svāmi sikha jo na karai sira māni,**
**so pachitāi aghāi ura avasi hoi hita hāni.63.**

"He who does not reverently follow the advice of a selfless friend, preceptor and master has to repent fully at heart and surely comes to grief." (63)

चौ०—सुनि मृदु बचन मनोहर पिय के। लोचन ललित भरे जल सिय के॥
सीतल सिख दाहक भइ कैसें। चकइहि सरद चंद निसि जैसें॥ १॥

Cau.: **suni mṛdu bacana manohara piya ke, locana lalita bhare jala siya ke.**
**sītala sikha dāhaka bhai kaisẽ, cakaihi sarada caṁda nisi jaisẽ.1.**

When Sītā heard these soft and winsome words of Her beloved lord, Her lovely eyes were filled with tears. His soothing advice proved as scorching to Her as a moon-lit autumnal night to a female Cakravāka bird. (1)

उतरु न आव बिकल बैदेही। तजन चहत सुचि स्वामि सनेही॥
बरबस रोकि बिलोचन बारी। धरि धीरजु उर अवनिकुमारी॥ २॥

**utaru na āva bikala baidehī, tajana cahata suci svāmi sanehī.**
**barabasa roki bilocana bārī, dhari dhīraju ura avanikumārī.2.**

Jānakī could make no answer. She was filled with agony to think that Her pious and loving lord would leave Her behind. Perforce restraining Her tears, Earth's Daughter, Sītā, took courage, (2)

लागि सासु पग कह कर जोरी। छमबि देबि बड़ि अबिनय मोरी॥
दीन्हि प्रानपति मोहि सिख सोई। जेहि बिधि मोर परम हित होई॥ ३॥

**lāgi sāsu paga kaha kara jorī, chamabi debi baRi abinaya morī.**
**dīnhi prānapati mohi sikha soī, jehi bidhi mora parama hita hoī.3.**

and throwing Herself at Her mother-in-law's feet spoke to her with Her palms joined together, "Forgive, O venerable mother, my great impudence: (3)

मैं पुनि समुझि दीखि मन माहीं। पिय बियोग सम दुखु जग नाहीं॥ ४॥

**maĩ puni samujhi dīkhi mana māhī̃, piya biyoga sama dukhu jaga nāhī̃.4.**

"The lord of my life has tendered me only such advice as is conducive to my best interests. I have, however, pondered within myself and realized that there is no calamity in this world as great as being torn away from one's beloved lord. (4)

दो०—प्राननाथ करुनायतन सुंदर सुखद सुजान।
तुम्ह बिनु रघुकुल कुमुद बिधु सुरपुर नरक समान॥ ६४॥

Do.: **prānanātha karunāyatana suṁdara sukhada sujāna,**
**tumha binu raghukula kumuda bidhu surapura naraka samāna.64.**

"O lord of my life, O abode of mercy, handsome, genial and wise, O moon for the lily-like race of Raghus, without you heaven would be as obnoxious as hell. (64)

चौ०—मातु पिता भगिनी प्रिय भाई। प्रिय परिवारु सुहृद समुदाई॥
सासु ससुर गुर सजन सहाई। सुत सुंदर सुसील सुखदाई॥ १॥

Cau.: **mātu pitā bhaginī priya bhāī, priya parivāru suhṛda samudāī.**
**sāsu sasura gura sajana sahāī, suta suṁdara susīla sukhadāī.1.**

"Father and mother, sisters and dear brothers, beloved kinsmen and friends, father-in-law and mother-in-law, preceptor and relatives, allies and even sons, however good-looking, well-behaved and congenial, (1)

जहँ लगि नाथ नेह अरु नाते। पिय बिनु तियहि तरनिहु ते ताते॥
तनु धनु धामु धरनि पुर राजू। पति बिहीन सबु सोक समाजू॥ २॥

**jahå̐ lagi nātha neha aru nāte, piya binu tiyahi taranihu te tāte.**
**tanu dhanu dhāmu dharani pura rājū, pati bihīna sabu soka samājū.2.**

"nay, whatever ties of affection and kinship there exist—to a woman bereft of her beloved lord they are far more tormenting than the scorching sun. Life, riches, house, land, city and kingdom—all these are mere accoutrements of woe to a woman bereft of her lord. (2)

भोग रोगसम भूषन भारू। जम जातना सरिस संसारू॥
प्राननाथ तुम्ह बिनु जग माहीं। मो कहुँ सुखद कतहुँ कछु नाहीं॥ ३॥

**bhoga rogasama bhūṣana bhārū, jama jātanā sarisa saṁsārū.**
**prānanātha tumha binu jaga māhī̐, mo kahu sukhada katahů kachu nāhī̐ .3.**

"Luxury to her is loathsome like a disease and ornaments a burden; while the world is like the torments of hell. Without you, O lord of my life, nothing in this world is delightful to me. (3)

जिय बिनु देह नदी बिनु बारी। तैसिअ नाथ पुरुष बिनु नारी॥
नाथ सकल सुख साथ तुम्हारें। सरद बिमल बिधु बदनु निहारें॥ ४॥

**jiya binu deha nadī binu bārī, taisia nātha puruṣa binu nārī.**
**nātha sakala sukha sātha tumhārě, sarada bimala bidhu badanu nihārě.4.**

"As the body without a soul, and a river without water, even so, my lord, is a woman without her husband. In your company, my lord, I shall be happy in every way so long as I behold your countenance resembling the moon of an autumnal cloudless night. (4)

दो०—**खग मृग परिजन नगरु बनु बलकल बिमल दुकूल।**
**नाथ साथ सुरसदन सम परनसाल सुख मूल॥ ६५॥**

Do.: **khaga mṛga parijana nagaru banu balakala bimala dukūla,**
**nātha sātha surasadana sama paranasāla sukha mūla.65.**

"Birds and beasts will be my kindred; the forest, my city and the bark of trees, my spotless robes. And a hut of leaves in the company of my lord will be as comfortable as the abode of gods. (65)

चौ०—बनदेबीं बनदेव उदारा। करिहहिं सासु ससुर सम सारा॥
कुस किसलय साथरी सुहाई। प्रभु सँग मंजु मनोज तुराई॥ १॥

Cau.: **banadebī̃ banadeva udārā, karihahı̐ sāsu sasura sama sārā.**
**kusa kisalaya sātharī suhāī, prabhu sãga maṁju manoja turāī.1.**

"The generous-hearted sylvan gods and goddesses will take care of me like my own father-in-law and mother-in-law. A charming litter of grass and tender leaves will, in the company of my lord, vie with Cupid's own lovely cushion. (1)

कंद मूल फल अमिअ अहारू। अवध सौध सत सरिस पहारू॥
छिनु छिनु प्रभु पद कमल बिलोकी। रहिहउँ मुदित दिवस जिमि कोकी॥ २॥

**kaṁda mūla phala amia ahārū, avadha saudha sata sarisa pahārū.**
**chinu chinu prabhu pada kamala bilokī, rahihaů mudita divasa jimi kokī.2.**

"Bulbs, roots and fruits will be my ambrosial food; while mountains will be as good as a hundred royal mansions of Ayodhyā. Gazing on the lotus feet of my lord every moment I shall remain as cheerful as a female Cakravāka bird during the daytime. (2)

बन दुख नाथ कहे बहुतेरे। भय बिषाद परिताप घनेरे॥
प्रभु बियोग लवलेस समाना। सब मिलि होहिं न कृपानिधाना॥ ३॥

**bana dukha nātha kahe bahutere, bhaya biṣāda paritāpa ghanere.**
**prabhu biyoga lavalesa samānā, saba mili hohı̐ na kṛpānidhānā.3.**

"You have mentioned a number of hardships and perils, woes and afflictions attendant to forest life; but all these put together will hardly compare with an iota of the pangs of separation from my lord, O fountain of mercy! (3)

अस जियँ जानि सुजान सिरोमनि। लेइअ संग मोहि छाड़िअ जनि॥
बिनती बहुत करौं का स्वामी। करुनामय उर अंतरजामी॥ ४॥

**asa jiyå̃ jāni sujāna siromani, leia saṁga mohi chāRia jani.**
**binatī bahuta karaů kā svāmī, karunāmaya ura aṁtarajāmī.4.**

"Bearing this in mind, O crest-jewel of wise men, take me with you; pray, do not leave me behind. I refrain from making a lengthy submission, my lord, knowing, as I do, that you are all-merciful and have access to the hearts of all. (4)

दो०—**राखिअ अवध जो अवधि लगि रहत न जनिअहिं प्रान।**
**दीनबंधु सुंदर सुखद सील सनेह निधान॥ ६६॥**

Do.: **rākhia avadha jo avadhi lagi rahata na janiahı̐ prāna,**
**dinabaṁdhu suṁdara sukhada sīla saneha nidhāna.66.**

"If you leave me in Ayodhyā for the period of your exile (fourteen years), you may rest assured that I shall not survive, O friend of the afflicted, O handsome and congenial lord, O repository of amiability and affection! (66)

चौ०—मोहि मग चलत न होइहि हारी। छिनु छिनु चरन सरोज निहारी॥
सबहि भाँति पिय सेवा करिहौं। मारग जनित सकल श्रम हरिहौं॥ १॥

Cau.: **mohi maga calata na hoihi hārī, chinu chinu carana saroja nihārī.**
**sabahi bhå̃ti piya sevā karihaů, māraga janita sakala śrama harihaů.1.**

"As I walk along the road I shall know no fatigue gazing on your lotus feet all the while. I shall render all sorts of service to you, O my beloved lord, and shall relieve you of all the toil occasioned by the journey. (1)

पाय पखारि बैठि तरु छाहीं। करिहउँ बाउ मुदित मन माहीं॥
श्रम कन सहित स्याम तनु देखें। कहँ दुख समउ प्रानपति पेखें॥ २॥

**pāya pakhāri baiṭhi taru chāhī̐, karihaũ bāu mudita mana māhī̐.**
**śrama kana sahita syāma tanu dekhě, kahǎ dukha samau prānapati pekhě.2.**

"Laving your feet and resting in the shade of a tree I shall fan you with a cheerful heart. Beholding your swarthy form bedewed with sweat and casting a look on the lord of my life, I can have no occasion for grief. (2)

सम महि तृन तरुपल्लव डासी। पाय पलोटिहि सब निसि दासी॥
बार बार मृदु मूरति जोही। लागिहि तात बयारि न मोही॥ ३॥

**sama mahi tṛna tarupallava ḍāsī, pāya paloṭihi saba nisi dāsī.**
**bāra bāra mṛdu mūrati johī, lāgihi tāta bayāri na mohī.3.**

"Spreading grass and leaves of trees on an even patch of ground this handmaid of yours will knead your feet and legs overnight. Even as I gaze on your tender form again and again, hot winds will have no effect on me. (3)

को प्रभु सँग मोहि चितवनिहारा। सिंघबधुहि जिमि ससक सिआरा॥
मैं सुकुमारि नाथ बन जोगू। तुम्हहि उचित तप मो कहुँ भोगू॥ ४॥

**ko prabhu sǎga mohi citavanihārā, siṁghabadhuhi jimi sasaka siārā.**
**maĩ sukumāri nātha bana jogū, tumhahi ucita tapa mo kahũ bhogū.4.**

"Who can dare look at me, when I am by the side of my lord, any more than a hare or jackal would regard a lioness? How true it is that I am delicate of body while my lord is fit to bear the hardships of a forest life, that it behoves you to undergo austerity while it is worthwhile for me to loll here in luxuries! (4)

दो०—ऐसेउ बचन कठोर सुनि जौं न हृदउ बिलगान।
तौ प्रभु बिषम बियोग दुख सहिहहिं पावँर प्रान॥ ६७॥

Do.: **aiseu bacana kaṭhora suni jaũ na hṛdaya bilagāna,**
**tau prabhu biṣama biyoga dukha sahihahĩ pāvǎra prāna.67.**

"When my heart refuses to be rent even on hearing such sharp words, I am sure my wretched self shall live to bear the terrible pangs of separation from my lord!" (67)

चौ०—अस कहि सीय बिकल भइ भारी। बचन बियोगु न सकी सँभारी॥
देखि दसा रघुपति जियँ जाना। हठि राखें नहिं राखिहि प्राना॥ १॥

Cau.: **asa kahi sīya bikala bhai bhārī, bacana biyogu na sakī sǎbhārī.**
**dekhi dasā raghupati jiyǎ jānā, haṭhi rākhě nahĩ rākhihi prānā.1.**

So saying Sītā was overwhelmed with anguish; She could not bear Her lord's separation even in words. Seeing Her condition, Śrī Raghunātha was convinced in His heart of hearts that if left behind against Her will She would not survive. (1)

कहेउ कृपाल भानुकुलनाथा। परिहरि सोचु चलहु बन साथा॥
नहिं बिषाद कर अवसरु आजू। बेगि करहु बन गवन समाजू॥२॥

**kaheu kṛpāla bhānukulanāthā, parihari socu calahu bana sāthā.**
**nahi̐ biṣāda kara avasaru ājū, begi karahu bana gavana samājū.2.**

The all-merciful Śrī Rāma, therefore, said: "Give up anxiety and accompany me to the forest. Despair is out of place today. So, get ready for the journey to the woods at once." (2)

कहि प्रिय बचन प्रिया समुझाई। लगे मातु पद आसिष पाई॥
बेगि प्रजा दुख मेटब आई। जननी निठुर बिसरि जनि जाई॥३॥

**kahi priya bacana priyā samujhāī, lage mātu pada āsiṣa pāī.**
**begi prajā dukha meṭaba āī, jananī niṭhura bisari jani jāī.3.**

Consoling His beloved Consort with these endearing words, the Lord threw Himself at His mother's feet and received her blessings. "Pray, return soon and relieve the people's distress and see that your hard-hearted mother does not forget you. (3)

फिरिहि दसा बिधि बहुरि कि मोरी। देखिहउँ नयन मनोहर जोरी॥
सुदिन सुघरी तात कब होइहि। जननी जिअत बदन बिधु जोइहि॥४॥

**phirihi dasā bidhi bahuri ki morī, dekhihau̐ nayana manohara jorī.**
**sudina sugharī tāta kaba hoihi, jananī jiata badana bidhu joihi.4.**

"Shall the tide of my fortune ever turn, O goodness, that I may behold the charming pair with my own eyes again? When, my dear son, will arrive the auspicious day and blessed hour that your mother shall live to see your moon-like countenance? (4)

दो०—**बहुरि बच्छ कहि लालु कहि रघुपति रघुबर तात।**
**कबहिं बोलाइ लगाइ हियँ हरषि निरखिहउँ गात॥६८॥**

Do.: **bahuri baccha kahi lālu kahi raghupati raghubara tāta,**
**kabahi̐ bolāi lagāi hiya̐ haraṣi nirakhihau̐ gāta.68.**

"When again shall I call you 'my darling', 'my pet child', 'O Raghupati, 'O Raghuvara, 'my boy', and summoning you, clasp you to my bosom and gaze upon your limbs with delight?" (68)

चौ०—लखि सनेह कातरि महतारी। बचनु न आव बिकल भइ भारी॥
राम प्रबोधु कीन्ह बिधि नाना। समउ सनेहु न जाइ बखाना॥१॥

Cau.: **lakhi saneha kātari mahatārī, bacanu na āva bikala bhai bhārī.**
**rāma prabodhu kīnha bidhi nānā, samau sanehu na jāi bakhānā.1.**

Seeing that His mother was too overwhelmed with emotion to speak any more and was greatly agitated, Śrī Rāma consoled her in various ways; the gravity of the occasion and the intensity of affection was more than one could describe. (1)

तब जानकी सासु पग लागी। सुनिअ माय मैं परम अभागी॥
सेवा समय दैअँ बनु दीन्हा। मोर मनोरथु सफल न कीन्हा॥२॥

**taba jānakī sāsu paga lāgī, sunia māya maiँ parama abhāgī.**
**sevā samaya daiaँ banu dīnhā, mora manorathu saphala na kīnhā.2.**

Jānakī then threw Herself at Her mother-in-law's feet and said, "I tell you, mother: I am most unlucky in that at a time when I should have served you, Providence has exiled me to the forest and has refused to grant my desire. (2)

तजब छोभु जनि छाड़िअ छोहू। करमु कठिन कछु दोसु न मोहू॥
सुनि सिय बचन सासु अकुलानी। दसा कवनि बिधि कहौं बखानी॥ ३॥

**tajaba chobhu jani chāRia chohū, karamu kaṭhina kachu dosu na mohū.**
**suni siya bacana sāsu akulānī, dasā kavani bidhi kahauँ bakhānī.3.**

"Pray, be not perturbed any more, but at the same time cease not to entertain affectionate feelings towards me. Relentless is fate and there is no fault of mine either." The mother-in-law was so distressed to hear Sītā's words that I have no words to describe her condition. (3)

बारहिं बार लाइ उर लीन्ही। धरि धीरजु सिख आसिष दीन्ही॥
अचल होउ अहिवातु तुम्हारा। जब लगि गंग जमुन जल धारा॥ ४॥

**bārahiँ bāra lāi ura līnhī, dhari dhīraju sikha āsiṣa dīnhī.**
**acala hou ahivātu tumhārā, jaba lagi gaṁga jamuna jala dhārā.4.**

Again and again she pressed her Daughter-in-law to her bosom and recovering herself admonished and blessed Her: "May the blessed state of your wifehood (the longevity of your husband) know no break and endure so long as the streams of the Gaṅgā and Yamunā continue to flow." (4)

दो०—**सीतहि सासु असीस सिख दीन्हि अनेक प्रकार।**
**चली नाइ पद पदुम सिरु अति हित बारहिं बार॥ ६९॥**

Do.: **sītahi sāsu asīsa sikha dīnhi aneka prakāra,**
**calī nāi pada paduma siru ati hita bārahiँ bāra.69.**

The mother-in-law blessed and admonished Sītā in various ways and the latter parted from her, most affectionately bowing Her head at her lotus feet again and again. (69)

चौ०—समाचार जब लछिमन पाए। ब्याकुल बिलख बदन उठि धाए॥
कंप पुलक तन नयन सनीरा। गहे चरन अति प्रेम अधीरा॥ १॥

Cau.: **samācāra jaba lachimana pāe, byākula bilakha badana uṭhi dhāe.**
**kaṁpa pulaka tana nayana sanīrā, gahe carana ati prema adhīrā.1.**

When Lakṣmaṇa got the news he was very much upset and ran with a doleful face. Trembling all over with his hair standing on end and eyes full of tears, he clasped Śrī Rāma's feet, much excited with emotion. (1)

कहि न सकत कछु चितवत ठाढ़े। मीनु दीन जनु जल तें काढ़े॥
सोचु हृदयँ बिधि का होनिहारा। सबु सुखु सुकृतु सिरान हमारा॥ २॥

**kahi na sakata kachu citavata ṭhāRhe, mīnu dīna janu jala teँ kāRhe.**
**socu hṛdayaँ bidhi kā honihārā, sabu sukhu sukṛtu sirāna hamārā.2.**

He was unable to speak and stood gazing piteously like a fish taken out of water. There was anxiety in his heart. 'What is going to happen, O good heavens?' he said to himself. 'All my joy and merits (पुण्य) are over now. (2)

मो कहुँ काह कहब रघुनाथा। रखिहहिं भवन कि लेहहिं साथा॥
राम बिलोकि बंधु कर जोरें। देह गेह सब सन तृनु तोरें॥३॥

**mo kahů̐ kāha kahaba raghunāthā, rakhihahiṁ bhavana ki lehahiṁ sāthā.**
**rāma biloki baṁdhu kara jorě̐, deha geha saba sana tṛnu torě̐.3.**

'What will Śrī Raghunātha command me to do? Will he leave me at home or take me alongwith him?' When Śrī Rāma saw His brother standing with folded hands, having severed all attachment to his body, home and all others, (3)

बोले बचनु राम नय नागर। सील सनेह सरल सुख सागर॥
तात प्रेम बस जनि कदराहू। समुझि हृदयँ परिनाम उछाहू॥४॥

**bole bacanu rāma naya nāgara, sīla saneha sarala sukha sāgara.**
**tāta prema basa jani kadarāhū, samujhi hṛdayā̐ parināma uchāhū.4.**

He addressed him in the following words, well-versed as He was in the rules of correct behaviour and an ocean of amiability, love, simplicity and joy: "Pray, do not lose your composure out of affection, dear brother, and be convinced in your heart of hearts that the end will be a happy one. (4)

दो०—मातु पिता गुरु स्वामि सिख सिर धरि करहिं सुभायँ।
लहेउ लाभु तिन्ह जनम कर नतरु जनमु जग जायँ॥७०॥

**Do.: mātu pitā guru svāmi sikha sira dhari karahiṁ subhāyā̐,**
**laheu lābhu tinha janama kara nataru janamu jaga jāyā̐.70.**

"Those who reverently and unconstrainedly follow the advice of their father and mother, preceptor and master have reaped the fruit of their birth or else their coming into this world has been in vain. (70)

चौ०—अस जियँ जानि सुनहु सिख भाई। करहु मातु पितु पद सेवकाई॥
भवन भरतु रिपुसूदनु नाहीं। राउ बृद्ध मम दुखु मन माहीं॥१॥

**Cau.: asa jiyā̐ jāni sunahu sikha bhāī, karahu mātu pitu pada sevakāī.**
**bhavana bharatu ripusūdanu nāhīṁ, rāu bṛddha mama dukhu mana māhīṁ.1.**

"Bearing this in mind, brother, listen to my advice and wait upon the feet of our father and mothers. Bharata and Śatrughna are not at home, while the king is aged and full of grief on my account. (1)

मैं बन जाउँ तुम्हहि लेइ साथा। होइ सबहि बिधि अवध अनाथा॥
गुरु पितु मातु प्रजा परिवारू। सब कहुँ परइ दुसह दुख भारू॥२॥

**maiṁ bana jāů̐ tumhahi lei sāthā, hoi sabahi bidhi avadha anāthā.**
**guru pitu mātu prajā parivārū, saba kahů̐ parai dusaha dukha bhārū.2.**

"If I proceed to the woods taking you with me, Ayodhyā will be rendered completely masterless, and the preceptor and parents, the people as well as the family, all will be subjected to a spell of terrible suffering. (2)

रहहु करहु सब कर परितोषू। नतरु तात होइहि बड़ दोषू॥
जासु राज प्रिय प्रजा दुखारी। सो नृपु अवसि नरक अधिकारी॥३॥

**rahahu karahu saba kara paritoṣū, nataru tāta hoihi baRa doṣū.**
**jāsu rāja priya prajā dukhārī, so nṛpu avasi naraka adhikārī.3.**

"Stay, then, to comfort all; otherwise, brother, we shall incur great sin. A king whose reign brings suffering to his beloved people surely deserves an abode in hell. (3)

रहहु तात असि नीति बिचारी। सुनत लखनु भए ब्याकुल भारी॥
सिअरें बचन सूखि गए कैसें। परसत तुहिन तामरसु जैसें॥४॥

**rahahu tāta asi nīti bicārī, sunata lakhanu bhae byākula bhārī.**
**siarĕ bacana sūkhi gae kaisĕ, parasata tuhina tāmarasu jaisĕ.4.**

"Bearing in mind this maxim, dear brother, stay at home." Hearing this Lakṣmaṇa felt much distressed. He turned pale at these soothing words in the same way as a lotus is blasted when touched by frost. (4)

दो०—उतरु न आवत प्रेम बस गहे चरन अकुलाइ।
नाथ दासु मैं स्वामि तुम्ह तजहु त काह बसाइ॥७१॥

**Do.: utaru na āvata prema basa gahe carana akulāi,**
**nātha dāsu maĭ svāmi tumha tajahu ta kāha basāi.71.**

Overwhelmed with emotion he could not answer, but clasped his Brother's feet in anguish, "My lord, I am your slave and you my master; if you abandon me, what help! (71)

चौ०—दीन्हि मोहि सिख नीकि गोसाईं। लागि अगम अपनी कदराईं॥
नरबर धीर धरम धुर धारी। निगम नीति कहुँ ते अधिकारी॥१॥

**Cau.: dīnhi mohi sikha nīki gosāī̆, lāgi agama apanī kadarāī̆.**
**narabara dhīra dharama dhura dhārī, nigama nīti kahŭ te adhikārī.1.**

"My lord, you have given me a sound advice; but due to my faintheartedness it sounds impracticable to me. Only those noble men who are self-possessed and uphold the cause of virtue are fit to be taught the gospel of the Vedas and moral tenets. (1)

मैं सिसु प्रभु सनेहँ प्रतिपाला। मंदरु मेरु कि लेहिं मराला॥
गुर पितु मातु न जानउँ काहू। कहउँ सुभाउ नाथ पतिआहू॥२॥

**maĭ sisu prabhu sanehă pratipālā, maṁdaru meru ki lehĭ marālā.**
**gura pitu mātu na jānaŭ kāhū, kahaŭ subhāu nātha patiāhū.2.**

"I am a mere child fostered by your loving care; can a cygnet lift Mount Mandara or Meru? I know no preceptor, nor father, nor mother: I tell you sincerely, believe me, my lord. (2)

जहँ लगि जगत सनेह सगाई। प्रीति प्रतीति निगम निजु गाई॥
मोरे सबइ एक तुम्ह स्वामी। दीनबंधु उर अंतरजामी॥३॥

**jahă lagi jagata saneha sagāī, prīti pratīti nigama niju gāī.**
**more sabai eka tumha svāmī, dīnabaṁdhu ura aṁtarajāmī.3.**

"Whatever ties of affection, love and confidence exist in the world as declared by the

Vedas—for me they are all centred in you and you alone, my lord. O friend of the afflicted, O knower of the innermost hearts of all! (3)

धरम नीति उपदेसिअ ताही। कीरति भूति सुगति प्रिय जाही॥
मन क्रम बचन चरन रत होई। कृपासिंधु परिहरिअ कि सोई॥४॥

**dharama nīti upadesia tāhī, kīrati bhūti sugati priya jāhī.**
**mana krama bacana carana rata hoī, kṛpāsiṁdhu pariharia ki soī.4.**

"Piety and propriety should be taught to him who is fond of glory, fortune and noble destiny. He, however, who is devoted to your feet in thought, word and deed,—should he be abandoned, O ocean of mercy?" (4)

दो०—**करुनासिंधु सुबंधु के सुनि मृदु बचन बिनीत।**
**समुझाए उर लाइ प्रभु जानि सनेहँ सभीत॥७२॥**

Do.: **karunāsiṁdhu subaṁdhu ke suni mṛdu bacana binīta,**
**samujhāe ura lāi prabhu jāni sanehå̐ sabhīta.72.**

Hearing these soft and polite words of His noble brother, the all-compassionate Lord clasped him to His bosom and consoled him, perceiving that he had lost his nerve out of love. (72)

चौ०—मागहु बिदा मातु सन जाई। आवहु बेगि चलहु बन भाई॥
मुदित भए सुनि रघुबर बानी। भयउ लाभ बड़ गइ बड़ि हानी॥१॥

Cau.: **māgahu bidā mātu sana jāī, āvahu begi calahu bana bhāī.**
**mudita bhae suni raghubara bānī, bhayau lābha baRa gai baRi hānī.1.**

"Go and ask for leave of the mother; then quickly return and accompany me to the woods." Lakṣmaṇa rejoiced to hear these words from Śrī Rāma, the Chief of Raghus; great was his gain and a mighty loss was averted. (1)

हरषित हृदयँ मातु पहिं आए। मनहुँ अंध फिरि लोचन पाए॥
जाइ जननि पग नायउ माथा। मनु रघुनंदन जानकि साथा॥२॥

**haraṣita hṛdayå̐ mātu pahi̐ āe, manahů̐ aṁdha phiri locana pāe.**
**jāi janani paga nāyau māthā, manu raghunaṁdana jānaki sāthā.2.**

He went up to his mother delighted at heart as a blind man who had regained his lost vision. Approaching her he bowed his head at her feet, while his heart was with Śrī Rāma, the Delighter of Raghu's race, and Jānakī. (2)

पूँछे मातु मलिन मन देखी। लखन कही सब कथा बिसेषी॥
गई सहमि सुनि बचन कठोरा। मृगी देखि दव जनु चहु ओरा॥३॥

**pů̐che mātu malina mana dekhī, lakhana kahī saba kathā biseṣī.**
**gaī sahami suni bacana kaṭhorā, mṛgī dekhi dava janu cahu orā.3.**

Finding him depressed in spirit the mother inquired the reason, when Lakṣmaṇa related at length the whole happening; Sumitrā was stunned to hear this cruel report as a doe on finding wild fire all about her. (3)

लखन लखेउ भा अनरथ आजू। एहिं सनेह बस करब अकाजू॥
मागत बिदा सभय सकुचाहीं। जाइ संग बिधि कहिहि कि नाहीं॥४॥

**lakhana lakheu bhā anaratha ājū, ehi̐ saneha basa karaba akājū.**
**māgata bidā sabhaya sakucāhī̐, jāi saṁga bidhi kahihi ki nāhī̐.4.**

Lakṣmaṇa apprehended that things would take a wrong turn that day and that his mother would frustrate his plans due to her affection. He, therefore, felt nervous and hesitated in asking leave of her; for he thought within himself, "Good God, will she allow me to accompany Śrī Rāma or not?" (4)

दो०—**समुझि सुमित्राँ राम सिय रूपु सुसीलु सुभाउ।**
**नृप सनेहु लखि धुनेउ सिरु पापिनि दीन्ह कुदाउ॥ ७३॥**

Do.: **samujhi sumitrā̐ rāma siya rūpu susīlu subhāu,**
**nṛpa sanehu lakhi dhuneu siru pāpini dīnha kudāu.73.**

Remembering the charm, amiability and noble disposition of Śrī Rāma and Sītā and considering the king's affection for Them, Sumitrā lamented grievously as she perceived that the wicked queen Kaikeyī had played foul with him. (73)

चौ०—धीरजु धरेउ कुअवसर जानी। सहज सुहृद बोली मृदु बानी॥
तात तुम्हारि मातु बैदेही। पिता रामु सब भाँति सनेही॥ १॥

Cau.: **dhīraju dhareu kuavasara jānī, sahaja suhṛda bolī mṛdu bānī.**
**tāta tumhāri mātu baidehī, pitā rāmu saba bhā̐ti sanehī.1.**

Perceiving that the time was unpropitious to them, she collected herself and, possessing as she did a naturally good heart, spoke in gentle words, "My dear son, Jānakī is your mother while Rāma, who loves you in every way, is your father. (1)

अवध तहाँ जहँ राम निवासू। तहँइँ दिवसु जहँ भानु प्रकासू॥
जौं पै सीय रामु बन जाहीं। अवध तुम्हार काजु कछु नाहीं॥ २॥

**avadha tahā̐ jahā̐ rāma nivāsū, tahā̐i̐ divasu jahā̐ bhānu prakāsū.**
**jau̐ pai sīya rāmu bana jāhī̐, avadha tumhāra kāju kachu nāhī̐.2.**

"Ayodhyā is there where Rāma dwells; there alone is the day where there is sunlight. If Sītā and Rāma are really proceeding to the woods, you have no business to be in Ayodhyā. (2)

गुर पितु मातु बंधु सुर साईं। सेइअहिं सकल प्रान की नाईं॥
रामु प्रानप्रिय जीवन जी के। स्वारथ रहित सखा सबही के॥ ३॥

**gura pitu matu baṁdhu sura sāī̐, seiahi̐ sakala prāna kī nāī̐.**
**rāmu prānapriya jīvana jī ke, svāratha rahita sakhā sabahī ke.3.**

"One's preceptor, parents, brother, gods and master—all these should be tended as one's own life. Rāma, however is dearer than life, the soul of our soul and the selfless friend of all. (3)

पूजनीय प्रिय परम जहाँ तें। सब मानिअहिं राम के नातें॥
अस जियँ जानि संग बन जाहू। लेहु तात जग जीवन लाहू॥ ४॥

**pūjanīya priya parama jahā̐ tĕ̐, saba mānaiahi̐ rāma ke nātĕ̐.**
**asa jiyā̐ jāni saṁga bana jāhū, lehu tāta jaga jīvana lāhū.4.**

"Whosoever are worthy of adoration and most dear to us should be accounted as such

only insofar as they are related to Rāma. Bearing this in mind, accompany him to the forest and derive, my son, the benefit of your existence in the world. (4)

दो०—भूरि भाग भाजनु भयहु मोहि समेत बलि जाउँ।
जौं तुम्हरें मन छाड़ि छलु कीन्ह राम पद ठाउँ॥ ७४॥

**Do.: bhūri bhāga bhājanu bhayahu mohi sameta bali jāů,**
**jaů tumharě mana chāRi chalu kīnha rāma pada ṭhāů.74.**

"It is your great good fortune as well as mine, I solemnly declare, that your mind, abhorring any evil course, has sincerely taken refuge in Rāma's feet. (74)

चौ०—पुत्रवती जुबती जग सोई। रघुपति भगतु जासु सुतु होई॥
नतरु बाँझ भलि बादि बिआनी। राम बिमुख सुत तें हित जानी॥ १॥

Cau.: **putravatī jubatī jaga soī, raghupati bhagatu jāsu sutu hoī.**
**nataru bǎjha bhali bādi biānī, rāma bimukha suta tě hita jānī.1.**

"That woman alone can be said to have borne a male issue, whose son is a devotee of Rāma, the Lord of Raghus. Otherwise she had better remain issueless; for she who deems herself fortunate in having a son hostile to Rāma has yeaned in vain. (1)

तुम्हरेहिं भाग रामु बन जाहीं। दूसर हेतु तात कछु नाहीं॥
सकल सुकृत कर बड़ फलु एहू। राम सीय पद सहज सनेहू॥ २॥

**tumharehǐ bhāga rāmu bana jāhī̆, dūsara hetu tāta kachu nāhī̆.**
**sakala sukṛta kara baRa phalu ehū, rāma sīya pada sahaja sanehū.2.**

"It is due to your good fortune that Rāma is proceeding to the forest; there is no other reason for his doing so, my boy. The highest reward of all meritorious acts is verily this—to have spontaneous natural love for the feet of Sītā and Rāma. (2)

रागु रोषु इरिषा मदु मोहू। जनि सपनेहुँ इन्ह के बस होहू॥
सकल प्रकार बिकार बिहाई। मन क्रम बचन करेहु सेवकाई॥ ३॥

**rāgu roṣu iriṣā madu mohū, jani sapanehů inha ke basa hohū.**
**sakala prakāra bikāra bihāī, mana krama bacana karehu sevakāī.3.**

"Never give way even in a dream to passion, anger, jealousy, arrogance or infatuation. Giving up all sorts of morbid feelings, serve them in thought, word and deed. (3)

तुम्ह कहुँ बन सब भाँति सुपासू। सँग पितु मातु रामु सिय जासू॥
जेहिं न रामु बन लहहिं कलेसू। सुत सोइ करेहु इहइ उपदेसू॥ ४॥

**tumha kahů bana saba bhǎti supāsū, sǎga pitu mātu rāmu siya jāsū.**
**jehǐ na rāmu bana lahahǐ kalesū, suta soi karehu ihai upadesū.4.**

"You will be happy in the forest in every way since you will have with you your father and mother in Rāma and Sītā. Take care, my son, that Rāma may be put to no hardship in the woods: that is my admonition to you. (4)

छं०—उपदेसु यहु जेहिं तात तुम्हरे राम सिय सुख पावहीं।
पितु मातु प्रिय परिवार पुर सुख सुरति बन बिसरावहीं॥

**तुलसी प्रभुहि सिख देइ आयसु दीन्ह पुनि आसिष दई।**
**रति होउ अबिरल अमल सिय रघुबीर पद नित नित नई॥**

Chaṁ.:**upadesu yahu jehi̐ tāta tumhare rāma siya sukha pāvahi̐,**
**pitu mātu priya parivāra pura sukha surati bana bisarāvahi̐.**
**tulasī prabhuhi sikha dei āyasu dīnha puni āsiṣa daī,**
**rati hou abirala amala siya raghubīra pada nita nita naī.**

"My admonition to you, dear child, is this: it is for you to see that Rāma and Sītā lead a happy life in the forest through your sincere service and forget their father and mother, near and dear ones as well as the amenities of city life." Having thus admonished Lakṣmaṇa, the Lord of Tulasīdāsa, Sumitrā granted him leave to accompany Śrī Rāma and then invoked her blessing on him: "May your devotion to the feet of Sītā and Śrī Rāma be constant and untainted and ever new."

सो०—**मातु चरन सिरु नाइ चले तुरत संकित हृदयँ।**
**बागुर बिषम तोराइ मनहुँ भाग मृगु भाग बस॥७५॥**

So.: **mātu carana siru nāi cale turata saṁkita hṛdayå̐,**
**bāgura biṣama torāi manahů̐ bhāga mṛgu bhāga basa.75.**

Bowing his head at his mother's feet, Lakṣmaṇa left at once with a timid heart apprehending any further development that might baulk his plans and interfere with his accompanying Śrī Rāma to the forest; it looked as if a deer had luckily succeeded in bursting a strong snare and made good his escape. (75)

चौ०—**गए लखनु जहँ जानकिनाथू। भे मन मुदित पाइ प्रिय साथू॥**
**बंदि राम सिय चरन सुहाए। चले संग नृपमंदिर आए॥१॥**

Cau.: **gae lakhanu jahå̐ jānakināthū, bhe mana mudita pāi priya sāthū.**
**baṁdi rāma siya carana suhāe, cale saṁga nṛpamaṁdira āe.1.**

Lakṣmaṇa went straight to where Śrī Rāma, the Lord of Jānakī, was; he was glad at heart to find himself in the company of his beloved Brother. Bowing to the charming feet of Śrī Rāma and Sītā he accompanied Them to the king's palace. (1)

**कहहिं परसपर पुर नर नारी। भलि बनाइ बिधि बात बिगारी॥**
**तन कृस मन दुखु बदन मलीने। बिकल मनहुँ माखी मधु छीने॥२॥**

**kahahi̐ parasapara pura nara nārī, bhali banāi bidhi bāta bigārī.**
**tana kṛsa mana dukhu badana malīne, bikala manahů̐ mākhī madhu chīne.2.**

The men and women of the city said to one another, "How strange that God wellnigh fulfilled our hopes and then shattered them!" With emaciated bodies, a sorrowful heart and doleful face they felt miserable as a bee that has been robbed of its honey. (2)

**कर मीजहिं सिरु धुनि पछिताहीं। जनु बिनु पंख बिहग अकुलाहीं॥**
**भइ बड़ि भीर भूप दरबारा। बरनि न जाइ बिषादु अपारा॥३॥**

**kara mījahi̐ siru dhuni pachitāhi̐, janu binu paṁkha bihaga akulāhi̐.**
**bhai baRi bhīra bhūpa darabārā, barani na jāi biṣādu apārā.3.**

They wrung their hands, beat their heads and lamented like birds that had been clipped of their wings and were restless without them. A huge crowd had collected at the entrance of the royal palace and there was dreadful grief, which knew no bounds. (3)

सचिवँ उठाइ राउ बैठारे। कहि प्रिय बचन रामु पगु धारे॥
सिय समेत दोउ तनय निहारी। ब्याकुल भयउ भूमिपति भारी॥४॥

**scivẵ uṭhāi rāu baiṭhāre, kahi priya bacana rāmu pagu dhāre.**
**siya sameta dou tanaya nihārī, byākula bhayau bhūmipati bhārī.4.**

The minister Sumantra raised the king and seated him communicating to him the soothing news that Śrī Rāma had come. When the King saw his two sons with Sītā, his distress was extreme. (4)

दो०—**सीय सहित सुत सुभग दोउ देखि देखि अकुलाइ।**
**बारहिं बार सनेह बस राउ लेइ उर लाइ॥७६॥**

Do.: **sīya sahita suta subhaga dou dekhi dekhi akulāi,**
**bārahi̐ bāra saneha basa rāu lei ura lāi.76.**

The king felt much agitated as he gazed on his two sons with Sītā. Overwhelmed with emotion he pressed them to his bosom again and again. (76)

चौ०—सकइ न बोलि बिकल नरनाहू। सोक जनित उर दारुन दाहू॥
नाइ सीसु पद अति अनुरागा। उठि रघुबीर बिदा तब मागा॥१॥

Cau.: **sakai na boli bikala naranāhū, soka janita ura dāruna dāhū.**
**nāi sīsu pada ati anurāgā, uṭhi raghubīra bidā taba māgā.1.**

The king was too restless to speak; there was terrible agony in his heart due to intense grief. Most affectionately bowing His head at His father's feet, the Hero of Raghu's race, Śrī Rāma, then stood up and asked his permission to proceed to the woods. (1)

पितु असीस आयसु मोहि दीजै। हरष समय बिसमउ कत कीजै॥
तात किएँ प्रिय प्रेम प्रमादू। जसु जग जाइ होइ अपबादू॥२॥

**pitu asīsa āyasu mohi dījai, haraṣa samaya bisamau kata kījai.**
**tāta kiẽ priya prema pramādū, jasu jaga jāi hoi apabādū.2.**

"Father, give me your blessings and commands; why should you be sorrowing at this happy hour? By swerving from the path of duty due to attachment for a beloved object, dear father, one's honour is lost and obloquy incurred." (2)

सुनि सनेह बस उठि नरनाहाँ। बैठारे रघुपति गहि बाहाँ॥
सुनहु तात तुम्ह कहुँ मुनि कहहीं। रामु चराचर नायक अहहीं॥३॥

**suni saneha basa uṭhi naranāhẵ, baiṭhāre raghupati gahi bāhẵ.**
**sunahu tāta tumha kahů muni kahahi̐, rāmu carācara nāyaka ahahi̐.3.**

Hearing this the king got up in his love and holding Śrī Rāma by the arm he made Him sit down and said, "Listen, my boy: of You the sages declare that Rāma is the Lord of the entire creation, both animate and inanimate. (3)

सुभ अरु असुभ करम अनुहारी। ईसु देइ फलु हृदयँ बिचारी॥
करइ जो करम पाव फल सोई। निगम नीति असि कह सबु कोई॥४॥

**subha aru asubha karama anuhārī, īsu dei phalu hṛdayå̐ bicārī.**
**karai jo karama pāva phala soī, nigama nīti asi kaha sabu koī.4.**

"God requites our actions according as they are good or bad, weighing them in the scale of His judgment. He alone who does the act reaps its consequences: such is the law of the Vedas and so declare all. (4)

दो०—औरु करै अपराधु कोउ और पाव फल भोगु।
अति बिचित्र भगवंत गति को जग जानै जोगु॥७७॥

**Do.: auru karai aparādhu kou aura pāva phala bhogu,**
**ati bicitra bhagavaṁta gati ko jaga jānai jogu.77.**

"But in this case we find that one commits the offence and another reaps the fruit. Highly mysterious are the ways of God: Who is capable enough in this world to comprehend them?" (77)

चौ०—रायँ राम राखन हित लागी। बहुत उपाय किए छलु त्यागी॥
लखी राम रुख रहत न जाने। धरम धुरंधर धीर सयाने॥१॥

**Cau.: rāyå̐ rāma rākhana hita lāgī, bahuta upāya kie chalu tyāgī.**
**lakhī rāma rukha rahata na jāne, dharama dhuraṁdhara dhīra sayāne.1.**

The king sincerely tried all means to detain Śrī Rāma. But he discovered Śrī Rāma's intention and came to know that He was not going to stay, an epitome of righteousness, strong-minded and intelligent as He was. (1)

तब नृप सीय लाइ उर लीन्ही। अति हित बहुत भाँति सिख दीन्ही॥
कहि बन के दुख दुसह सुनाए। सासु ससुर पितु सुख समुझाए॥२॥

**taba nṛpa sīya lāi ura līnhī, ati hita bahuta bhå̐ti sikha dīnhī.**
**kahi bana ke dukha dusaha sunāe, sāsu sasura pitu sukha samujhāe.2.**

The king thereupon clasped Sītā to his bosom and most lovingly admonished Her in many ways. He described the terrible hardships of forest life and explained to Her the comforts She would have if She chose to stay with Her husband's parents or Her own father. (2)

सिय मनु राम चरन अनुरागा। घरु न सुगमु बनु बिषमु न लागा॥
औरउ सबहिं सीय समुझाई। कहि कहि बिपिन बिपति अधिकाई॥३॥

**siya manu rāma carana anurāgā, gharu na sugamu banu biṣamu na lāgā.**
**aurau sabahi̐ sīya samujhāī, kahi kahi bipina bipati adhikāī.3.**

Sītā's mind, however, was attached to Śrī Rāma's feet; hence neither home seemed attractive to Her nor the forest repulsive. Everyone else too expostulated with Sītā, dwelling on the many miseries of the forest life. (3)

सचिव नारि गुर नारि सयानी। सहित सनेह कहहिं मृदु बानी॥
तुम्ह कहुँ तौ न दीन्ह बनबासू। करहु जो कहहिं ससुर गुर सासू॥४॥

**saciva nāri gura nāri sayānī, sahita saneha kahahi̐ mṛdu bānī.**
**tumha kahů̐ tau na dīnha banabāsū, karahu jo kahahi̐ sasura gura sāsū.4.**

The minister's (Sumantra) wife as well as the preceptor's (Vasiṣṭha's) Arundhati and other sensible and mature ladies fondly urged Her in gentle tones: "Nobody has exiled you to the forest: therefore, do as your husband's parents and preceptor bid you." (4)

दो०—**सिख सीतलि हित मधुर मृदु सुनि सीतहि न सोहानि।**
**सरद चंद चंदिनि लगत जनु चकई अकुलानि॥ ७८॥**

Do.: **sikha sītali hita madhura mṛdu suni sītahi na sohāni,**
**sarada caṁda caṁdini lagata janu cakaī akulāni.78.**

This advice, soothing, friendly, agreeable and tender as it was, did not sound pleasing to Sītā's ears. It seemed as if the touch of the rays of the autumnal moon had made a female Cakravāka bird restless. (78)

चौ०—**सीय सकुच बस उतरु न देई। सो सुनि तमकि उठी कैकेई॥**
**मुनि पट भूषन भाजन आनी। आगें धरि बोली मृदु बानी॥ १॥**

Cau.: **sīya sakuca basa utaru na deī, so suni tamaki uṭhī kaikeī.**
**muni paṭa bhūṣana bhājana ānī, āgĕ dhari bolī mṛdu bānī.1.**

Sītā was too modest to give any reply. But Kaikeyī flared up on hearing their talk. She brought hermits' robes, adornments and vessels and, placing them before Śrī Rāma, addressed Him in soft accents: (1)

**नृपहि प्रानप्रिय तुम्ह रघुबीरा। सील सनेह न छाड़िहि भीरा॥**
**सुकृतु सुजसु परलोकु नसाऊ। तुम्हहि जान बन कहिहि न काऊ॥ २॥**

**nṛpahi prānapriya tumha raghubīrā, sīla saneha na chāRihi bhīrā.**
**sukṛtu sujasu paraloku nasāū, tumhahi jāna bana kahihi na kāū.2.**

"You are dear as life to the king, O Raghuvīra; he is too timid to shake off his scruple and attachment for you. He would sooner forfeit his virtue, good reputation and his happiness in the other world than ask you to proceed to the woods. (2)

**अस बिचारि सोइ करहु जो भावा। राम जननि सिख सुनि सुखु पावा॥**
**भूपहि बचन बान सम लागे। करहिं न प्रान पयान अभागे॥ ३॥**

**asa bicāri soi karahu jo bhāvā, rāma janani sikha suni sukhu pāvā.**
**bhūpahi bacana bāna sama lāge, karahi̐ na prāna payāna abhāge.3.**

"Bearing this in mind do as you please". Śrī Rāma rejoiced to hear the mother's admonition; but her words pierced the king like shafts. 'Will my wretched life never depart,' he said to himself. (3)

**लोग बिकल मुरुछित नरनाहू। काह करिअ कछु सूझ न काहू॥**
**रामु तुरत मुनि बेषु बनाई। चले जनक जननिहि सिरु नाई॥ ४॥**

**loga bikala muruchita naranāhū, kāha karia kachu sūjha na kāhū.**
**rāmu turata muni beṣu banāī, cale janaka jananihi siru nāī.4.**

The people felt much distressed while the king fainted; no one knew what to do. Śrī Rāma presently dressed Himself as a hermit and bowing His head to His parents departed. (4)

दो०—सजि बन साजु समाजु सबु बनिता बंधु समेत।
बंदि बिप्र गुर चरन प्रभु चले करि सबहि अचेत॥ ७९॥

Do.: **saji bana sāju samāju sabu banitā baṁdhu sameta,**
**baṁdi bipra gura carana prabhu cale kari sabahi aceta.79.**

Having completed all the equipment and preparations for a journey to the woods, the Lord with His Spouse Sītā and brother Lakṣmaṇa bowed at the feet of the Brāhmaṇas and the preceptor Vasiṣṭha and departed, leaving everyone dazed. (79)

चौ०—निकसि बसिष्ठ द्वार भए ठाढ़े। देखे लोग बिरह दव दाढ़े॥
कहि प्रिय बचन सकल समुझाए। बिप्र बृंद रघुबीर बोलाए॥ १॥

Cau.: **nikasi basiṣṭha dvāra bhae ṭhāRhe, dekhe loga biraha dava dāRhe.**
**kahi priya bacana sakala samujhāe, bipra bṛṁda raghubīra bolāe.1.**

Issuing out of the palace the party halted at Vasiṣṭha's door and found the people scorched with the fire of impending separation. Śrī Rāma comforted all with soothing words and then summoned hosts of Brāhmaṇas. (1)

गुर सन कहि बरषासन दीन्हे। आदर दान बिनय बस कीन्हे॥
जाचक दान मान संतोषे। मीत पुनीत प्रेम परितोषे॥ २॥

**gura sana kahi baraṣāsana dīnhe, ādara dāna binaya basa kīnhe.**
**jācaka dāna māna saṁtoṣe, mīta punīta prema paritoṣe.2.**

He requested His preceptor to give them subsistence for a year and captivated their hearts through courtesy, gift and humility. He gratified mendicants with gifts and care and sated His friends with pure love. (2)

दासीं दास बोलाइ बहोरी। गुरहि सौंपि बोले कर जोरी॥
सब कै सार सँभार गोसाईं। करबि जनक जननी की नाईं॥ ३॥

**dāsī̐ dāsa bolāi bahorī, gurahi sauṁpi bole kara jorī.**
**saba kai sāra sa̐bhāra gosāī̐, karabi janaka jananī kī nāī̐.3.**

He then called His male-servants and maid-servants and entrusting them to the care of His Guru, spoke to him with folded hands, "My lord, pray, look after them and tend them as their own father and mother." (3)

बारहिं बार जोरि जुग पानी। कहत रामु सब सन मृदु बानी॥
सोइ सब भाँति मोर हितकारी। जेहि तें रहै भुआल सुखारी॥ ४॥

**bārahiṁ bāra jori juga pānī, kahata rāmu saba sana mṛdu bānī.**
**soi saba bhā̐ti mora hitakārī, jehi tẽ rahai bhuāla sukhārī.4.**

Again and again, with folded hands, Śrī Rāma addressed each one present there in soft accents: "He alone is my beloved and well-wisher in every way through whose services the king derives solace. (4)

दो०—मातु सकल मोरे बिरहँ जेहिं न होहिं दुख दीन।
सोइ उपाउ तुम्ह करेहु सब पुर जन परम प्रबीन॥ ८०॥

Do.: **mātu sakala more birahå jehiÚ na hohiÚ dukha dīna,**
**soi upāu tumha karehu saba pura jana parama prabīna.80.**

"Take care all of you, my most sagacious citizens, to see that none of my mothers is smitten with the pangs of separation from me." (80)

चौ०—एहि बिधि राम सबहि समुझावा। गुर पद पदुम हरषि सिरु नावा॥
गनपति गौरि गिरीसु मनाई। चले असीस पाइ रघुराई॥ १॥

Cau.: **ehi bidhi rāma sabahi samujhāvā, gura pada paduma haraṣi siru nāvā.**
**ganapati gauri girīsu manāī, cale asīsa pāi raghurāī.1.**

In this way Śrī Rāma consoled all and cheerfully bowed His head at the lotus feet of His preceptor. Invoking Lord Gaṇeśa, Goddess Pārvatī and the Lord of Kailāsa, Śiva, and receiving the blessings of His Guru, Śrī Rāma proceeded further. (1)

राम चलत अति भयउ बिषादू। सुनि न जाइ पुर आरत नादू॥
कुसगुन लंक अवध अति सोकू। हरष बिषाद बिबस सुरलोकू॥ २॥

**rāma calata ati bhayau biṣādū, suni na jāi pura ārata nādū.**
**kusaguna laṁka avadha ati sokū, haraṣa biṣāda bibasa suralokū.2.**

There was great lamentation as He sallied forth; the piteous wail of the citizens was unbearable to hear. Evil omens occurred in Laṅkā and Ayodhyā was plunged in grief, while in the heaven the gods were overcome with a mixed feeling of joy and sorrow. (2)

गइ मुरुछा तब भूपति जागे। बोलि सुमंत्रु कहन अस लागे॥
रामु चले बन प्रान न जाहीं। केहि सुख लागि रहत तन माहीं॥ ३॥

**gai muruchā taba bhūpati jāge, boli sumaṁtru kahana asa lāge.**
**rāmu cale bana prāna na jāhiÚ, kehi sukha lāgi rahata tana māhiÚ.3.**

When the spell of unconsciousness broke, the king woke and calling Sumantra thus began, "Rāma has left for the woods, but my life refuses to depart. I wonder what joy it seeks after by clinging to this body! (3)

एहि तें कवन ब्यथा बलवाना। जो दुखु पाइ तजहिं तनु प्राना॥
पुनि धरि धीर कहइ नरनाहू। लै रथु संग सखा तुम्ह जाहू॥ ४॥

**ehi tĕ kavana byathā balavānā, jo dukhu pāi tajahiÚ tanu prānā.**
**puni dhari dhīra kahai naranāhū, lai rathu saṁga sakhā tumha jāhū.4.**

"What agony more severe than this can I have that will draw my breath out of my body?" Then, recovering himself, the king said, "Go to him, my friend, with your chariot.(4)

दो०—सुठि सुकुमार कुमार दोउ जनकसुता सुकुमारि।
रथ चढ़ाइ देखराइ बनु फिरेहु गएँ दिन चारि॥ ८१॥

Do.: **suṭhi sukumāra kumāra dou janakasutā sukumāri,**
**ratha caRhāi dekharāi banu phirehu gaĕ dina cāri.81.**

"Too tender-bodied are the two princes and delicate of frame is Jānakī. Pick them up on the chariot, show them round the forest and return after a couple of days. (81)

चौ०—जौं नहिं फिरहिं धीर दोउ भाई। सत्यसंध दृढ़ब्रत रघुराई॥
तौ तुम्ह बिनय करेहु कर जोरी। फेरिअ प्रभु मिथिलेसकिसोरी॥१॥

Cau.: **jaũ nahiṁ phirahiṁ dhīra dou bhāī, satyasaṁdha dṛRhabrata raghurāī.**
**tau tumha binaya karehu kara jorī, pheria prabhu mithilesakisorī.1.**

"If the two strong-minded brothers refuse to return—for Śrī Rāma is true to his word and firm of resolve—then do you entreat him with folded hands: 'My lord, kindly send back Sītā, the daughter of Mithilā's king.' (1)

जब सिय कानन देखि डेराई। कहेहु मोरि सिख अवसरु पाई॥
सासु ससुर अस कहेउ सँदेसू। पुत्रि फिरिअ बन बहुत कलेसू॥२॥

**jaba siya kānana dekhi ḍerāī, kahehu mori sikha avasaru pāī.**
**sāsu sasura asa kaheu sådesū, putri phiria bana bahuta kalesū.2.**

"When Sītā gets disturbed at the sight of the jungle, avail yourself of that opportunity and tell her my exhortation in the following words. The parents of your husband have sent this message to you: 'Please return home, my daughter; there is much hardship in the forest.(2)

पितुगृह कबहुँ कबहुँ ससुरारी। रहेहु जहाँ रुचि होइ तुम्हारी॥
एहि बिधि करेहु उपाय कदंबा। फिरइ त होइ प्रान अवलंबा॥३॥

**pitugṛha kabahů kabahů sasurārī, rahehu jahå ruci hoi tumhārī.**
**ehi bidhi karehu upāya kadaṁbā, phirai ta hoi prāna avalaṁbā.3.**

'Some time with your parents and some time in your husband's home—stay wherever you like.' "In this way try all possible means; if she comes back, there will be a prop to my life. (3)

नाहिं त मोर मरनु परिनामा। कछु न बसाइ भएँ बिधि बामा॥
अस कहि मुरुछि परा महि राऊ। रामु लखनु सिय आनि देखाऊ॥४॥

**nāhiṁ ta mora maranu parināmā, kachu na basāi bhaẽ bidhi bāmā.**
**asa kahi muruchi parā mahi rāū, rāmu lakhanu siya āni dekhāū.4.**

"Otherwise all this will end in my death; nothing can avail against an adverse fate." So saying the king dropped unconscious on the ground exclaiming: 'Bring Rāma, Lakṣmaṇa and Sītā and show them to me!' (4)

दो०—पाइ रजायसु नाइ सिरु रथु अति बेग बनाइ।
गयउ जहाँ बाहेर नगर सीय सहित दोउ भाइ॥८२॥

Do.: **pāi rajāyasu nāi siru rathu ati bega banāi,**
**gayau jahå bāhera nagara sīya sahita dou bhāi.82.**

Receiving the king's command, Sumantra bowed his head to him and getting ready a most swift chariot went to the outskirts of the city where Sītā and the two princely brothers were. (82)

चौ०—तब सुमंत्र नृप बचन सुनाए। करि बिनती रथ रामु चढ़ाए॥
चढ़ि रथ सीय सहित दोउ भाई। चले हृदयँ अवधहि सिरु नाई॥१॥

Cau.: **taba sumaṁtra nṛpa bacana sunāe, kari binatī ratha rāmu caRhāe.**
**caRhi ratha sīya sahita dou bhāī, cale hṛdayå avadhahi siru nāī.1.**

Then Sumantra delivered to them the king's message and with humble submission persuaded Śrī Rāma to ascend the chariot. Having mounted the chariot Sītā and the two brothers set out on their journey, mentally bowing their head to Ayodhyā. (1)

चलत रामु लखि अवध अनाथा। बिकल लोग सब लागे साथा॥
कृपासिंधु बहुबिधि समुझावहिं। फिरहिं प्रेम बस पुनि फिरि आवहिं॥ २॥

**calata rāmu lakhi avadha anāthā, bikala loga saba lāge sāthā.**
**kṛpāsiṁdhu bahubidhi samujhāvahiँ, phirahiँ prema basa puni phiri āvahiँ.2.**

Finding Ayodhyā masterless with the departure of Śrī Rāma, all those who had assembled there followed in their wake with a perturbed mind. Śrī Rāma persuaded them in many ways, an ocean of compassion that He was; and the crowd turned homewards. But dragged by the affection they bore for Him, they came back again. (2)

लागति अवध भयावनि भारी। मानहुँ कालराति अँधिआरी॥
घोर जंतु सम पुर नर नारी। डरपहिं एकहि एक निहारी॥ ३॥

**lāgati avadha bhayāvani bhārī, mānahůँ kālarāti ǎdhiārī.**
**ghora jaṁtu sama pura nara nārī, ḍarapahiँ ekahi eka nihārī.3.**

Ayodhyā presented a most dismal appearance as though it were the dark night of final dissolution of the universe. The men and women of the city looked like ghastly creatures and were frightened to look at one another. (3)

घर मसान परिजन जनु भूता। सुत हित मीत मनहुँ जमदूता॥
बागन्ह बिटप बेलि कुम्हिलाहीं। सरित सरोबर देखि न जाहीं॥ ४॥

**ghara masāna parijana janu bhūtā, suta hita mīta manahů jamadūtā.**
**bāganha biṭapa beli kumhilāhī̐, sarita sarobara dekhi na jāhī̐.4.**

Their houses appeared like so many crematories, their retainers like ghosts, and their sons, relations and friends like messengers of death. Trees and creepers in the gardens withered, while streams and ponds repelled the eyes. (4)

दो०—**हय गय कोटिन्ह केलिमृग पुरपसु चातक मोर।**
**पिक रथांग सुक सारिका सारस हंस चकोर॥ ८३॥**

Do.: **haya gaya koṭinha kelimṛga purapasu cātaka mora,**
**pika rathāṁga suka sārikā sārasa haṁsa cakora.83.**

The numberless horses and elephants, animals kept for pleasure, cattle of the city, Cātaka birds, peacocks, cuckoos, Cakravākas, parrots and Mainās, cranes, swans and Cakoras— (83)

चौ०—राम बियोग बिकल सब ठाढ़े। जहँ तहँ मनहुँ चित्र लिखि काढ़े॥
नगरु सफल बनु गहबर भारी। खग मृग बिपुल सकल नर नारी॥ १॥

Cau.: **rāma biyoga bikala saba ṭhāRhe, jahå tahå manahů citra likhi kāRhe.**
**nagaru saphala banu gahabara bhārī, khaga mṛga bipula sakala nara nārī.1.**

all stood restless due to their separation from Śrī Rāma; they looked like so many pictures drawn here and there. The city resembled an extensive and thick forest full of fruits and the many men and women residing therein represented so many birds and beasts. (1)

बिधि कैकई किरातिनि कीन्ही। जेहिं दव दुसह दसहुँ दिसि दीन्ही॥
सहि न सके रघुबर बिरहागी। चले लोग सब ब्याकुल भागी॥ २॥

**bidhi kaikaī kirātini kīnhī, jehi̐ dava dusaha dasahů disi dīnhī.**
**sahi na sake raghubara birahāgī, cale loga saba byākula bhāgī.2.**

God assigned Kaikeyī the role of a Bhīla woman who set the whole forest on a fierce blaze. The people could not bear the fire of separation from Śrī Rāma, and they all ran in distress. (2)

सबहिं बिचारु कीन्ह मन माहीं। राम लखन सिय बिनु सुखु नाहीं॥
जहाँ रामु तहँ सबुइ समाजू। बिनु रघुबीर अवध नहिं काजू॥ ३॥

**sabahi̐ bicāru kīnha mana māhī̐, rāma lakhana siya binu sukhu nāhī̐.**
**jahā̐ rāmu tahå sabui samājū, binu raghubīra avadha nahi̐ kājū.3.**

They all came to this conclusion in their mind: 'There can be no happiness without Śrī Rāma, Lakṣmaṇa and Sītā. The whole community will live where Śrī Rāma takes up his abode; without Śrī Rāma we have no business to be in Ayodhyā.' (3)

चले साथ अस मंत्रु दृढ़ाई। सुर दुर्लभ सुख सदन बिहाई॥
राम चरन पंकज प्रिय जिन्हही। बिषय भोग बस करहिं कि तिन्हही॥ ४॥

**cale sātha asa maṁtru dṛRhāī, sura durlabha sukha sadana bihāī.**
**rāma carana paṁkaja priya jinhahī, biṣaya bhoga basa karahi̐ ki tinhahī.4.**

Having thus firmly resolved they followed Him forsaking their happy homes, which were the envy of gods. Can the pleasures of sense overpower those who hold the lotus feet of Śrī Rāma dear to their heart? (4)

दो०—बालक बृद्ध बिहाइ गृहँ लगे लोग सब साथ।
तमसा तीर निवासु किय प्रथम दिवस रघुनाथ॥ ८४॥

**Do.: bālaka bṛddha bihāi gṛhå lage loga saba sātha,**
**tamasā tīra nivāsu kiya prathama divasa raghunātha.84.**

Leaving the children and aged people in their homes, all the citizens joined Śrī Rāma in his journey. Śrī Raghunātha made His first day's halt on the bank of the Tamasā. (84)

चौ०—रघुपति प्रजा प्रेमबस देखी। सदय हृदयँ दुखु भयउ बिसेषी॥
करुनामय रघुनाथ गोसाँई। बेगि पाइअहिं पीर पराई॥ १॥

**Cau.: raghupati prajā premabasa dekhī, sadaya hṛdayå dukhu bhayau biseṣī.**
**karunāmaya raghunātha gosā̐ī, begi pāiahi̐ pīra parāī.1.**

When Śrī Raghunātha saw His people overwhelmed with love, His tender heart was much afflicted. Lord Śrī Rāma, who is all compassion, is readily touched by others' agony.(1)

कहि सप्रेम मृदु बचन सुहाए। बहुबिधि राम लोग समुझाए॥
किए धरम उपदेस घनेरे। लोग प्रेम बस फिरहिं न फेरे॥ २॥

**kahi saprema mṛdu bacana suhāe, bahubidhi rāma loga samujhāe.**
**kie dharama upadesa ghanere, loga prema basa phirahi̐ na phere.2.**

Addressing them in affectionate, soft and agreeable tones, He comforted all in ways more than one. He also gave them varied instructions on their moral duty; but overwhelmed by love, they would not turn back even though urged do so. (2)

सीलु सनेहु छाड़ि नहिं जाई। असमंजस बस भे रघुराई॥
लोग सोग श्रम बस गए सोई। कछुक देवमायाँ मति मोई॥ ३॥

**sīlu sanehu chāRi nahiṁ jāī, asamaṁjasa basa bhe raghurāī.**
**loga soga śrama basa gae soī, kachuka devamāyā̐ mati moī.3.**

Śrī Rāma could not in any way forsake His amiable disposition and loving nature; Śrī Raghunātha thus found Himself in a fix. Overpowered by grief and toil the people fell asleep and the deluding potency of gods further helped to benumb their mind. (3)

जबहिं जाम जुग जामिनि बीती। राम सचिव सन कहेउ सप्रीती॥
खोज मारि रथु हाँकहु ताता। आन उपायँ बनिहि नहिं बाता॥ ४॥

**jabahiṁ jāma juga jāmini bītī, rāma saciva sana kaheu saprītī.**
**khoja māri rathu hā̐kahu tātā, āna upāyā̐ banihi nahiṁ bātā.4.**

When two watches of the night had passed, Śrī Rāma addressed the minister, Sumantra, in endearing terms, "Revered, drive the chariot in such a way as to confound the tracks: by no other means can our object be accomplished." (4)

दो०—**राम लखन सिय जान चढ़ि संभु चरन सिरु नाइ।**
**सचिवँ चलायउ तुरत रथु इत उत खोज दुराइ॥ ८५॥**

Do.: **rāma lakhana siya jāna caRhi saṁbhu carana siru nāi,**
**sacivā̐ calāyau turata rathu ita uta khoja durāi.85.**

Bowing their head to the feet of Lord Śiva, Śrī Rāma, Lakṣmaṇa and Sītā mounted the chariot; and the minister Sumantra immediately drove the chariot now in one direction and now in another, thus confounding the tracks. (85)

चौ०—जागे सकल लोग भएँ भोरू। गे रघुनाथ भयउ अति सोरू॥
रथ कर खोज कतहुँ नहिं पावहिं। राम राम कहि चहुँ दिसि धावहिं॥ १॥

Cau.: **jāge sakala loga bhaē̐ bhorū, ge raghunātha bhayau ati sorū.**
**ratha kara khoja katahů nahiṁ pāvahiṁ, rāma rāma kahi cahů disi dhāvahiṁ.1.**

All the people woke up at daybreak. "Śrī Raghunātha has gone!" so wailing, there was great uproar. Nowhere could they find the tracks of the chariot and ran about in all directions crying "Rāma, O Rāma!" (1)

मनहुँ बारिनिधि बूड़ जहाजू। भयउ बिकल बड़ बनिक समाजू॥
एकहि एक देहिं उपदेसू। तजे राम हम जानि कलेसू॥ २॥

**manahů bārinidhi būRa jahājū, bhayau bikala baRa banika samājū.**
**ekahi eka dehiṁ upadesū, taje rāma hama jāni kalesū.2.**

It seemed as if a bark had foundered in the ocean, as a result of which the group of merchants that had boarded it felt very much nervous. Everyone explained to one another how Śrī Rāma had forsaken them, perceiving their (citizens) distress. (2)

निंदहिं आपु सराहहिं मीना। धिग जीवनु रघुबीर बिहीना॥
जौं पै प्रिय बियोगु बिधि कीन्हा। तौ कस मरनु न मागें दीन्हा॥३॥

**niṁdahi̐ āpu sarāhahi̐ mīnā, dhiga jīvanu raghubīra bihīnā.**
**jau̐ pai priya biyogu bidhi kīnhā, tau kasa maranu na māge̐ dīnhā.3.**

They condemned themselves and praised the fish (that died as soon as they were taken out of water), and said to one another; "Curse on our life without Śrī Rāma! If God has torn us from our beloved, why did He not vouchsafe death to us on our asking?" (3)

एहि बिधि करत प्रलाप कलापा। आए अवध भरे परितापा॥
बिषम बियोगु न जाइ बखाना। अवधि आस सब राखहिं प्राना॥४॥

**ehi bidhi karata pralāpa kalāpā, āe avadha bhare paritāpā.**
**biṣama biyogu na jāi bakhānā, avadhi āsa saba rākhahi̐ prānā.4.**

Thus wailing in several ways they all returned to Ayodhyā full of remorse. The anguish of parting was terrible beyond words. Everyone survived in the hope of seeing Śrī Rāma on the expiry of the term of exile. (4)

दो०—**राम दरस हित नेम ब्रत लगे करन नर नारि।**
**मनहुँ कोक कोकी कमल दीन बिहीन तमारि॥८६॥**

Do.: **rāma darasa hita nema brata lage karana nara nāri,**
**manahu̐ koka kokī kamala dīna bihīna tamāri.86.**

Men and women alike started religious observances and fasts for ensuring Śrī Rāma's return. They were as miserable as the male and female Cakravāka birds and the lotus flowers are in the absence of the sun. (86)

चौ०—सीता सचिव सहित दोउ भाई। सृंगबेरपुर पहुँचे जाई॥
उतरे राम देवसरि देखी। कीन्ह दंडवत हरषु बिसेषी॥१॥

Cau.: **sītā saciva sahita dou bhāī, sṛṁgaberapura pahu̐ce jāī.**
**utare rāma devasari dekhī, kīnha daṁḍavata harasu biseṣī.1.**

Accompanied by Sītā and the minister the two brothers arrived at Sṛṅgaverapura. Beholding the celestial stream, Gaṅgā, Śrī Rāma alighted from the chariot and fell prostrate on the ground with great joy. (1)

लखन सचिवँ सियँ किए प्रनामा। सबहि सहित सुखु पायउ रामा॥
गंग सकल मुद मंगल मूला। सब सुख करनि हरनि सब सूला॥२॥

**lakhana sacivå̐ siyå̐ kie pranāmā, sabahi sahita sukhu pāyau rāmā.**
**gaṁga sakala muda maṁgala mūlā, saba sukha karani harani saba sūlā.2.**

Lakṣmaṇa, Sītā and the minister too made obeisance and Śrī Rāma rejoiced along with them all. A fount of all joys and blessings, the Gaṅgā brings all delight and drives away all sorrow. (2)

कहि कहि कोटिक कथा प्रसंगा। रामु बिलोकहिं गंग तरंगा॥
सचिवहि अनुजहि प्रियहि सुनाई। बिबुध नदी महिमा अधिकाई॥३॥

**kahi kahi koṭika kathā prasaṁgā, rāmu bilokahiँ gaṁga taraṁgā.**
**sacivahi anujahi priyahi sunāī, bibudha nadī mahimā adhikāī.3.**

Narrating numerous anecdotes connected with it, Śrī Rāma gazed on the waves of the Gaṅgā and told Sumantra, the minister, His younger brother Lakṣmaṇa and His beloved Consort Sītā, the transcendent glory of the celestial stream. (3)

मज्जनु कीन्ह पंथ श्रम गयऊ। सुचि जलु पिअत मुदित मन भयऊ॥
सुमिरत जाहि मिटइ श्रम भारू। तेहि श्रम यह लौकिक ब्यवहारू॥४॥

**majjanu kīnha paṁtha śrama gayaū, suci jalu piata mudita mana bhayaū.**
**sumirata jāhi miṭai śrama bhārū, tehi śrama yaha laukika byavahārū.4.**

Then they bathed (in the Gaṅgā) and the fatigue of the journey was gone; and their hearts rejoiced when they drank of its holy water. That He, whose very thought relieves the great toil of transmigration, should feel fatigued reveals that He just imitated the ways of the world. (4)

दो०—सुद्ध सच्चिदानंदमय कंद भानुकुल केतु।
चरित करत नर अनुहरत संसृति सागर सेतु॥८७॥

**Do.: suddha saccidānaṁdamaya kaṁda bhānukula ketu,**
**carita karata nara anuharata saṁsṛti sāgara setu.87.**

Śrī Rāma, who is a fountain of pure existence, knowledge and bliss, performed actions similar to those of a human being, and which constitute a bridge to cross the ocean of mundane existence. (87)

चौ०—यह सुधि गुहँ निषाद जब पाई। मुदित लिए प्रिय बंधु बोलाई॥
लिए फल मूल भेंट भरि भारा। मिलन चलेउ हियँ हरषु अपारा॥१॥

**Cau.: yaha sudhi guhaँ niṣāda jaba pāī, mudita lie priya baṁdhu bolāī.**
**lie phala mūla bheँṭa bhari bhārā, milana caleu hiyaँ haraṣu apārā.1.**

When Guha, the Niṣāda*, got this news, he gladly called together his near and dear ones and taking by way of presents fruits and roots in baskets slung across their shoulders, he proceeded to meet the Lord with infinite joy in his heart. (1)

करि दंडवत भेंट धरि आगें। प्रभुहि बिलोकत अति अनुरागें॥
सहज सनेह बिबस रघुराई। पूँछी कुसल निकट बैठाई॥२॥

**kari daṁḍavata bheँṭa dhari āgeँ, prabhuhi bilokata ati anurāgeँ.**
**sahaja saneha bibasa raghurāī, pūँchī kusala nikaṭa baiṭhāī.2.**

Prostrating himself on the ground and placing the presents before the Lord, he gazed on Him with great affection. Śrī Raghunātha, who is won by natural affection, seated him by His side and enquired about his welfare. (2)

नाथ कुसल पद पंकज देखें। भयउँ भागभाजन जन लेखें॥
देव धरनि धनु धामु तुम्हारा। मैं जनु नीचु सहित परिवारा॥३॥

* A low-born tribe in India tracing their descent from a Brāhmaṇa through a Śūdra woman.

**nātha kusala pada paṁkaja dekhe̐, bhayau̐ bhāgabhājana jana lekhe̐.**
**deva dharani dhanu dhāmu tumhārā, mai̐ janu nīcu sahita parivārā.3.**

"The sight of your lotus feet, my lord, is the root of all welfare; I can now count myself as a blessed man. My land, house and fortune are yours, holy sir; my family and myself are your humble servants. (3)

कृपा करिअ पुर धारिअ पाऊ। थापिअ जनु सबु लोगु सिहाऊ॥
कहेहु सत्य सबु सखा सुजाना। मोहि दीन्ह पितु आयसु आना॥४॥

**kṛpā karia pura dhāria pāū, thāpia janu sabu logu sihāū.**
**kahehu satya sabu sakhā sujānā, mohi dīnha pitu āyasu ānā.4.**

"Do me the favour of visiting my town and confer dignity on me. Let everyone envy my lot." "Everything you have said is true, my wise friend; but my father has commanded me otherwise." (4)

दो०—**बरष चारिदस बासु बन मुनि ब्रत बेषु अहारु।**
**ग्राम बासु नहिं उचित सुनि गुहहि भयउ दुखु भारु॥८८॥**

Do.: **baraṣa cāridasa bāsu bana muni brata beṣu ahāru,**
**grāma bāsu nahi̐ ucita suni guhahi bhayau dukhu bhāru.88.**

"For fourteen years my home shall be in the woods and my mode of life, dress and food shall be that of a hermit. Hence my staying in a village would be hardly advisable." Guha was deeply distressed to hear this. (88)

चौ०—राम लखन सिय रूप निहारी। कहहिं सप्रेम ग्राम नर नारी॥
ते पितु मातु कहहु सखि कैसे। जिन्ह पठए बन बालक ऐसे॥१॥

Cau.: **rāma lakhana siya rūpa nihārī, kahahi̐ saprema grāma nara nārī.**
**te pitu mātu kahahu sakhi kaise, jinha paṭhae bana bālaka aise.1.**

Beholding the beauty of Śrī Rāma, Lakṣmaṇa and Sītā, men and women of the village feelingly said, "What sort of parents, O friend, can they be who have sent such children to the forest?" (1)

एक कहहिं भल भूपति कीन्हा। लोयन लाहु हमहि बिधि दीन्हा॥
तब निषादपति उर अनुमाना। तरु सिंसुपा मनोहर जाना॥२॥

**eka kahahi̐ bhala bhūpati kīnhā, loyana lāhu hamahi bidhi dīnhā.**
**taba niṣādapati ura anumānā, taru siṁsupā manohara jānā.2.**

Another said: "The king has done well in that God has thereby given us the reward of our eyes." The Chief of the Niṣādas then pondered within himself and thought of a charming Aśoka tree. (2)

लै रघुनाथहि ठाउँ देखावा। कहेउ राम सब भाँति सुहावा॥
पुरजन करि जोहारु घर आए। रघुबर संध्या करन सिधाए॥३॥

**lai raghunāthahi ṭhāu̐ dekhāvā, kaheu rāma saba bhā̐ti suhāvā.**
**purajana kari johāru ghara āe, raghubara saṁdhyā karana sidhāe.3.**

He took Śrī Raghunātha to the spot and showed it to Him; Śrī Rāma said

that the place was beautiful in every way. The people of the town then returned home after paying their obeisance to Him, while Śrī Raghunātha retired for performing His evening devotions. (3)

गुहँ सँवारि साँथरी डसाई। कुस किसलयमय मृदुल सुहाई॥
सुचि फल मूल मधुर मृदु जानी। दोना भरि भरि राखेसि पानी॥४॥

**guhå såvāri såtharī ḍasāī, kusa kisalayamaya mṛdula suhāī.**
**suci phala mūla madhura mṛdu jānī, donā bhari bhari rākhesi pānī.4.**

In the meantime Guha prepared a soft and beautiful bed of Kuśa grass and tender leaves and spread it on the ground. He also placed beside Him with his own hands bowls of leaves full of fruits and roots which he knew to be pure, delicious and soft. (4)

दो०—**सिय सुमंत्र भ्राता सहित कंद मूल फल खाइ।**
**सयन कीन्ह रघुबंसमनि पाय पलोटत भाइ॥८९॥**

Do.: **siya sumaṁtra bhrātā sahita kaṁda mūla phala khāi,**
**sayana kīnha raghubaṁsamani pāya paloṭata bhāi.89.**

Having partaken of the bulbs, roots and fruits along with Sītā, Sumantra and His brother Lakṣmaṇa, Śrī Raghunātha lay down to sleep, while His brother pressed His legs. (89)

चौ०—उठे लखनु प्रभु सोवत जानी। कहि सचिवहि सोवन मृदु बानी॥
कछुक दूरि सजि बान सरासन। जागन लगे बैठि बीरासन॥१॥

Cau.: **uṭhe lakhanu prabhu sovata jānī, kahi sacivahi sovana mṛdu bānī.**
**kachuka dūri saji bāna sarāsana, jāgana lage baiṭhi bīrāsana.1.**

When Lakṣmaṇa perceived that his lord had fallen asleep, he rose and asked the minister Sumantra in soft accents to retire. As for himself he got ready his bow and arrows and sitting at some distance in the posture of a hero, he kept watch. (1)

गुहँ बोलाइ पाहरू प्रतीती। ठावँ ठावँ राखे अति प्रीती॥
आपु लखन पहिं बैठेउ जाई। कटि भाथी सर चाप चढ़ाई॥२॥

**guhå bolāi pāharū pratītī, ṭhāvå ṭhāvå rākhe ati prītī.**
**āpu lakhana pahi̇̃ baiṭheu jāī, kaṭi bhāthī sara cāpa caRhāī.2.**

Guha called his trusted watchmen and stationed them at different points with great love; while he himself went and took his post beside Lakṣmaṇa with a quiver fastened at his back and an arrow set to his bow. (2)

सोवत प्रभुहि निहारि निषादू। भयउ प्रेम बस हृदयँ बिषादू॥
तनु पुलकित जलु लोचन बहई। बचन सप्रेम लखन सन कहई॥३॥

**sovata prabhuhi nihāri niṣādū, bhayau prema basa hṛdayå biṣādū.**
**tanu pulakita jalu locana bahaī, bacana saprema lakhana sana kahaī.3.**

When the Niṣāda chief saw his lord lying on a bed of grass and leaves he felt great sorrow due to overflowing love in his heart; he was overcome with emotions, tears flowed from his eyes and he addressed the following affectionate words to Lakṣmaṇa: (3)

भूपति भवन सुभायँ सुहावा। सुरपति सदनु न पटतर पावा॥
मनिमय रचित चारु चौबारे। जनु रतिपति निज हाथ सँवारे॥ ४॥

**bhūpati bhavana subhāyå suhāvā, surapati sadanu na paṭatara pāvā.**
**manimaya racita cāru caubāre, janu ratipati nija hātha såvāre.4.**

"The king's palace is naturally charming; even Indra's residence can hardly stand comparison with it. Its beautiful attics are built of precious gems and are so lovely as though the god of love has constructed them with his own hands. (4)

दो०—सुचि सुबिचित्र सुभोगमय सुमन सुगंध सुबास।
पलँग मंजु मनि दीप जहँ सब बिधि सकल सुपास॥ ९०॥

Do.: **suci subicitra subhogamaya sumana sugaṁdha subāsa,**
**palåga maṁju mani dīpa jahå saba bidhi sakala supāsa.90.**

"Free from impurities, exceedingly marvellous of design, abounding in exquisite luxuries and scented with the fragrance of flowers, they are furnished with lovely beds and lighted with lamps of gems and are full of amenities of every description. (90)

चौ०—बिबिध बसन उपधान तुराईं। छीर फेन मृदु बिसद सुहाईं॥
तहँ सिय रामु सयन निसि करहीं। निज छबि रति मनोज मदु हरहीं॥ १॥

Cau.: **bibidha basana upadhāna turāī̊, chīra phena mṛdu bisada suhāī̊.**
**tahå siya rāmu sayana nisi karahī̊, nija chabi rati manoja madu harahī̊.1.**

"Again, they are equipped with coverlets and sheets, pillows and cushions of various kinds—all soft, white and charming as the froth of milk. It is in such attics that Sītā and Śrī Rāma used to sleep at night and humbled by their beauty the pride of Rati and her consort, the god of love. (1)

ते सिय रामु साथरीं सोए। श्रमित बसन बिनु जाहिं न जोए॥
मातु पिता परिजन पुरबासी। सखा सुसील दास अरु दासी॥ २॥

**te siya rāmu sātharī̊ soe, śramita basana binu jāhi̊ na joe.**
**mātu pitā parijana purabāsī, sakhā susīla dāsa aru dāsī.2.**

"Those very Sītā and Śrī Rāma are now lying on a pallet, exhausted and uncovered, a sight one cannot bear to see. The same Lord Rāma whom his father and mother, his own family and the people of the city, his good-natured companions, male servants and maid-servants, (2)

जोगवहिं जिन्हहि प्रान की नाईं। महि सोवत तेइ राम गोसाईं॥
पिता जनक जग बिदित प्रभाऊ। ससुर सुरेस सखा रघुराऊ॥ ३॥

**jogavahi̊ jinhahi prāna kī nāī̊, mahi sovata tei rāma gosāī̊.**
**pitā janaka jaga bidita prabhāū, sasura suresa sakhā raghurāū.3.**

"all cherished as their own life, today is sleeping on the ground! Nay, Sītā, whose father Janaka is famed throughout the world, whose father-in-law is King Daśaratha, the chief of Raghus and an ally of Indra, the lord of immortals, (3)

रामचंदु पति सो बैदेही। सोवत महि बिधि बाम न केही॥
सिय रघुबीर कि कानन जोगू। करम प्रधान सत्य कह लोगू॥ ४॥

**rāmacaṁdu pati so baidehī, sovata mahi bidhi bāma na kehī.**
**siya raghubīra ki kānana jogū, karama pradhāna satya kaha logū.4.**

"and whose spouse is Śrī Rāma, is lying on the ground! An adverse fate spares none. Do Sītā and Śrī Raghuvīra deserve to be exiled to the woods? It is rightly said: 'Fate is inexorable.' (4)

दो०—**कैकयनंदिनि मंदमति कठिन कुटिलपनु कीन्ह।**
**जेहिं रघुनंदन जानकिहि सुख अवसर दुखु दीन्ह॥ ९१॥**

Do.: **kaikayanaṁdini maṁdamati kaṭhina kuṭilapanu kīnha,**
**jehi̐ raghunaṁdana jānakihi sukha avasara dukhu dīnha.91.**

"Kaikeyī, the foolish daughter of Kekaya, has wrought a horrific evil in that she has brought sorrow on Sītā and Śrī Rāma at the time of their enjoyment. (91)

चौ०—भइ दिनकर कुल बिटप कुठारी। कुमति कीन्ह सब बिस्व दुखारी॥
भयउ बिषादु निषादहि भारी। राम सीय महि सयन निहारी॥ १॥

Cau.: **bhai dinakara kula biṭapa kuṭhārī, kumati kīnha saba bisva dukhārī.**
**bhayau biṣādu niṣādahi bhārī, rāma sīya mahi sayana nihārī.1.**

"The wicked woman has played the axe in felling the tree of the solar race and plunged the whole universe in woe." The Niṣāda chief was sore distressed to see Śrī Rāma and Sītā sleeping on the ground. (1)

बोले लखन मधुर मृदु बानी। ग्यान बिराग भगति रस सानी॥
काहु न कोउ सुख दुख कर दाता। निज कृत करम भोग सबु भ्राता॥ २॥

**bole lakhana madhura mṛdu bānī, gyāna birāga bhagati rasa sānī.**
**kāhu na kou sukha dukha kara dātā, nija kṛta karama bhoga sabu bhrātā.2.**

Lakṣmaṇa spoke to him sweet and gentle words imbued with the nectar of wisdom, dispassion and devotion: "No one is the cause of delight or pain to another; everyone reaps the fruit of one's own actions, brother. (2)

जोग बियोग भोग भल मंदा। हित अनहित मध्यम भ्रम फंदा॥
जनमु मरनु जहँ लगि जग जालू। संपति बिपति करमु अरु कालू॥ ३॥

**joga biyoga bhoga bhala maṁdā, hita anahita madhyama bhrama phaṁdā.**
**janamu maranu jahå̐ lagi jaga jālū, saṁpati bipati karamu aru kālū.3.**

"Union and separation, pleasurable and painful experiences, friends, foes and neutrals—all these are snares of delusion. Even so, birth and death, prosperity and adversity, destiny and time and all the illusions of the world, (3)

धरनि धामु धनु पुर परिवारू। सरगु नरकु जहँ लगि ब्यवहारू॥
देखिअ सुनिअ गुनिअ मन माहीं। मोह मूल परमारथु नाहीं॥ ४॥

**dharani dhāmu dhanu pura parivārū, saragu naraku jahå̐ lagi byavahārū.**
**dekhia sunia gunia mana māhi̐, moha mūla paramārathu nāhi̐.4.**

"lands, houses, wealth, town and family, heaven and hell, and all the phenomena of the world; nay, whatever is seen, heard or thought of with the mind, has its root in ignorance: nothing exists in reality. (4)

दो०—सपनें होइ भिखारि नृपु रंकु नाकपति होइ।
जागें लाभु न हानि कछु तिमि प्रपंच जियँ जोइ॥ ९२॥

**Do.: sapanẽ hoi bhikhāri nṛpu raṁku nākapati hoi,**
**jāgẽ lābhu na hāni kachu timi prapaṁca jiyaँ joi.92.**

"Suppose in a dream a beggar is crowned king or the lord of paradise is reduced to the state of a pauper; on waking the one does not gain nor does the other lose anything. So must you look upon this world as a mere illusion. (92)

चौ०—अस बिचारि नहिं कीजिअ रोसू। काहुहि बादि न देइअ दोसू॥
मोह निसाँ सबु सोवनिहारा। देखिअ सपन अनेक प्रकारा॥ १॥

**Cau.: asa bicāri nahiँ kījia rosū, kāhuhi bādi na deia dosū.**
**moha nisāँ sabu sovanihārā, dekhia sapana aneka prakārā.1.**

"Reasoning thus, be not angry nor blame anyone in vain. Everyone is wallowing in the night of delusion; and while asleep one sees dreams of various kinds. (1)

एहिं जग जामिनि जागहिं जोगी। परमारथी प्रपंच बियोगी॥
जानिअ तबहिं जीव जग जागा। जब सब बिषय बिलास बिरागा॥ २॥

**ehiँ jaga jāmini jāgahiँ jogī, paramārathī prapaṁca biyogī.**
**jānia tabahiँ jīva jaga jāgā, jaba saba biṣaya bilāsa birāgā.2.**

"In this night of mundane existence it is Yogīs (mystics) alone who keep awake—Yogīs who are in quest of the highest truth and remain aloof from the world. A Jīva (embodied soul) should be deemed as having awoken from the night of the world only when he develops an aversion for the sensual enjoyments of the world. (2)

होइ बिबेकु मोह भ्रम भागा। तब रघुनाथ चरन अनुरागा॥
सखा परम परमारथु एहू। मन क्रम बचन राम पद नेहू॥ ३॥

**hoi bibeku moha bhrama bhāgā, taba raghunātha carana anurāgā.**
**sakhā parama paramārathu ehū, mana krama bacana rāma pada nehū.3.**

"It is only when right understanding comes that the error of delusion disappears and then alone one develops love for the feet of Śrī Rāma. O friend, the highest spiritual goal is this: to be devoted to the feet of Śrī Rāma in thought, word and deed. (3)

राम ब्रह्म परमारथ रूपा। अबिगत अलख अनादि अनूपा॥
सकल बिकार रहित गतभेदा। कहि नित नेति निरूपहिं बेदा॥ ४॥

**rāma brahma paramāratha rūpā, abigata alakha anādi anūpā.**
**sakala bikāra rahita gatabhedā, kahi nita neti nirūpahiँ bedā.4.**

"Śrī Rāma is no other than Brahma (God), the supreme Reality, unknown, imperceptible, beginningless, incomparable, free from all changes and beyond all diversity. The Vedas ever speak of Him in negative terms as 'not this', 'not this'. (4)

दो०—भगत भूमि भूसुर सुरभि सुर हित लागि कृपाल।
करत चरित धरि मनुज तनु सुनत मिटहिं जग जाल॥ ९३॥

Do.: **bhagata bhūmi bhūsura surabhi sura hita lāgi kṛpāla,**
**karata carita dhari manuja tanu sunata miṭahi̐ jaga jāla.93.**

"For the sake of His devotees, the Earth, the Brāhmaṇas, cows and gods, the gracious Lord takes the form of a human being and performs actions by hearing which the snares of the world are broken asunder. (93)

[PAUSE 15 FOR A THIRTY-DAY RECITATION]

चौ०—**सखा समुझि अस परिहरि मोहू। सिय रघुबीर चरन रत होहू॥**
**कहत राम गुन भा भिनुसारा। जागे जग मंगल सुखदारा॥ १॥**

Cau.: **sakhā samujhi asa parihari mohū, siya raghubīra carana rata hohū.**
**kahata rāma guna bhā bhinusārā, jāge jaga maṁgala sukhadārā.1.**

"Realizing this, O friend, shed all infatuation and be devoted to the feet of Sītā and Śrī Rāma." While Lakṣmaṇa was yet recounting Śrī Rāma's virtues, the day dawned and the Propitious Delighter of the world, Śrī Rāma, woke up. (1)

**सकल सौच करि राम नहावा। सुचि सुजान बट छीर मगावा॥**
**अनुज सहित सिर जटा बनाए। देखि सुमंत्र नयन जल छाए॥ २॥**

**sakala sauca kari rāma nahāvā, suci sujāna baṭa chīra magāvā.**
**anuja sahita sira jaṭā banāe, dekhi sumaṁtra nayana jala chāe.2.**

After finishing all purificatory acts, Śrī Rāma, who was all pure and wise, performed His ablutions and sent for milk of the banyan tree. He as well as His brother Lakṣmaṇa then matted the hair on their heads, a sight which filled the eyes of Sumantra with tears. (2)

**हृदयँ दाहु अति बदन मलीना। कह कर जोरि बचन अति दीना॥**
**नाथ कहेउ अस कोसलनाथा। लै रथु जाहु राम कें साथा॥ ३॥**

**hṛdayå̐ dāhu ati badana malīnā, kaha kara jori bacana ati dīnā.**
**nātha kaheu asa kosalanāthā, lai rathu jāhu rāma kė̐ sāthā.3.**

With great agony in his heart and a doleful face he folded his hands and spoke in most piteous accents, "The king of Kosala, my lord, charged me thus: 'Take the chariot and go with Rāma. (3)

**बनु देखाइ सुरसरि अन्हवाई। आनेहु फेरि बेगि दोउ भाई॥**
**लखनु रामु सिय आनेहु फेरी। संसय सकल सँकोच निबेरी॥ ४॥**

**banu dekhāi surasari anhavāī, ānehu pheri begi dou bhāī.**
**lakhanu rāmu siya ānehu pherī, saṁsaya sakala så̐koca niberī.4.**

'Let him see the forest and bathe in the Gaṅgā and then speedily bring the two brothers back. Setting at rest all their doubts and scruples, do bring Lakṣmaṇa, Rāma and Sītā back home.' (4)

दो०—**नृप अस कहेउ गोसाइँ जस कहइ करौं बलि सोइ।**
**करि बिनती पायन्ह परेउ दीन्ह बाल जिमि रोइ॥ ९४॥**

Do.: **nṛpa asa kaheu gosāi̐ jasa kahai karau̐ bali soi,**
**kari binatī pāyanha pareu dīnha bāla jimi roi.94.**

"The king has commanded me thus; I shall do as my lord bids me; I am your servant." Having supplicated in this way, Sumantra fell at the Lord's feet and wept like a child. (94)

चौ०—तात कृपा करि कीजिअ सोई। जातें अवध अनाथ न होई॥
मंत्रिहि राम उठाइ प्रबोधा। तात धरम मतु तुम्ह सबु सोधा॥ १॥

Cau.: **tāta kṛpā kari kījia soī, jātẽ avadha anātha na hoī.**
**maṁtrihi rāma uṭhāi prabodhā, tāta dharama matu tumha sabu sodhā.1.**

"Have compassion, my esteemed Sir, and take steps to see that Ayodhyā is not rendered masterless." Śrī Rāma raised the minister and giving him solace thus admonished him; "Revered, you have explored the truths of religion in their entirety. (1)

सिबि दधीच हरिचंद नरेसा। सहे धरम हित कोटि कलेसा॥
रंतिदेव बलि भूप सुजाना। धरमु धरेउ सहि संकट नाना॥ २॥

**sibi dadhīca haricaṁda naresā, sahe dharama hita koṭi kalesā.**
**raṁtideva bali bhūpa sujānā, dharamu dhareu sahi saṁkaṭa nānā.2.**

"Śibi, Dadhīci and King Hariścandra suffered untold hardships for the sake of virtue. The wise kings Rantideva* and Bāli upheld virtue even through many trials. (2)

धरमु न दूसर सत्य समाना। आगम निगम पुरान बखाना॥
मैं सोइ धरमु सुलभ करि पावा। तजें तिहूँ पुर अपजसु छावा॥ ३॥

**dharamu na dūsara satya samānā, āgama nigama purāna bakhānā.**
**maĩ soi dharamu sulabha kari pāvā, tajẽ tihũ pura apajasu chāvā.3.**

"There is no virtue equal to truthfulness: so declare the Āgamas (Tantras), Vedas and Purāṇas. That virtue I have found by an easy road; by abandoning it I shall be reviled in all the three worlds. (3)

संभावित कहुँ अपजस लाहू। मरन कोटि सम दारुन दाहू॥
तुम्ह सन तात बहुत का कहऊँ। दिएँ उतरु फिरि पातकु लहऊँ॥ ४॥

**saṁbhāvita kahũ apajasa lāhū, marana koṭi sama dāruna dāhū.**
**tumha sana tāta bahuta kā kahaũ, diẽ utaru phiri pātaku lahaũ.4.**

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* King Rantideva was a most generous-hearted ruler. He gave away his riches every now and then. Having parted with all that he possessed, he and his family had to remain without food and water for full forty-eight days on one occasion. He did nothing to earn his livelihood and depended on whatever he got unasked. Prolonged starvation had reduced him to a skeleton and he was lying in a semi-conscious state with his wife and children, counting his days. On the 49th day he got some rice boiled in milk, another sweet dish and water. He was just going to share it with his family when a stranger, who was a Brāhmaṇa by caste, appeared before him. The king gladly and devoutly gave away what was served before him to the Brāhmaṇa, and dividing the rest among themselves was about to partake of his own share when another newcomer, who happened to be a Śūdra, turned up. The king entertained the Śūdra as well out of the stock he had in hand. In the meantime a low-born man came with his dogs and asked food for himself and his dogs. The king gave away the remaining food to these strangers. He was now left with water barely sufficient to slake the thirst of a single soul. As the king was about to quench his thirst thereby, a pariah made his appearance and piteously begged for water. Moved by his entreaties King Rantideva parted even with his water and went without it himself.

"To a man who is highly esteemed, infamy causes agony as terrible as a million deaths. Dear Sir, what more shall I say to you? By urging something in reply I shall incur sin. (4)

दो०—**पितु पद गहि कहि कोटि नति बिनय करब कर जोरि।**
**चिंता कवनिहु बात कै तात करिअ जनि मोरि॥ ९५॥**

Do.: **pitu pada gahi kahi koṭi nati binaya karaba kara jori,**
**ciṁtā kavanihu bāta kai tāta karia jani mori.95.**

"Clasping the feet of my father and conveying my repeated obeisances to him, pray to him with folded hands: 'Be not troubled in any way on my account, dear father.' (95)

चौ०—तुम्ह पुनि पितु सम अति हित मोरें। बिनती करउँ तात कर जोरें॥
सब बिधि सोइ करतब्य तुम्हारें। दुख न पाव पितु सोच हमारें॥ १॥

Cau.: **tumha puni pitu sama ati hita more̐, binatī karaũ tāta kara jore̐.**
**saba bidhi soi karatabya tumhāre̐, dukha na pāva pitu soca hamāre̐.1.**

"You too are extremely kind to me as my own father. Hence I pray with folded hands, Rev., do everything in your power to see that my father does not feel miserable on account of grief for us." (1)

सुनि रघुनाथ सचिव संबादू। भयउ सपरिजन बिकल निषादू॥
पुनि कछु लखन कही कटु बानी। प्रभु बरजे बड़ अनुचित जानी॥ २॥

**suni raghunātha saciva saṁbādū, bhayau saparijana bikala niṣādū.**
**puni kachu lakhana kahī kaṭu bānī, prabhu baraje baRa anucita jānī.2.**

Hearing this conversation between Śrī Raghunātha and the minister, Sumantra, the Niṣāda chief and his people felt much distressed. Thereafter Lakṣmaṇa made some poignant remarks; but the Lord stopped him knowing his words to be highly objectionable. (2)

सकुचि राम निज सपथ देवाई। लखन सँदेसु कहिअ जनि जाई॥
कह सुमंत्रु पुनि भूप सँदेसू। सहि न सकिहि सिय बिपिन कलेसू॥ ३॥

**sakuci rāma nija sapatha devāī, lakhana sãdesu kahia jani jāī.**
**kaha sumaṁtru puni bhūpa sãdesū, sahi na sakihi siya bipina kalesū.3.**

Feeling much abashed, Śrī Rāma adjured Sumantra by his own self not to mention Lakṣmaṇa's words to the King. Sumantra then related the king's message: 'Sītā will not be able to endure the hardships of the forest. (3)

जेहि बिधि अवध आव फिरि सीया। सोइ रघुबरहि तुम्हहि करनीया॥
नतरु निपट अवलंब बिहीना। मैं न जिअब जिमि जल बिनु मीना॥ ४॥

**jehi bidhi avadha āva phiri sīyā, soi raghubarahi tumhahi karanīyā.**
**nataru nipaṭa avalaṁba bihīnā, mãĩ na jiaba jimi jala binu mīnā.4.**

'Therefore, both Rāma and yourself (Sumantra) should endeavour to see that Sītā returns to Ayodhyā. Otherwise, left entirely without any support, I shall not survive even as a fish without water.' (4)

दो०—**मइकें ससुरें सकल सुख जबहिं जहाँ मनु मान।**
**तहँ तब रहिहि सुखेन सिय जब लगि बिपति बिहान॥ ९६॥**

Do.: **maikẽ sasurẽ sakala sukha jabahi̐ jahā̃ manu māna,**
**tahā̃ taba rahihi sukhena siya jaba lagi bipati bihāna.96.**

'There is every comfort both in her parents' home as well as with the parents of her lord (i.e., ourselves); therefore, Sītā can live at ease wherever she pleases at a particular time till this adversity lasts.' (96)

चौ०—बिनती भूप कीन्ह जेहि भाँती। आरति प्रीति न सो कहि जाती॥
पितु सँदेसु सुनि कृपानिधाना। सियहि दीन्ह सिख कोटि बिधाना॥ १॥

Cau.: **binatī bhūpa kīnha jehi bhā̃tī, ārati prīti na so kahi jātī.**
**pitu sãdesu suni kṛpānidhānā, siyahi dīnha sikha koṭi bidhānā.1.**

"The piteousness and affection with which the king's entreaty was attended cannot be expressed in words." On hearing His father's message the All-merciful Lord Śrī Rāma admonished Sītā in numerous ways. (1)

सासु ससुर गुर प्रिय परिवारू। फिरहु त सब कर मिटै खभारू॥
सुनि पति बचन कहति बैदेही। सुनहु प्रानपति परम सनेही॥ २॥

**sāsu sasura gura priya parivārū, phirahu ta saba kara miṭai khabhārū.**
**suni pati bacana kahati baidehī, sunahu prānapati parama sanehī.2.**

"If you return, the affliction of your mother-in-law and father-in-law, our preceptor and all our near and dear ones will be over." In response to Her lord's advice Jānakī said, "Kindly listen: (2)

प्रभु करुनामय परम बिबेकी। तनु तजि रहति छाँह किमि छेंकी॥
प्रभा जाइ कहँ भानु बिहाई। कहँ चंद्रिका चंदु तजि जाई॥ ३॥

**prabhu karunāmaya parama bibekī, tanu taji rahati chā̃ha kimi chẽkī.**
**prabhā jāi kahā̃ bhānu bihāī, kahā̃ caṁdrikā caṁdu taji jāī.3.**

"Most loving lord of my life, my all-compassionate and supremely wise master, can a shadow be torn away from its substance? The sunlight can never exist apart from the sun nor can the radiance of the moon leave the moon." (3)

पतिहि प्रेममय बिनय सुनाई। कहति सचिव सन गिरा सुहाई॥
तुम्ह पितु ससुर सरिस हितकारी। उतरु देउँ फिरि अनुचित भारी॥ ४॥

**patihi premamaya binaya sunāī, kahati saciva sana girā suhāī.**
**tumha pitu sasura sarisa hitakārī, utaru deů phiri anucita bhārī.4.**

Having submitted Her loving entreaty to Her Lord, She spoke these gentle words to the minister: "You are as good a well-wisher to me as my own father or father-in-law; it is, therefore, most undesirable that I should urge something in reply. (4)

दो०—**आरति बस सनमुख भइउँ बिलगु न मानब तात।**
**आरजसुत पद कमल बिनु बादि जहाँ लगि नात॥ ९७॥**

Do.: **ārati basa sanamukha bhaiů bilagu na mānaba tāta,**
**ārajasuta pada kamala binu bādi jahā̃ lagi nāta.97.**

"It is due to grief that I am constrained to address you*; do not take offence at it, Sir. In the absence of the lotus feet of my lord, all other ties of kinship are of little account. (97)

चौ०—पितु बैभव बिलास मैं डीठा। नृप मनि मुकुट मिलित पद पीठा॥
सुखनिधान अस पितु गृह मोरें। पिय बिहीन मन भाव न भोरें॥१॥

Cau.: **pitu baibhava bilāsa maĩ ḍīṭhā, nṛpa mani mukuṭa milita pada pīṭhā.**
**sukhanidhāna asa pitu gṛha morẽ, piya bihīna mana bhāva na bhorẽ.1.**

"I have witnessed the glory of my father's fortune: his footstool is kissed by the greatest monarchs with their crowns. Bereft of my Lord, my parents' home, which is such an abode of bliss, does not attract my mind even unwittingly. (1)

ससुर चक्कवइ कोसलराऊ। भुवन चारिदस प्रगट प्रभाऊ॥
आगें होइ जेहि सुरपति लेई। अरध सिंघासन आसनु देई॥२॥

**sasura cakkavai kosalarāū, bhuvana cāridasa pragaṭa prabhāū.**
**āgẽ hoi jehi surapati leī, aradha siṁghāsana āsanu deī.2.**

"My father-in-law is no other than the King of Kosala, the suzerain lord of the entire globe, whose glory is manifest in all the fourteen spheres comprising the universe. Even Indra, the lord of celestials, goes ahead to receive him and seats him beside himself on his own throne. (2)

ससुर एतादृस अवध निवासू। प्रिय परिवारु मातु सम सासू॥
बिनु रघुपति पद पदुम परागा। मोहि केउ सपनेहुँ सुखद न लागा॥३॥

**sasura etādṛsa avadha nivāsū, priya parivāru mātu sama sāsū.**
**binu raghupati pada paduma parāgā, mohi keu sapanehũ sukhada na lāgā.3.**

"Such is my father-in-law, Ayodhyā is my abode, agreeable is my family and my mothers-in-law love me as my own mother. But without the dust from the lotus feet of my husband (the Lord of Raghus) none affords me pleasure even in a dream. (3)

अगम पंथ बनभूमि पहारा। करि केहरि सर सरित अपारा॥
कोल किरात कुरंग बिहंगा। मोहि सब सुखद प्रानपति संगा॥४॥

**agama paṁtha banabhūmi pahārā, kari kehari sara sarita apārā.**
**kola kirāta kuraṁga bihaṁgā, mohi saba sukhada prānapati saṁgā.4.**

"On the other hand, impassable paths, forest regions and hills, elephants and lions, lakes and streams that cannot be crossed, wild tribes such as Kolas and Bhīlas, deer and birds—all these are delightful to me in the company of my beloved lord. (4)

दो०—सासु ससुर सन मोरि हुँति बिनय करबि परि पायँ।
मोर सोचु जनि करिअ कछु मैं बन सुखी सुभायँ॥९८॥

Do.: **sāsu sasura sana mori hũti binaya karabi pari pāyå̃,**
**mora socu jani karia kachu maĩ bana sukhī subhāyå̃.98.**

"Falling at the feet of my father-in-law and mother-in-law request them on my behalf not to grieve the least for me; for I feel naturally happy in the woods. (98)

* It is unmannerly on the part of a Hindu woman to open her lips before the male elders of her husband's family.

चौ०—प्राननाथ प्रिय देवर साथा। बीर धुरीन धरें धनु भाथा॥
नहिं मग श्रमु भ्रमु दुख मन मोरें। मोहि लगि सोचु करिअ जनि भोरें॥ १॥

Cau.: **prānanātha priya devara sāthā, bīra dhurīna dharẽ dhanu bhāthā.**
**nahiṁ maga śramu bhramu dukha mana morẽ, mohi lagi socu karia jani bhorẽ.1.**

"I have by my side the lord of my life as well as his younger brother, the foremost of heroes; both carrying bows and quivers full of arrows with them. My mind does not feel the toil of the journey, and there is no doubt or sorrow; therefore, pray grieve not on my account even unwittingly." (1)

सुनि सुमंत्रु सिय सीतलि बानी। भयउ बिकल जनु फनि मनि हानी॥
नयन सूझ नहिं सुनइ न काना। कहि न सकइ कछु अति अकुलाना॥ २॥

**suni sumaṁtru siya sītali bānī, bhayau bikala janu phani mani hānī.**
**nayana sūjha nahiṁ sunai na kānā, kahi na sakai kachu ati akulānā.2.**

On hearing these calm words from Sītā's lips, Sumantra felt perturbed as a serpent at the loss of its gem. He saw not with his eyes and heard not with his ears; and he was too upset to speak. (2)

राम प्रबोधु कीन्ह बहु भाँती। तदपि होति नहिं सीतलि छाती॥
जतन अनेक साथ हित कीन्हे। उचित उतर रघुनंदन दीन्हे॥ ३॥

**rāma prabodhu kīnha bahu bhā̃tī, tadapi hoti nahiṁ sītali chātī.**
**jatana aneka sātha hita kīnhe, ucita utara raghunaṁdana dīnhe.3.**

Śrī Rāma comforted him in many ways; yet his heart would not be pacified. He made many submissions even to accompany the Lord, but Raghunandana Śrī Rāma gave him suitable replies each time. (3)

मेटि जाइ नहिं राम रजाई। कठिन करमगति कछु न बसाई॥
राम लखन सिय पद सिरु नाई। फिरेउ बनिक जिमि मूर गवाँई॥ ४॥

**meṭi jāi nahiṁ rāma rajāī, kaṭhina karamagati kachu na basāī.**
**rāma lakhana siya pada siru nāī, phireu banika jimi mūra gavā̃ī.4.**

Śrī Rāma's command could not be violated either. Cruel was the turn Fate had taken; there was no help. Bowing his head at the feet of Śrī Rāma, Lakṣmaṇa and Sītā, he turned back as a merchant who had lost his capital. (4)

दो०—**रथु हाँकेउ हय राम तन हेरि हेरि हिहिनाहिं।**
**देखि निषाद बिषादबस धुनहिं सीस पछिताहिं॥ ९९॥**

Do.: **rathu hā̃keu haya rāma tana heri heri hihināhiṁ,**
**dekhi niṣāda biṣādabasa dhunahiṁ sīsa pachitāhiṁ.99.**

As he drove the chariot the horses turned their eyes towards Śrī Rāma and neighed again and again. Overcome with grief at this sight, the Niṣādas (Guha's men) beat their heads and lamented. (99)

चौ०—जासु बियोग बिकल पसु ऐसें। प्रजा मातु पितु जिइहहिं कैसें॥
बरबस राम सुमंत्रु पठाए। सुरसरि तीर आपु तब आए॥ १॥

Cau.: **jāsu biyoga bikala pasu aisĕ, prajā mātu pitu jiihahĭ kaisĕ.**
**barabasa rāma sumaṁtru paṭhāe, surasari tīra āpu taba āe.1.**

When even beasts felt so miserable on being torn away from Him, how could His subjects and His father and mother hope to live without Him? Śrī Rāma bid Sumantra to return against the latter's will and Himself arrived at the bank of the heavenly stream, Gaṅgā, immediately afterwards. (1)

मागी नाव न केवटु आना। कहइ तुम्हार मरमु मैं जाना॥
चरन कमल रज कहुँ सबु कहई। मानुष करनि मूरि कछु अहई॥२॥

**māgī nāva na kevaṭu ānā, kahai tumhāra maramu maĭ jānā.**
**carana kamala raja kahů̆ sabu kahaī, mānuṣa karani mūri kachu ahaī.2.**

He called for a boat, but the ferryman would not bring it. The latter said, "I know your subtle secret; about the pollen dust of your lotus feet everyone says it is some herb possessing the quality of turning solid things into human beings. (2)

छुअत सिला भइ नारि सुहाई। पाहन तें न काठ कठिनाई॥
तरनिउ मुनि घरिनी होइ जाई। बाट परइ मोरि नाव उड़ाई॥३॥

**chuata silā bhai nāri suhāī, pāhana tĕ na kāṭha kaṭhināī.**
**taraniu muni gharinī hoi jāī, bāṭa parai mori nāva uRāī.3.**

"By its very touch a rock was transformed into a charming woman* and wood is not harder than stone. If my boat itself gets converted into a hermit's wife (like Ahalyā), I shall be robbed of the very means of my subsistence, in that my boat will disappear. (3)

एहिं प्रतिपालउँ सबु परिवारू। नहिं जानउँ कछु अउर कबारू॥
जौं प्रभु पार अवसि गा चहहू। मोहि पद पदुम पखारन कहहू॥४॥

**ehĭ pratipālaů̆ sabu parivārū, nahĭ jānaů̆ kachu aura kabārū.**
**jaů̆ prabhu pāra avasi gā cahahū, mohi pada paduma pakhārana kahahū.4.**

It is by means of this boat that I maintain the whole of my family; I know no other profession. If, therefore, my lord, you must cross the river, command me to lave your lotus feet. (4)

छं०—पद कमल धोइ चढ़ाइ नाव न नाथ उतराई चहौं।
मोहि राम राउरि आन दसरथ सपथ सब साची कहौं॥
बरु तीर मारहुँ लखनु पै जब लगि न पाय पखारिहौं।
तब लगि न तुलसीदास नाथ कृपाल पारु उतारिहौं॥

Chaṁ.: **pada kamala dhoi caRhāi nāva na nātha utarāī cahaů̆,**
**mohi rāma rāuri āna dasaratha sapatha saba sācī kahaů̆.**
**baru tīra mārahů̆ lakhanu pai jaba lagi na pāya pakhārihaů̆,**
**taba lagi na tulasīdāsa nātha kṛpāla pāru utārihaů̆.**

* The boatman evidently refers here, in his own rustic yet humorous way, to Ahalyā, who had been transformed into a rock by the curse of her husband Gautama and was restored to her human form by the very touch of Śrī Rāma's feet (vide Bālakāṇḍa, Dohā 210 and the Chaṁdas immediately following it).

"I will let you aboard the boat only when I have laved your lotus feet; I seek no toll from you. I swear by you, O Śrī Rāma, as well as by King Daśaratha, that what I tell you is all true. Let Lakṣmaṇa shoot me with his arrows, if he will; but until I have laved your feet I will not, O gracious lord of Tulasīdāsa, ferry you across."

सो०—सुनि केवट के बैन प्रेम लपेटे अटपटे।
बिहसे करुनाऐन चितइ जानकी लखन तन॥ १००॥

So.: **suni kevaṭa ke baina prema lapeṭe aṭapaṭe,**
**bihase karunāaina citai jānakī lakhana tana.100.**

On hearing these words of the ferryman, rambling though imbued with deep love, the all-merciful Lord looked at Jānakī and Lakṣmaṇa and smiled. (100)

चौ०—कृपासिंधु बोले मुसुकाई। सोइ करु जेहिं तव नाव न जाई॥
बेगि आनु जल पाय पखारू। होत बिलंबु उतारहि पारू॥ १॥

Cau.: **kṛpāsiṁdhu bole musukāī, soi karu jehiṁ tava nāva na jāī.**
**begi ānu jala pāya pakhārū, hota bilaṁbu utārahi pārū.1.**

The all-compassionate Lord smilingly said, "Do what may prevent the loss of your boat. Bring water at once and wash my feet; we are getting late, take us across." (1)

जासु नाम सुमिरत एक बारा। उतरहिं नर भवसिंधु अपारा॥
सोइ कृपालु केवटहि निहोरा। जेहिं जगु किय तिहु पगहु ते थोरा॥ २॥

**jāsu nāma sumirata eka bārā, utarahiṁ nara bhavasiṁdhu apārā.**
**soi kṛpālu kevaṭahi nihorā, jehiṁ jagu kiya tihu pagahu te thorā.2.**

The same gracious Lord by uttering whose Name only once men cross the boundless ocean of mundane existence, and for whose three strides the universe proved too small*, thus importuned the boatman! (2)

पद नख निरखि देवसरि हरषी। सुनि प्रभु बचन मोहँ मति करषी॥
केवट राम रजायसु पावा। पानि कठवता भरि लेइ आवा॥ ३॥

**pada nakha nirakhi devasari haraṣī, suni prabhu bacana mohaँ mati karaṣī.**
**kevaṭa rāma rajāyasu pāvā, pāni kaṭhavatā bhari lei āvā.3.**

Though bewildered by the Lord's words, the celestial river Gaṅgā rejoiced on beholding the nails† of His toes (it's own source)—On receiving Śrī Rāma's command, the ferryman brought a wooden basin full of water. (3)

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* There is an allusion here to the Lord's Descent as a Dwarf and to His subsequently assuming colossal dimensions and measuring the earth and heavens in a couple of strides. The same Lord who had assumed the form of a Dwarf in the Satyayuga now appeared as Śrī Rāma; hence the two are identified by the poet. It is further mentioned in the Purāṇas that Brahmā (the Creator) laved the foot of the Lord when it reached Brahmaloka (the highest heaven) after measuring the heavens and it was this water which flowed through the heavens and later on reached the earth in the form of the river Gaṅgā.

† It is also gathered from the Purāṇas that the river, like all other rivers and mountains etc, is presided over by a goddess of the same name and it is this deity who is represented here as mystified by the Lord's behaviour as an ordinary human being depending on a boatman for being taken across the stream. When, however, the godess Gaṅgā saw the nails on the lotus feet of the Lord, the goddess took no time in recognizing these as its own source and rejoiced to discover the Almighty Lord.

अति आनंद उमगि अनुरागा। चरन सरोज पखारन लागा॥
बरषि सुमन सुर सकल सिहाहीं। एहि सम पुन्यपुंज कोउ नाहीं॥४॥

**ati ānaṁda umagi anurāgā, carana saroja pakhārana lāgā.**
**baraṣi sumana sura sakala sihāhī̐, ehi sama punyapuṁja kou nāhī̐.4.**

In great joy and with a heart overflowing with love he proceeded to bathe the Lord's lotus feet. Raining flowers on him all the gods envied his lot and said, 'there is none so pious as he'. (4)

दो०—**पद पखारि जलु पान करि आपु सहित परिवार।**
**पितर पारु करि प्रभुहि पुनि मुदित गयउ लेइ पार॥ १०१॥**

Do.: **pada pakhāri jalu pāna kari āpu sahita parivāra,**
**pitara pāru kari prabhuhi puni mudita gayau lei pāra.101.**

Having laved the Lord's feet and drunk of the (ambrosial) water in which they had been immersed, alongwith the other members of his family, he thereby transported the souls of his deceased forbears across the ocean of metempsychosis and then gladly took the Lord across the Gaṅgā. (101)

चौ०—उतरि ठाढ़ भए सुरसरि रेता। सीय रामु गुह लखन समेता॥
केवट उतरि दंडवत कीन्हा। प्रभुहि सकुच एहि नहिं कछु दीन्हा॥१॥

Cau.: **utari ṭhāRha bhae surasari retā, sīya rāmu guha lakhana sametā.**
**kevaṭa utari daṁḍavata kīnhā, prabhuhi sakuca ehi nahi̐ kachu dīnhā.1.**

Getting down from the boat Sītā and Śrī Rāma stood on the sands of the Gaṅgā along with Guha and Lakṣmaṇa. The ferryman too got down and fell prostrate before the Lord, who felt uneasy at the thought that He had given nothing to the ferryman. (1)

पिय हिय की सिय जाननिहारी। मनि मुदरी मन मुदित उतारी॥
कहेउ कृपाल लेहि उतराई। केवट चरन गहे अकुलाई॥२॥

**piya hiya kī siya jānanihārī, mani mudarī mana mudita utārī.**
**kaheu kṛpāla lehi utarāī, kevaṭa carana gahe akulāī.2.**

Sītā, who could read the mind of Her beloved lord, however, took off Her jewelled ring with a cheerful heart. The gracious Lord said, "Take your toll." But the ferryman clasped His feet with deep anguish; (2)

नाथ आजु मैं काह न पावा। मिटे दोष दुख दारिद दावा॥
बहुत काल मैं कीन्हि मजूरी। आजु दीन्ह बिधि बनि भलि भूरी॥३॥

**nātha āju mai̐ kāha na pāvā, miṭe doṣa dukha dārida dāvā.**
**bahuta kāla mai̐ kīnhi majūrī, āju dīnha bidhi bani bhali bhūrī.3.**

"What have I not already received, my lord? The fire of my sins, sorrows and indigence has been quenched today. I worked for my livelihood for a long time; it is only today that God has given me a generous and handsome return. (3)

अब कछु नाथ न चाहिअ मोरें। दीनदयाल अनुग्रह तोरें॥
फिरती बार मोहि जो देबा। सो प्रसादु मैं सिर धरि लेबा॥४॥

**aba kachu nātha na cāhia morĕ, dīnadayāla anugraha torĕ.**
**phiratī bāra mohi jo debā, so prasādu maĩ sira dhari lebā.4.**

"By your grace, my compassionate Lord, I want nothing else now. While returning, whatever you bestow on me, I shall accept that benevolent boon with all reverence."(4)

दो०—**बहुत कीन्ह प्रभु लखन सियँ नहिं कछु केवटु लेइ।**
**बिदा कीन्ह करुनायतन भगति बिमल बरु देइ॥ १०२॥**

Do.: **bahuta kīnha prabhu lakhana siyă nahĩ kachu kevaṭu lei,**
**bidā kīnha karunāyatana bhagati bimala baru dei.102.**

The Lord as well as Lakṣmaṇa and Sītā did their utmost, but the ferryman would not accept anything. The All-merciful Śrī Rāma then bid adieu to him after bestowing on him the boon of pure devotion. (102)

चौ०—**तब मज्जनु करि रघुकुलनाथा। पूजि पारथिव नायउ माथा॥**
**सियँ सुरसरिहि कहेउ कर जोरी। मातु मनोरथ पुरउबि मोरी॥ १॥**

Cau.: **taba majjanu kari raghukulanāthā, pūji pārathiva nāyau māthā.**
**siyă surasarihi kaheu kara jorī, mātu manoratha puraubi morī.1.**

The Lord of Raghu's race, Śrī Rāma, then bathed in the Gaṅgā and after worshipping a newly-made clay image of Śiva, bowed His head to the Deity. With folded hands Sītā addressed the celestial river Gaṅgā, "Mother, I pray! accomplish my desire, (1)

**पति देवर सँग कुसल बहोरी। आइ करौं जेहिं पूजा तोरी॥**
**सुनि सिय बिनय प्रेम रस सानी। भइ तब बिमल बारि बर बानी॥ २॥**

**pati devara săga kusala bahorī, āi karaŭ jehĩ pūjā torī.**
**suni siya binaya prema rasa sānī, bhai taba bimala bāri bara bānī.2.**

"that I may return with my husband and his younger brother safely and offer my worship to you." In response to Sītā's prayer, steeped as it was in the nectar of love, the following happy utterance came from the holy stream: (2)

**सुनु रघुबीर प्रिया बैदेही। तव प्रभाउ जग बिदित न केही॥**
**लोकप होहिं बिलोकत तोरें। तोहि सेवहिं सब सिधि कर जोरें॥ ३॥**

**sunu raghubīra priyā baidehī, tava prabhāu jaga bidita na kehī.**
**lokapa hohĩ bilokata torĕ, tohi sevahĩ saba sidhi kara jorĕ.3.**

"Listen, O Jānakī, beloved Consort of Śrī Rāma: who in this world is not aware of Your glory? People become masters of the heaven's quarters the moment You graciously look at them and all supernatural powers wait upon You with folded hands. (3)

**तुम्ह जो हमहि बड़ि बिनय सुनाई। कृपा कीन्हि मोहि दीन्हि बड़ाई॥**
**तदपि देबि मैं देबि असीसा। सफल होन हित निज बागीसा॥ ४॥**

**tumha jo hamahi baRi binaya sunāī, kṛpā kīnhi mohi dīnhi baRāī.**
**tadapi debi maĩ debi asīsā, saphala hona hita nija bāgīsā.4.**

"By addressing an humble prayer to me You have done me a favour and exalted me. Yet, O venerable lady, bless You I must, just in order to prove my speech true. (4)

दो०—प्राननाथ देवर सहित कुसल कोसला आइ।
पूजिहि सब मनकामना सुजसु रहिहि जग छाइ॥ १०३॥

Do.: **prānanātha devara sahita kusala kosalā āi,**
**pūjihi saba manakāmanā sujasu rahihi jaga chāi.103.**

"With Your beloved Lord and His younger brother You shall safely return to Ayodhyā. Every wish of Your heart shall be accomplished and Your bright glory shall spread throughout the world." (103)

चौ०—गंग बचन सुनि मंगल मूला। मुदित सीय सुरसरि अनुकूला॥
तब प्रभु गुहहि कहेउ घर जाहू। सुनत सूख मुखु भा उर दाहू॥ १॥

Cau.: **gaṁga bacana suni maṁgala mūlā, mudita sīya surasari anukūlā.**
**taba prabhu guhahi kaheu ghara jāhū, sunata sūkha mukhu bhā ura dāhū.1.**

Sītā rejoiced to hear these benedictory words of goddess Gaṅgā and to find her favourably disposed. Then the Lord said to Guha, "Now go home." The moment Guha heard this, his face turned pale and there was great agony in his heart. (1)

दीन बचन गुह कह कर जोरी। बिनय सुनहु रघुकुलमनि मोरी॥
नाथ साथ रहि पंथु देखाई। करि दिन चारि चरन सेवकाई॥ २॥

**dīna bacana guha kaha kara jorī, binaya sunahu raghukulamani morī.**
**nātha sātha rahi paṁthu dekhāī, kari dina cāri carana sevakāī.2.**

With folded hands Guha addressed the Lord in pathetic tone: "Hear my prayer, O Raghukula-Śiromaṇi; let me remain with you, my lord, and show you the route; after serving you for a few days, (2)

जेहिं बन जाइ रहब रघुराई। परनकुटी मैं करबि सुहाई॥
तब मोहि कहँ जसि देब रजाई। सोइ करिहउँ रघुबीर दोहाई॥ ३॥

**jehi̐ bana jāi rahaba raghurāī, paranakuṭī mai̐ karabi suhāī.**
**taba mohi kahå̐ jasi deba rajāī, soi karihau̐ raghubīra dohāī.3.**

"I shall prepare a beautiful hut of leaves for you in whichever forest, O Śrī Raghunātha, you may go and take up your abode. Thereafter, I swear by you, O Raghuvīra, I shall do as you bid me." (3)

सहज सनेह राम लखि तासू। संग लीन्ह गुह हृदयँ हुलासू॥
पुनि गुहँ ग्याति बोलि सब लीन्हे। करि परितोषु बिदा तब कीन्हे॥ ४॥

**sahaja saneha rāma lakhi tāsū, saṁga līnha guha hṛdayå̐ hulāsū.**
**puni guhå̐ gyāti boli saba līnhe, kari paritoṣu bidā taba kīnhe.4.**

Perceiving his natural love, Śrī Rāma took him along and Guha felt much delighted in his heart. Then Guha summoned all his kinsmen and having gratified them, sent them home. (4)

दो०—तब गनपति सिव सुमिरि प्रभु नाइ सुरसरिहि माथ।
सखा अनुज सिय सहित बन गवनु कीन्ह रघुनाथ॥ १०४॥

Do.: **taba ganapati siva sumiri prabhu nāi surasarihi mātha,**
**sakhā anuja siya sahita bana gavanu kīnha raghunātha.104.**

Then the Lord invoked the gods Gaṇeśa and Śiva; and bowing His head to the celestial stream Gaṅgā, Śrī Raghunātha proceeded to the woods with His friend Guha, His younger brother Lakṣmaṇa and Sītā. (104)

चौ०—**तेहि दिन भयउ बिटप तर बासू। लखन सखाँ सब कीन्ह सुपासू॥**
**प्रात प्रातकृत करि रघुराई। तीरथराजु दीख प्रभु जाई॥ १॥**

Cau.: **tehi dina bhayau biṭapa tara bāsū, lakhana sakhā̃ saba kīnha supāsū.**
**prāta prātakṛta kari raghurāī, tīratharāju dīkha prabhu jāī.1.**

That day the halt was under a tree; Lakṣamaṇa and His friend Guha provided for all His comforts. At dawn Śrī Rāma performed His morning ablutions and then the Lord proceeded further to Prayāga, the King of holy places. The Lord looked at it reverentially.(1)

**सचिव सत्य श्रद्धा प्रिय नारी। माधव सरिस मीतु हितकारी॥**
**चारि पदारथ भरा भँडारू। पुन्य प्रदेस देस अति चारू॥ २॥**

**saciva satya śraddhā priya nārī, mādhava sarisa mītu hitakārī.**
**cāri padāratha bharā bhā̃ḍārū, punya pradesa desa ati cārū.2.**

This king has Truth for his minister, Piety for his beloved consort and a beneficent friend like Bindumādhava (the Deity presiding over Prayāga). His treasury is replete with the four awards of human life, while the sacred region surrounding the confluence of the Gaṅgā and the Yamunā marks his most beautiful dominion. (2)

**छेत्रु अगम गढ़ु गाढ़ सुहावा। सपनेहुँ नहिं प्रतिपच्छिन्ह पावा॥**
**सेन सकल तीरथ बर बीरा। कलुष अनीक दलन रनधीरा॥ ३॥**

**chetru agama gaRhu gāRha suhāvā, sapanehũ nahi̐ pratipacchinha pāvā.**
**sena sakala tīratha bara bīrā, kaluṣa anīka dalana ranadhīrā.3.**

The holy Prayāga represents his inaccessible, strong and lovely fortress that no enemy has ever dreamt of possessing. All the sacred spots are his chosen and valiant warriors, who are staunch in battle and capable of crushing the host of sins. (3)

**संगमु सिंहासनु सुठि सोहा। छत्रु अखयबटु मुनि मनु मोहा॥**
**चवँर जमुन अरु गंग तरंगा। देखि होहिं दुख दारिद भंगा॥ ४॥**

**saṁgamu siṁhāsanu suṭhi sohā, chatru akhayabaṭu muni manu mohā.**
**cavãra jamuna aru gaṁga taraṁgā, dekhi hohi̐ dukha dārida bhaṁgā.4.**

The confluence of the Gaṅgā and Yamunā constitutes his exquisite throne, while the immortal banyan tree (known by the name of Akṣayavaṭa) represents his royal umbrella, which captivates the heart even of sages. The waves of the Gaṅgā and Yamunā constitute his chowries, whose very sight destroys sorrow and indigence. (4)

दो०—**सेवहिं सुकृती साधु सुचि पावहिं सब मनकाम।**
**बंदी बेद पुरान गन कहहिं बिमल गुन ग्राम॥ १०५॥**

Do.: **sevahi̐ sukṛtī sādhu suci pāvahi̐ saba manakāma,**
**baṁdī beda purāna gana kahahi̐ bimala guna grāma.105.**

Virtuous and holy saints wait upon this king and attain all that they wish for; while the Vedas and Purāṇas are the rhapsodists who recount his stainless virtues. (105)

चौ०—को कहि सकइ प्रयाग प्रभाऊ। कलुष पुंज कुंजर मृगराऊ॥
अस तीरथपति देखि सुहावा। सुख सागर रघुबर सुखु पावा॥ १॥

Cau.: **ko kahi sakai prayāga prabhāū, kaluṣa puṁja kuṁjara mṛgarāū.**
**asa tīrathapati dekhi suhāvā, sukha sāgara raghubara sukhu pāvā.1.**

Who can describe the glory of Prayāga, a lion, as it were, for the herd of elephants in the shape of sins? The Chief of Raghus race, Śrī Rāma, who is an ocean of bliss, was filled with delight to see this glorious king of holy places. (1)

कहि सिय लखनहि सखहि सुनाई। श्रीमुख तीरथराज बड़ाई॥
करि प्रनामु देखत बन बागा। कहत महातम अति अनुरागा॥ २॥

**kahi siya lakhanahi sakhahi sunāī, śrīmukha tīratharāja baRāī.**
**kari pranāmu dekhata bana bāgā, kahata mahātama ati anurāgā.2.**

With His own gracious lips Śrī Rāma told Sītā, Lakṣmaṇa and His friend Guha the magnificence of Prayāga. Making obeisance to this holy place, He cast a look round the groves and gardens and expatiated on its glory with utmost devotion. (2)

एहि बिधि आइ बिलोकी बेनी। सुमिरत सकल सुमंगल देनी॥
मुदित नहाइ कीन्हि सिव सेवा। पूजि जथाबिधि तीरथ देवा॥ ३॥

**ehi bidhi āi bilokī benī, sumirata sakala sumaṁgala denī.**
**mudita nahāi kīnhi siva sevā, pūji jathābidhi tīratha devā.3.**

In this way he arrived at and saw the confluence of the Gaṅgā and Yamunā, the very thought of which bestows all choice blessings. After bathing in the confluence, He gladly adored Lord Śiva and worshipped the deities presiding over the holy Prayāga observing the prescribed rituals. (3)

तब प्रभु भरद्वाज पहिं आए। करत दंडवत मुनि उर लाए॥
मुनि मन मोद न कछु कहि जाई। ब्रह्मानंद रासि जनु पाई॥ ४॥

**taba prabhu bharadvāja pahiँ āe, karata daṁḍavata muni ura lāe.**
**muni mana moda na kachu kahi jāī, brahmānaṁda rāsi janu pāī.4.**

The Lord then called on Bharadvāja, and the sage clasped Him to his bosom as He fell prostrate before him. The joy that the sage felt within his heart cannot be described in words; it looked as if he had found the bliss of oneness with Brahma–incarnate. (4)

दो०—**दीन्हि असीस मुनीस उर अति अनंदु अस जानि।**
**लोचन गोचर सुकृत फल मनहुँ किए बिधि आनि॥ १०६॥**

Do.: **dīnhi asīsa munīsa ura ati anaṁdu asa jāni,**
**locana gocara sukṛta phala manahuँ kie bidhi āni.106.**

The chief of sages, Bharadvāja, invoked his blessings on the Lord. He felt great joy in his heart to perceive that God had, as it were, presented before him in visible form the reward of all his virtues by enabling him to see Śrī Rāma alongwith Sītā and Lakṣmaṇa. (106)

चौ०—कुसल प्रस्न करि आसन दीन्हे। पूजि प्रेम परिपूरन कीन्हे॥
कंद मूल फल अंकुर नीके। दिए आनि मुनि मनहुँ अमी के॥१॥

Cau.: **kusala prasna kari āsana dīnhe, pūji prema paripūrana kīnhe.**
**kaṁda mūla phala aṁkura nīke, die āni muni manahu̐ amī ke.1.**

After enquiring of their welfare the sage provided seats to the royal guests and offering homage to them gratified them all with his love. He then brought and presented to them bulbs, roots, fruits and sprouts, all sweet as ambrosia. (1)

सीय लखन जन सहित सुहाए। अति रुचि राम मूल फल खाए॥
भए बिगतश्रम रामु सुखारे। भरद्वाज मृदु बचन उचारे॥२॥

**sīya lakhana jana sahita suhāe, ati ruci rāma mūla phala khāe.**
**bhae bigataśrama rāmu sukhāre, bharadvāja mṛdu bacana ucāre.2.**

Śrī Rāma, with Sītā, Lakṣmaṇa and His devotee Guha, partook of those delicious roots and fruits with great relish. Relieved of His toil Śrī Rāma felt much happy and Bharadvāja addressed Him in gentle tones: (2)

आजु सुफल तपु तीरथ त्यागू। आजु सुफल जप जोग बिरागू॥
सफल सकल सुभ साधन साजू। राम तुम्हहि अवलोकत आजू॥३॥

**āju suphala tapu tīratha tyāgū, āju suphala japa joga birāgū.**
**saphala sakala subha sādhana sājū, rāma tumhahi avalokata ājū.3.**

"Today my penance, pilgrimage and renunciation have been rewarded; today my prayer, meditation and dispassion have borne fruit; nay, all my pious practices have been rewarded by Your very sight, O Rāma. (3)

लाभ अवधि सुख अवधि न दूजी। तुम्हरें दरस आस सब पूजी॥
अब करि कृपा देहु बर एहू। निज पद सरसिज सहज सनेहू॥४॥

**lābha avadhi sukha avadhi na dūjī, tumhare̐ darasa āsa saba pūjī.**
**aba kari kṛpā dehu bara ehū, nija pada sarasija sahaja sanehū.4.**

"There is no culmination of gain, no culmination of joy other than this (meeting with the Lord). In beholding You all my aspirations have been realized. Now be pleased to grant me this one boon, viz., innate spontaneous attachment to Your lotus feet. (4)

दो०—**करम बचन मन छाड़ि छलु जब लगि जनु न तुम्हार।**
**तब लगि सुखु सपनेहुँ नहीं किएँ कोटि उपचार॥१०७॥**

Do.: **karama bacana mana chāRi chalu jaba lagi janu na tumhāra,**
**taba lagi sukhu sapanehu̐ nahī̐ kie̐ koṭi upacāra.107.**

"Until a man gets sincerely devoted to You in thought, word and deed, he cannot even dream of happiness in spite of all his efforts." (107)

चौ०—सुनि मुनि बचन रामु सकुचाने। भाव भगति आनंद अघाने॥
तब रघुबर मुनि सुजसु सुहावा। कोटि भाँति कहि सबहि सुनावा॥१॥

Cau.: **suni muni bacana rāmu sakucāne, bhāva bhagati ānaṁda aghāne.**
**taba raghubara muni sujasu suhāvā, koṭi bhā̐ti kahi sabahi sunāvā.1.**

Śrī Rāma became bashful to hear the words of the sage, much as He was gratified with bliss by his love and devotion. Śrī Rāma then told all in countless ways the fair and bright renown of the sage. (1)

सो बड़ सो सब गुन गन गेहू। जेहि मुनीस तुम्ह आदर देहू॥
मुनि रघुबीर परसपर नवहीं। बचन अगोचर सुखु अनुभवहीं॥ २॥

**so baRa so saba guna gana gehū, jehi munīsa tumha ādara dehū.**
**muni raghubīra parasapara navahī̐, bacana agocara sukhu anubhavahī̐.2.**

"Great indeed is he and the repository of all virtues, whom, O chief of sages, you are pleased to honour." The sage Bharadvāja and Śrī Rāma thus exchanged mutual courtesies and experienced ineffable happiness. (2)

यह सुधि पाइ प्रयाग निवासी। बटु तापस मुनि सिद्ध उदासी॥
भरद्वाज आश्रम सब आए। देखन दसरथ सुअन सुहाए॥ ३॥

**yaha sudhi pāi prayāga nivāsī, baṭu tāpasa muni siddha udāsī.**
**bharadvāja āśrama saba āe, dekhana dasaratha suana suhāe.3.**

On receiving this news the people of Prayāga, including religious students, ascetics, hermits, accomplished saints and recluses, all flocked to the hermitage of Bharadvāja in order to have a look at the charming sons of King Daśaratha. (3)

राम प्रनाम कीन्ह सब काहू। मुदित भए लहि लोयन लाहू॥
देहिं असीस परम सुखु पाई। फिरे सराहत सुंदरताई॥ ४॥

**rāma pranāma kīnha saba kāhū, mudita bhae lahi loyana lāhū.**
**dehi̐ asīsa parama sukhu pāī, phire sarāhata suṁdaratāī.4.**

Śrī Rāma made obeisance to them all and they were delighted to obtain the reward of their eyes. Deriving supreme joy they gave their blessings and returned extolling the beauty of the royal guests. (4)

दो०—**राम कीन्ह बिश्राम निसि प्रात प्रयाग नहाइ।**
**चले सहित सिय लखन जन मुदित मुनिहि सिरु नाइ॥ १०८॥**

Do.: **rāma kīnha biśrāma nisi prāta prayāga nahāi,**
**cale sahita siya lakhana jana mudita munihi siru nāi.108.**

Śrī Rāma reposed in the hermitage overnight. At day break He bathed at Prayāga in the confluence of the Gaṅgā and Yamunā and gladly bowing His head to the sage, proceeded on His journey with Sītā, Lakṣmaṇa and the attendant Guha. (108)

चौ०—राम सप्रेम कहेउ मुनि पाहीं। नाथ कहिअ हम केहि मग जाहीं॥
मुनि मन बिहसि राम सन कहहीं। सुगम सकल मग तुम्ह कहुँ अहहीं॥ १॥

Cau.: **rāma saprema kaheu muni pāhī̐, nātha kahia hama kehi maga jāhī̐.**
**muni mana bihasi rāma sana kahahī̐, sugama sakala maga tumha kahu̐ ahahī̐.1.**

Śrī Rāma lovingly asked the sage, "Tell me, my lord, by which route should we go." Smiling inwardly the sage replied to Śrī Rāma, "All paths are easy to You." (1)

साथ लागि मुनि सिष्य बोलाए। सुनि मन मुदित पचासक आए॥
सबन्हि राम पर प्रेम अपारा। सकल कहहिं मगु दीख हमारा॥ २॥

**sātha lāgi muni siṣya bolāe, suni mana mudita pacāsaka āe.**
**sabanhi rāma para prema apārā, sakala kahahi̐ magu dīkha hamārā.2.**

The sage then called his pupils in order that they may escort Śrī Rāma; hearing his call some fifty of them came, glad at heart. They all cherished boundless love for Śrī Rāma and each of them said he had seen the path. (2)

मुनि बटु चारि संग तब दीन्हे। जिन्ह बहु जनम सुकृत सब कीन्हे॥
करि प्रनामु रिषि आयसु पाई। प्रमुदित हृदयँ चले रघुराई॥ ३॥

**muni baṭu cāri saṁga taba dīnhe, jinha bahu janama sukṛta saba kīnhe.**
**kari pranāmu riṣi āyasu pāī, pramudita hṛdayå cale raghurāī.3.**

The sage then sent with the royal party four celebates who had practised all kinds of virtues in a series of previous births. Making obeisance to the sage and receiving his permission, Śrī Raghunātha proceeded with a cheerful heart. (3)

ग्राम निकट जब निकसहिं जाई। देखहिं दरसु नारि नर धाई॥
होहिं सनाथ जनम फलु पाई। फिरहिं दुखित मनु संग पठाई॥ ४॥

**grāma nikaṭa jaba nikasahi̐ jāī, dekhahi̐ darasu nāri nara dhāī.**
**hohi̐ sanātha janama phalu pāī, phirahi̐ dukhita manu saṁga paṭhāī.4.**

As they passed by some village, men and women of the village ran to have a look at them. They felt gratified in having attained the fruit of their life and returned disconsolate as they could not accompany them physically while their hearts were with their lord. (4)

दो०—**बिदा किए बटु बिनय करि फिरे पाइ मन काम।**
**उतरि नहाए जमुन जल जो सरीर सम स्याम॥ १०९॥**

Do.: **bidā kie baṭu binaya kari phire pāi mana kāma,**
**utari nahāe jamuna jala jo sarīra sama syāma.109.**

With great courtesy Śrī Rāma bid the celebates to return; they came back having obtained exclusive devotion according to their heart's desire. The Lord then crossed over and bathed in the stream of the Yamunā, which was dark as His own body. (109)

चौ०—सुनत तीरबासी नर नारी। धाए निज निज काज बिसारी॥
लखन राम सिय सुंदरताई। देखि करहिं निज भाग्य बड़ाई॥ १॥

Cau.: **sunata tīrabāsī nara nārī, dhāe nija nija kāja bisārī.**
**lakhana rāma siya suṁdaratāī, dekhi karahi̐ nija bhāgya baRāī.1.**

Hearing of their arrival the people inhabiting the river banks ran up to see them unmindful of their preoccupations. Beholding the beauty of Lakṣmaṇa, Śrī Rāma and Sītā they congratulated themselves on their good luck. (1)

अति लालसा बसहिं मन माहीं। नाउँ गाउँ बूझत सकुचाहीं॥
जे तिन्ह महुँ बयबिरिध सयाने। तिन्ह करि जुगुति रामु पहिचाने॥ २॥

**ati lālasā basahi̐ mana māhī̐, nāu̐ gāu̐ būjhata sakucāhī̐.**
**je tinha mahu̐ bayabiridha sayāne, tinha kari juguti rāmu pahicāne.2.**

Their hearts were seized with intense longing, but they felt shy in enquiring their names and the name of their home-town. Such of them, however, as were advanced in years and intelligent were able to recognize Śrī Rāma by dint of their wit. (2)

सकल कथा तिन्ह सबहि सुनाई। बनहि चले पितु आयसु पाई॥
सुनि सबिषाद सकल पछिताहीं। रानी रायँ कीन्ह भल नाहीं॥३॥

**sakala kathā tinha sabahi sunāī, banahi cale pitu āyasu pāī.**
**suni sabiṣāda sakala pachitāhī̐, rānī rāya̐ kīnha bhala nāhī̐.3.**

They related to them the whole story telling them how Śrī Rāma had proceeded to the woods in obedience to His father's command. They were all sad to hear this and lamented: "The king and queen have not done well." (3)

तेहि अवसर एक तापसु आवा। तेजपुंज लघुबयस सुहावा॥
कबि अलखित गति बेषु बिरागी। मन क्रम बचन राम अनुरागी॥४॥

**tehi avasara eka tāpasu āvā, tejapuṁja laghubayasa suhāvā.**
**kabi alakhita gati beṣu birāgī, mana krama bacana rāma anurāgī.4.**

In the meantime there arrived an ascetic* who was an embodiment of spiritual glow, young in years and charming in appearance. His ways were unknown to the poet; he was attired in the garb of a recluse and was devoted to Śrī Rāma in thought, word and deed. (4)

दो०—**सजल नयन तन पुलकि निज इष्टदेउ पहिचानि।**
**परेउ दंड जिमि धरनितल दसा न जाइ बखानि॥११०॥**

Do.: **sajala nayana tana pulaki nija iṣṭadeu pahicāni,**
**pareu daṁḍa jimi dharanitala dasā na jāi bakhāni.110.**

His eyes were wet with tears and a thrill ran through his body when he came to recognize his beloved Deity, Śrī Rāma. He fell prostrate on the ground and the state of his body and mind cannot be described in words. (110)

चौ०—राम सप्रेम पुलकि उर लावा। परम रंक जनु पारसु पावा॥
मनहुँ प्रेमु परमारथु दोऊ। मिलत धरें तन कह सबु कोऊ॥१॥

Cau.: **rāma saprema pulaki ura lāvā, parama raṁka janu pārasu pāvā.**
**manahu̐ premu paramārathu doū, milata dhare̐ tana kaha sabu koū.1.**

Thrilling all over with emotion, Śrī Rāma pressed him to His bosom; he felt so gratified as though a pauper had found a philosopher's stone. Everyone who saw them

* This episode of an ascetic has been ignored by some commentators as an interpolation as obviously it is disconnected with the main thread of the narrative and appears to have been inserted afterwards. All the same the lines are found in all old manuscripts. The poet, Tulasīdāsa, was a saint of uncommon spiritual insight. It is, therefore, difficult to say what was his intention in writing these lines. In any case, the episode cannot be dismissed as an interpolation. When the ascetic has been spoken of here as unknown even to the poet, no one can say with any amount of certainty who he was. To our mind he is none else than the monkey-god, Śrī Hanumān, or a mental projection of the poet Tulasīdāsa himself.

thought as though love, on the one hand, and the supreme Reality, on the other, embraced each other in living form. (1)

बहुरि लखन पायन्ह सोइ लागा। लीन्ह उठाइ उमगि अनुरागा॥
पुनि सिय चरन धूरि धरि सीसा। जननि जानि सिसु दीन्हि असीसा॥ २॥

**bahuri lakhana pāyanha soi lāgā, līnha uṭhāi umagi anurāgā.**
**puni siya carana dhūri dhari sīsā, janani jāni sisu dīnhi asīsā.2.**

Next he prostrated at the feet of Lakṣmaṇa, who lifted him with a heart overflowing with love. Again, he placed on his head the dust of Sītā's feet and the Mother Sītā gave him Her blessings, knowing him to be Her own child. (2)

कीन्ह निषाद दंडवत तेही। मिलेउ मुदित लखि राम सनेही॥
पिअत नयन पुट रूपु पियूषा। मुदित सुअसनु पाइ जिमि भूखा॥ ३॥

**kīnha niṣāda daṁḍavata tehī, mileu mudita lakhi rāma sanehī.**
**piata nayana puṭa rūpu piyūṣā, mudita suasanu pāi jimi bhūkhā.3.**

The Niṣāda chief in his turn fell prostrate before the hermit, who gladly embraced him recognizing him to be devoted to Śrī Rāma. With the cups of his eyes he drank the nectar of Śrī Rāma's beauty and was delighted as a hungry man, who has secured excellent food feels extremely happy. (3)

ते पितु मातु कहहु सखि कैसे। जिन्ह पठए बन बालक ऐसे॥
राम लखन सिय रूपु निहारी। होहिं सनेह बिकल नर नारी॥ ४॥

**te pitu mātu kahahu sakhi kaise, jinha paṭhae bana bālaka aise.**
**rāma lakhana siya rūpu nihārī, hohiँ saneha bikala nara nārī.4.**

"Tell me, friend, what are those father and mother like that have exiled to the woods children such as these?" Beholding the beauty of Śrī Rāma, Lakṣmaṇa and Sītā, men and women alike were distressed due to exuberance of love. (4)

दो०—**तब रघुबीर अनेक बिधि सखहि सिखावनु दीन्ह।**
**राम रजायसु सीस धरि भवन गवनु तेइँ कीन्ह॥ १११॥**

Do.: **taba raghubīra aneka bidhi sakhahi sikhāvanu dīnha,**
**rāma rajāyasu sīsa dhari bhavana gavanu teiँ kīnha.111.**

Śrī Rāma then persuaded His friend Guha in ways more than one to return. And bowing to Śrī Rāma's commands, he left for his home. (111)

चौ०—पुनि सियँ राम लखन कर जोरी। जमुनहि कीन्ह प्रनामु बहोरी॥
चले ससीय मुदित दोउ भाई। रबितनुजा कइ करत बड़ाई॥ १॥

Cau.: **puni siyaँ rāma lakhana kara jorī, jamunahi kīnha pranāmu bahorī.**
**cale sasīya mudita dou bhāī, rabitanujā kai karata baRāī.1.**

Then with folded hands Sītā, Śrī Rāma and Lakṣmaṇa again made obeisance to the Yamunā. Accompanied by Sītā, the two brothers gladly proceeded further, extolling the daughter of the sun-god, Yamunā, as they went. (1)

पथिक अनेक मिलहिं मग जाता। कहहिं सप्रेम देखि दोउ भ्राता॥
राज लखन सब अंग तुम्हारें। देखि सोचु अति हृदय हमारें॥ २॥

**pathika aneka milahi̐ maga jātā, kahahi̐ saprema dekhi dou bhrātā.**
**rāja lakhana saba aṁga tumhārě̐, dekhi socu ati hṛdaya hamārě̐.2.**

Many a traveller met them on the way and beholding the two brothers they fondly exclaimed: "Finding all the marks of royalty on your person, we are sore distressed at heart. (2)

मारग चलहु पयादेहि पाएँ। ज्योतिषु झूठ हमारें भाएँ॥
अगमु पंथु गिरि कानन भारी। तेहि महँ साथ नारि सुकुमारी॥ ३॥

**māraga calahu payādehi pāě̐, jyotiṣu jhūṭha hamārě̐ bhāě̐.**
**agamu paṁthu giri kānana bhārī, tehi mahå̐ sātha nāri sukumārī.3.**

"When you wend your way on foot, the precepts of astrology (which tell us that men possessing such and such features should always be borne on some vehicle) are misleading, we feel. The road is difficult and lies through big mountains and deep forests. On top of it, you have a delicate young lady with you. (3)

करि केहरि बन जाइ न जोई। हम सँग चलहिं जो आयसु होई॥
जाब जहाँ लगि तहँ पहुँचाई। फिरब बहोरि तुम्हहि सिरु नाई॥ ४॥

**kari kehari bana jāi na joī, hama så̐ga calahi̐ jo āyasu hoī.**
**jāba jahå̐ lagi tahå̐ pahů̐cāī, phiraba bahori tumhahi siru nāī.4.**

"Infested with elephants and lions, the forest is too terrible to look at. We are ready to accompany you if you enjoin us to do so. We will escort you as far as you go and will then return bowing our heads to you." (4)

दो०—**एहि बिधि पूँछहिं प्रेम बस पुलक गात जलु नैन।**
**कृपासिंधु फेरहिं तिन्हहि कहि बिनीत मृदु बैन॥ ११२॥**

Do.: **ehi bidhi pů̐chahi̐ prema basa pulaka gāta jalu naina,**
**kṛpāsiṁdhu pherahi̐ tinhahi kahi binīta mṛdu baina.112.**

In this way they offered their services, overwhelmed as they were with love; a thrill of joy ran through their bodies and tears came to their eyes. The all-merciful Lord, however, bade them with polite and gentle words to go. (112)

चौ०—जे पुर गाँव बसहिं मग माहीं। तिन्हहि नाग सुर नगर सिहाहीं॥
केहि सुकृतीं केहि घरीं बसाए। धन्य पुन्यमय परम सुहाए॥ १॥

Cau.: **je pura gå̐va basahi̐ maga māhī̐, tinhahi nāga sura nagara sihāhī̐.**
**kehi sukṛtī̐ kehi gharī̐ basāe, dhanya punyamaya parama suhāe.1.**

The hamlets and villages that lay on the road were the envy of the towns of the Nāgas and gods. The deities presiding over these towns said to one another: "By what blessed soul and at what auspicious hour were these hamlets and villages founded? They are so lucky, meritorious and of such exquisite beauty!" (1)

जहँ जहँ राम चरन चलि जाहीं। तिन्ह समान अमरावति नाहीं॥
पुन्यपुंज मग निकट निवासी। तिन्हहि सराहहिं सुरपुरबासी॥ २॥

**jahå̐ jahå̐ rāma carana cali jāhī̐, tinha samāna amarāvati nāhī̐.**
**punyapuṁja maga nikaṭa nivāsī, tinhahi sarāhahi̐ surapurabāsī.2.**

Even Amarāvatī (the city of immortals) stood no comparison with the spots which were trodden by Śrī Rāma's feet. The dwellers on the wayside were all embodiments of virtue; they evoked the praise of the denizens of heaven, (2)

जे भरि नयन बिलोकहिं रामहि। सीता लखन सहित घनस्यामहि॥
जे सर सरित राम अवगाहहिं। तिन्हहि देव सर सरित सराहहिं॥३॥

**je bhari nayana bilokahi̐ rāmahi, sītā lakhana sahita ghanasyāmahi.**
**je sara sarita rāma avagāhahi̐, tinhahi deva sara sarita sarāhahi̐.3.**

inasmuch as they feasted their eyes on Śrī Rāma, who was dark as a cloud, as well as on Sītā and Lakṣmaṇa. The lakes and streams in which Śrī Rāma bathed were the envy of the lakes and rivers of gods. (3)

जेहि तरु तर प्रभु बैठहिं जाई। करहिं कलपतरु तासु बड़ाई॥
परसि राम पद पदुम परागा। मानति भूमि भूरि निज भागा॥४॥

**jehi taru tara prabhu baiṭhahi̐ jāī, karahi̐ kalapataru tāsu baRāī.**
**parasi rāma pada paduma parāgā, mānati bhūmi bhūri nija bhāgā.4.**

The tree under which the Lord rested was glorified by the trees of paradise. Nay, kissing the dust of Śrī Rāma's lotus feet, Earth deemed herself most lucky. (4)

दो०—**छाँह करहिं घन बिबुधगन बरषहिं सुमन सिहाहिं।**
**देखत गिरि बन बिहग मृग रामु चले मग जाहिं॥११३॥**

Do.: **chā̐ha karahi̐ ghana bibudhagana baraṣahi̐ sumana sihāhi̐,**
**dekhata giri bana bihaga mṛga rāmu cale maga jāhi̐.113.**

Clouds shielded Him from the sun, the gods rained down flowers and regarded Him with wistful eyes as Śrī Rāma wended His way looking at the mountains, forests, birds and beasts. (113)

चौ०—सीता लखन सहित रघुराई। गाँव निकट जब निकसहिं जाई॥
सुनि सब बाल बृद्ध नर नारी। चलहिं तुरत गृहकाजु बिसारी॥१॥

Cau.: **sītā lakhana sahita raghurāī, gā̐va nikaṭa jaba nikasahi̐ jāī.**
**suni saba bāla bṛddha nara nārī, calahi̐ turata gṛhakāju bisārī.1.**

Whenever Sītā, Lakṣmaṇa and Śrī Raghunātha happened to pass by some village, all those who heard of His coming—young and old, men and women alike—came out at once, unmindful of their household chores. (1)

राम लखन सिय रूप निहारी। पाइ नयनफलु होहिं सुखारी॥
सजल बिलोचन पुलक सरीरा। सब भए मगन देखि दोउ बीरा॥२॥

**rāma lakhana siya rūpa nihārī, pāi nayanaphalu hohi̐ sukhārī.**
**sajala bilocana pulaka sarīrā, saba bhae magana dekhi dou bīrā.2.**

Beholding the loveliness of Śrī Rāma, Lakṣmaṇa and Sītā they obtained the reward of their eyes and felt gratified. Their eyes were wet with tears, a thrill ran through their bodies and they were all enraptured to behold the two brothers. (2)

बरनि न जाइ दसा तिन्ह केरी। लहि जनु रंकन्ह सुरमनि ढेरी॥
एकन्ह एक बोलि सिख देहीं। लोचन लाहु लेहु छन एहीं॥ ३॥

**barani na jāi dasā tinha kerī, lahi janu raṁkanha suramani ḍherī.**
**ekanha eka boli sikha dehī̐, locana lāhu lehu chana ehī̐.3.**

The state of their mind could not be described in words; it seemed as if paupers had stumbled on a pile of heavenly gems. Calling their neighbours they exhort one another: "Obtain the reward of your eyes this very moment." (3)

रामहि देखि एक अनुरागे। चितवत चले जाहिं सँग लागे॥
एक नयन मग छबि उर आनी। होहिं सिथिल तन मन बर बानी॥ ४॥

**rāmahi dekhi eka anurāge, citavata cale jāhı̐ sȧga lāge.**
**eka nayana maga chabi ura ānī, hohı̐ sithila tana mana bara bānī.4.**

Some were enraptured to see Śrī Rāma and went with Him gazing on Him all the time. Others took His image into the heart through the doors of their eyes and were utterly overwhelmed in body, mind and speech. (4)

दो०—**एक देखि बट छाँह भलि डासि मृदुल तृन पात।**
**कहहिं गवाँइअ छिनुकु श्रमु गवनब अबहिं कि प्रात॥ ११४॥**

Do.: **eka dekhi baṭa chā̐ha bhali ḍāsi mṛdula tṛna pāta,**
**kahahı̐ gavā̐ia chinuku śramu gavanaba abahı̐ ki prāta.114.**

Seeing the cool shade of a banyan tree some spread soft grass and leaves under it and said, "Pray, rest awhile and you may then depart either now or preferably next morning."(114)

चौ०—एक कलस भरि आनहिं पानी। अँचइअ नाथ कहहिं मृदु बानी॥
सुनि प्रिय बचन प्रीति अति देखी। राम कृपाल सुसील बिसेषी॥ १॥

Cau.: **eka kalasa bhari ānahı̐ pānī, ȧcaia nātha kahahı̐ mṛdu bānī.**
**suni priya bacana prīti ati dekhī, rāma kṛpāla susīla biseṣī.1.**

Others brought a pitcher full of water and said in soft accents, "My lord, rinse your mouth." Hearing their agreeable words and seeing their extreme love, the tender-hearted and most amiable Śrī Rāma— (1)

जानी श्रमित सीय मन माहीं। घरिक बिलंबु कीन्ह बट छाहीं॥
मुदित नारि नर देखहिं सोभा। रूप अनूप नयन मनु लोभा॥ २॥

**jānī śramita sīya mana māhī̐, gharika bilaṁbu kīnha baṭa chāhī̐.**
**mudita nāri nara dekhahı̐ sobhā, rūpa anūpa nayana manu lobhā.2.**

mentally perceived that Sītā was fatigued, and rested awhile in the shade of a banyan tree. Men and women regarded His loveliness with great delight; His peerless beauty captivated their eyes and mind. (2)

एकटक सब सोहहिं चहुँ ओरा। रामचंद्र मुख चंद चकोरा॥
तरुन तमाल बरन तनु सोहा। देखत कोटि मदन मनु मोहा॥ ३॥

**ekaṭaka saba sohahı̐ cahů orā, rāmacaṁdra mukha caṁda cakorā.**
**taruna tamāla barana tanu sohā, dekhata koṭi madana manu mohā.3.**

Standing in a circle with their gaze fixed on the countenance of Śrī Rāma, they all shone like a group of Cakora birds encircling the moon. With His graceful form possessing the complexion of a young Tamāla tree, He fascinated by His looks the mind of a million Cupids. (3)

दामिनि बरन लखन सुठि नीके। नख सिख सुभग भावते जी के॥
मुनिपट कटिन्ह कसें तूनीरा। सोहहिं कर कमलनि धनु तीरा॥४॥

**dāmini barana lakhana suṭhi nīke, nakha sikha subhaga bhāvate jī ke.**
**munipaṭa kaṭinha kasẽ tūnīrā, sohahiṁ kara kamalani dhanu tīrā.4.**

Lakṣmaṇa too, who had fair limbs, bright as lightning and charming from head to foot, appeared most lovely and bewitched the mind. With the bark of trees wrapped round their loins and quivers fastened to their waist, the two brothers carried bows and arrows in their lotus hands. (4)

दो०—**जटा मुकुट सीसनि सुभग उर भुज नयन बिसाल।**
**सरद परब बिधु बदन बर लसत स्वेद कन जाल॥ ११५॥**

Do.: **jaṭā mukuṭa sīsani subhaga ura bhuja nayana bisāla,**
**sarada paraba bidhu badana bara lasata sveda kana jāla.115.**

Their matted locks were coiled on their head in the shape of a beautiful crown and they had a broad chest, long arms and big eyes; while their lovely faces, which resembled the autumnal full moon, glistened with beads of sweat. (115)

चौ०—बरनि न जाइ मनोहर जोरी। सोभा बहुत थोरि मति मोरी॥
राम लखन सिय सुंदरताई। सब चितवहिं चित मन मति लाई॥१॥

Cau.: **barani na jāi manohara jorī, sobhā bahuta thori mati morī.**
**rāma lakhana siya suṁdaratāī, saba citavahiṁ cita mana mati lāī.1.**

The pair was charming beyond words; their loveliness was unbounded and my wits are too poor. Everyone gazed on the beauty of Śrī Rāma, Lakṣmaṇa and Sītā with their mind, intellect and reason fully absorbed in them. (1)

थके नारि नर प्रेम पिआसे। मनहुँ मृगी मृग देखि दिआ से॥
सीय समीप ग्रामतिय जाहीं। पूँछत अति सनेहँ सकुचाहीं॥२॥

**thake nāri nara prema piāse, manahũ mṛgī mṛga dekhi diā se.**
**sīya samīpa grāmatiya jāhī̃, pū̃chata ati sanehã sakucāhī̃.2.**

Thirsting for love the villagers, both men and women, stood motionless even as deers and does are dazed seeing a lamp's flame. The village women approached Sītā; in their extreme love they would put questions to Her but hesitated to do so. (2)

बार बार सब लागहिं पाएँ। कहहिं बचन मृदु सरल सुभाएँ॥
राजकुमारि बिनय हम करहीं। तिय सुभायँ कछु पूँछत डरहीं॥३॥

**bāra bāra saba lāgahiṁ pāẽ, kahahiṁ bacana mṛdu sarala subhāẽ.**
**rājakumāri binaya hama karahī̃, tiya subhāyã kachu pū̃chata ḍarahī̃.3.**

Again and again they threw themselves at Her feet and addressed to Her soft and

guileless words which came straight from their heart: "Princess, we have a request to make to you, but due to our feminine modesty we are hesitant to ask you. (3)

स्वामिनि अबिनय छमबि हमारी। बिलगु न मानब जानि गवाँरी॥
राजकुअँर दोउ सहज सलोने। इन्ह तें लही दुति मरकत सोने॥ ४॥

**svāmini abinaya chamabi hamārī, bilagu na mānaba jāni gavā̐rī.**
**rājakua̐ra dou sahaja salone, inha tẽ lahī duti marakata sone.4.**

"Forgive our incivility, O Princess, and be not offended, knowing that we are after all rustic women. Both these princes are naturally graceful in form; it is from them that emerald and gold have borrowed their green and yellow lustre, respectively. (4)

दो०—**स्यामल गौर किसोर बर सुंदर सुषमा ऐन।**
**सरद सर्बरीनाथ मुखु सरद सरोरुह नैन॥ ११६॥**

Do.: **syāmala gaura kisora bara suṁdara suṣamā aina,**
**sarada sarbarīnātha mukhu sarada saroruha naina.116.**

"The one dark and the other fair, both of tender age, handsome and all-beauteous, they have faces resembling the autumnal moon and eyes like the autumnal lotus, (116)

[PAUSE 16 FOR A THIRTY-DAY RECITATION]

[PAUSE 4 FOR A NINE-DAY RECITATION]

चौ०—कोटि मनोज लजावनिहारे। सुमुखि कहहु को आहिं तुम्हारे॥
सुनि सनेहमय मंजुल बानी। सकुची सिय मन महुँ मुसुकानी॥ १॥

Cau.: **koṭi manoja lajāvanihāre, sumukhi kahahu ko āhĩ tumhāre.**
**suni sanehamaya maṁjula bānī, sakucī siya mana mahũ musukānī.1.**

"putting to shame by their comeliness millions of Cupids, tell us, O fair lady, how stand they to you?" Hearing their loving and sweet words Sītā became shy and smiled within Herself. (1)

तिन्हहि बिलोकि बिलोकति धरनी। दुहुँ सकोच सकुचति बरबरनी॥
सकुचि सप्रेम बाल मृग नयनी। बोली मधुर बचन पिकबयनी॥ २॥

**tinhahi biloki bilokati dharanī, duhũ sakoca sakucati barabaranī.**
**sakuci saprema bāla mṛga nayanī, bolī madhura bacana pikabayanī.2.**

Looking at them in the first instance, She then cast Her eyes towards the earth; the fair-complexioned lady felt a twofold delicacy. With a voice sweet as the notes of a cuckoo, the fawn-eyed princess bashfully replied in loving and sweet accents: (2)

सहज सुभाय सुभग तन गोरे। नामु लखनु लघु देवर मोरे॥
बहुरि बदनु बिधु अंचल ढाँकी। पिय तन चितइ भौंह करि बाँकी॥ ३॥

**sahaja subhāya subhaga tana gore, nāmu lakhanu laghu devara more.**
**bahuri badanu bidhu aṁcala ḍhā̐kī, piya tana citai bhauṁha kari bā̐kī.3.**

"The one who is natural in manners and has a fair and graceful form is called Lakṣmaṇa and is my younger brother-in-law." Again veiling Her moon-like face with an

end of Her sari, She looked at Her beloved lord and then bending Her eyebrows and casting a sidelong glance with Her beautiful eyes, (3)

खंजन मंजु तिरीछे नयननि। निज पति कहेउ तिन्हहि सियँ सयननि॥
भईं मुदित सब ग्रामबधूटीं। रंकन्ह राय रासि जनु लूटीं॥४॥

**khaṁjana maṁju tirīche nayanani, nija pati kaheu tinhahi siyaँ sayanani.**
**bhaīँ mudita saba grāmabadhūṭīँ, raṁkanha rāya rāsi janu lūṭīँ.4.**

that resembled the Khañjana bird (a species of wagtail) in their quick movements, She indicated to them by signs, that He was Her husband. All the village women were as delighted as paupers that had been allowed free access to hoards of riches. (4)

दो०—**अति सप्रेम सिय पायँ परि बहुबिधि देहिं असीस।**
**सदा सोहागिनि होहु तुम्ह जब लगि महि अहि सीस॥११७॥**

Do.: **ati saprema siya pāyaँ pari bahubidhi dehiँ asīsa,**
**sadā sohāgini hohu tumha jaba lagi mahi ahi sīsa.117.**

Falling at Sītā's feet in their great love they invoked upon Her many a blessing and said, "May you ever enjoy a happy married life so long as the earth rests on the head of the serpent-god, Śeṣa. (117)

चौ०—पारबती सम पतिप्रिय होहू। देबि न हम पर छाड़ब छोहू॥
पुनि पुनि बिनय करिअ कर जोरी। जौं एहि मारग फिरिअ बहोरी॥१॥

Cau.: **pārabatī sama patipriya hohū, debi na hama para chāRaba chohū.**
**puni puni binaya karia kara jorī, jauँ ehi māraga phiria bahorī.1.**

"Be you as dear to your lord as Pārvatī to Śiva; yet cease not to be kind to us, O noble lady. Again and again we pray with folded hands: should you return by this very route,(1)

दरसनु देब जानि निज दासी। लखीं सीयँ सब प्रेम पिआसी॥
मधुर बचन कहि कहि परितोषीं। जनु कुमुदिनीं कौमुदीं पोषीं॥२॥

**darasanu deba jāni nija dāsī, lakhīँ sīyaँ saba prema piāsī.**
**madhura bacana kahi kahi paritoṣīँ, janu kumudinīँ kaumudīँ poṣīँ.2.**

"allow us to see you, remembering us as your handmaids." Sītā found them all athirst with love and comforted them with many soothing words even as lilies are refreshed by moonlight. (2)

तबहिं लखन रघुबर रुख जानी। पूँछेउ मगु लोगन्हि मृदु बानी॥
सुनत नारि नर भए दुखारी। पुलकित गात बिलोचन बारी॥३॥

**tabahiँ lakhana raghubara rukha jānī, pūँcheu magu loganhi mṛdu bānī.**
**sunata nāri nara bhae dukhārī, pulakita gāta bilocana bārī.3.**

Presently, reading Śrī Rāma's mind, Lakṣmaṇa gently asked the villagers about the road they should take. The moment they heard this, the villagers, both men and women, became sad; a sensation ran through their bodies and tears rushed to their eyes. (3)

मिटा मोदु मन भए मलीने। बिधि निधि दीन्ह लेत जनु छीने॥
समुझि करम गति धीरजु कीन्हा। सोधि सुगम मगु तिन्ह कहि दीन्हा॥४॥

**miṭā modu mana bhae malīne, bidhi nidhi dīnha leta janu chīne.**
**samujhi karama gati dhīraju kīnhā, sodhi sugama magu tinha kahi dīnhā.4.**

Their joy disappeared and they felt depressed at heart as though God was snatching back the treasure He had bestowed upon them. Reflecting on the ways of Fate they took courage and fixing upon the easiest road they gave it out to Him. (4)

दो०—**लखन जानकी सहित तब गवनु कीन्ह रघुनाथ।**
**फेरे सब प्रिय बचन कहि लिए लाइ मन साथ॥ ११८॥**

Do.: **lakhana jānakī sahita taba gavanu kīnha raghunātha,**
**phere saba priya bacana kahi lie lāi mana sātha.118.**

Accompanied by Lakṣmaṇa and Jānakī, Śrī Raghunātha, then proceeded on His way. (As people tried to follow Him) He sent them back with soothing words, though He took their hearts with Him, as it were. (118)

चौ०—**फिरत नारि नर अति पछिताहीं। दैअहि दोषु देहिं मन माहीं॥**
**सहित बिषाद परसपर कहहीं। बिधि करतब उलटे सब अहहीं॥ १॥**

Cau.: **phirata nāri nara ati pachitāhī̐, daiahi doṣu dehi̐ mana māhī̐.**
**sahita biṣāda parasapara kahahī̐, bidhi karataba ulaṭe saba ahahī̐.1.**

While returning to their homes the villagers, men and women alike, grievously lamented and blamed Providence in their heart. In doleful accents they said to one another, "The Creator's doings are all perverse. (1)

**निपट निरंकुस निठुर निसंकू। जेहिं ससि कीन्ह सरुज सकलंकू॥**
**रूख कलपतरु सागरु खारा। तेहिं पठए बन राजकुमारा॥ २॥**

**nipaṭa niraṁkusa niṭhura nisaṁkū, jehi̐ sasi kīnha saruja sakalaṁkū.**
**rūkha kalapataru sāgaru khārā, tehi̐ paṭhae bana rājakumārā.2.**

"He is absolutely uncontrollable (independent), heartless and remorseless. It is He who made the moon sickly (subject to periodical waning) and disfigured it with a dark patch. Again, it is He who made the wish-yielding tree a member of the vegetable kingdom and the ocean saltish. It is the same Creator who has sent these princes into the woods.(2)

**जौं पै इन्हहि दीन्ह बनबासू। कीन्ह बादि बिधि भोग बिलासू॥**
**ए बिचरहिं मग बिनु पदत्राना। रचे बादि बिधि बाहन नाना॥ ३॥**

**jau̐ pai inhahi dīnha banabāsū, kīnha bādi bidhi bhoga bilāsū.**
**e bicarahi̐ maga binu padatrānā, race bādi bidhi bāhana nānā.3.**

"If He has chosen the forest as a fit abode for them, in vain has He provided luxuries and enjoyments. If they traverse the road bare-footed, in vain has He created vehicles of various kinds. (3)

**ए महि परहिं डासि कुस पाता। सुभग सेज कत सृजत बिधाता॥**
**तरुबर बास इन्हहि बिधि दीन्हा। धवल धाम रचि रचि श्रमु कीन्हा॥ ४॥**

**e mahi parahi̐ ḍāsi kusa pātā, subhaga seja kata sṛjata bidhātā.**
**tarubara bāsa inhahi bidhi dīnhā, dhavala dhāma raci raci śramu kīnhā.4.**

"If they repose on the ground littered with grass and leaves, why does God take the trouble of making lovely beds? If God has assigned them an abode in the shade of umbrageous trees, in vain has He taken pains to erect splendid palaces. (4)

दो०—**जौं ए मुनि पट धर जटिल सुंदर सुठि सुकुमार।**
**बिबिध भाँति भूषन बसन बादि किए करतार॥ ११९॥**

Do.: **jaů e muni paṭa dhara jaṭila suṁdara suṭhi sukumāra,**
**bibidha bhā̐ti bhūṣana basana bādi kie karatāra.119.**

"If these handsome and most delicate youthful boys are attired in the robes of hermits and wear matted locks of hair, in vain has God created ornaments and costumes of various kinds. (119)

चौ०—**जौं ए कंद मूल फल खाहीं। बादि सुधादि असन जग माहीं॥**
**एक कहहिं ए सहज सुहाए। आपु प्रगट भए बिधि न बनाए॥ १॥**

Cau.: **jaů e kaṁda mūla phala khāhī̐, bādi sudhādi asana jaga māhī̐.**
**eka kahahi̐ e sahaja suhāe, āpu pragaṭa bhae bidhi na banāe.1.**

"If they live on bulbs, roots and fruits alone, foods such as ambrosia exist in vain." Some people remarked: "Naturally charming as they are, these princes must have appeared on earth of their own accord and were not made by Brahmā. (1)

**जहँ लगि बेद कही बिधि करनी। श्रवन नयन मन गोचर बरनी॥**
**देखहु खोजि भुअन दस चारी। कहँ अस पुरुष कहाँ असि नारी॥ २॥**

**jahā̐ lagi beda kahī bidhi karanī, śravana nayana mana gocara baranī.**
**dekhahu khoji bhuana dasa cārī, kahā̐ asa puruṣa kahā̐ asi nārī.2.**

"In all the fourteen spheres ransack, if you will, the entire range of God's creation described at length in the Vedas as perceptible by the ears, eyes and mind; but where can you find such men and such women as these? (2)

**इन्हहि देखि बिधि मनु अनुरागा। पटतर जोग बनावै लागा॥**
**कीन्ह बहुत श्रम ऐक न आए। तेहिं इरिषा बन आनि दुराए॥ ३॥**

**inhahi dekhi bidhi manu anurāgā, paṭatara joga banāvai lāgā.**
**kīnha bahuta śrama aika na āe, tehi̐ iriṣā bana āni durāe.3.**

"At their very sight Brahma's mind got enamoured of them and he proceeded to make their match. He toiled much, but none of his products could even approach the prototype; and due to that jealousy he has brought these princes to the woods and hid them here." (3)

**एक कहहिं हम बहुत न जानहिं। आपुहि परम धन्य करि मानहिं॥**
**ते पुनि पुन्यपुंज हम लेखे। जे देखहिं देखिहहिं जिन्ह देखे॥ ४॥**

**eka kahahi̐ hama bahuta na jānahi̐, āpuhi parama dhanya kari mānahi̐.**
**te puni punyapuṁja hama lekhe, je dekhahi̐ dekhihahi̐ jinha dekhe.4.**

Others said, "We do not claim to know much, but account ourselves supremely blessed. They too are meritorious in our opinion, who see these princes or have seen them or shall see them." (4)

दो०—एहि बिधि कहि कहि बचन प्रिय लेहिं नयन भरि नीर।
किमि चलिहहिं मारग अगम सुठि सुकुमार सरीर॥ १२०॥

Do.: **ehi bidhi kahi kahi bacana priya lehi̐ nayana bhari nīra,**
**kimi calihahi̐ māraga agama suṭhi sukumāra sarīra.120.**

Making such fond remarks they filled their eyes with tears and added: 'Most delicate of frame, how shall they be able to traverse such an impassable road?' (120)

चौ०—नारि सनेह बिकल बस होहीं। चकईं साँझ समय जनु सोहीं॥
मृदु पद कमल कठिन मगु जानी। गहबरि हृदयँ कहहिं बर बानी॥ १॥

Cau.: **nāri saneha bikala basa hohī̐, cakaī̐ sā̐jha samaya janu sohī̐.**
**mṛdu pada kamala kaṭhina magu jānī, gahabari hṛdayā̐ kahahi̐ bara bānī.1.**

Overwhelmed by love the women felt as uneasy as the female Cakravāka bird does at evening time. Reflecting on the tender lotus-like feet of the princes and the rough road they were required to tread, the women said in polite words with their hearts moved with deep feelings, (1)

परसत मृदुल चरन अरुनारे। सकुचति महि जिमि हृदय हमारे॥
जौं जगदीस इन्हहि बनु दीन्हा। कस न सुमनमय मारगु कीन्हा॥ २॥

**parasata mṛdula carana arunāre, sakucati mahi jimi hṛdaya hamāre.**
**jaů jagadīsa inhahi banu dīnhā, kasa na sumanamaya māragu kīnhā.2.**

"At the touch of their soft and rosy soles the earth shrinks even as our hearts. If the Lord of the universe chose to exile them into the woods, why did He not at the same time strew their path with flowers? (2)

जौं मागा पाइअ बिधि पाहीं। ए रखिअहिं सखि आँखिन्ह माहीं॥
जे नर नारि न अवसर आए। तिन्ह सिय रामु न देखन पाए॥ ३॥

**jaů māgā pāia bidhi pāhī̐, e rakhiahi̐ sakhi ā̐khinha māhī̐.**
**je nara nāri na avasara āe, tinha siya rāmu na dekhana pāe.3.**

"If we can secure from Heaven the boon of our liking, let us keep these princes, O friend, within the lids of our eyes." Those men and women, who did not come in time, were unable to behold Sītā and Śrī Rāma. (3)

सुनि सुरूपु बूझहिं अकुलाई। अब लगि गए कहाँ लगि भाई॥
समरथ धाइ बिलोकहिं जाई। प्रमुदित फिरहिं जनमफलु पाई॥ ४॥

**suni surūpu būjhahi̐ akulāī, aba lagi gae kahā̐ lagi bhāī.**
**samaratha dhāi bilokahi̐ jāī, pramudita phirahi̐ janamaphalu pāī.4.**

Hearing of their exquisite beauty they eagerly asked: "How far, brother, might have they gone by now?" The stronger of them ran on and saw the princes, and returned triumphant, attaining the supreme end of their existence. (4)

दो०—अबला बालक बृद्ध जन कर मीजहिं पछिताहिं।
होहिं प्रेमबस लोग इमि रामु जहाँ जहँ जाहिं॥ १२१॥

Do.: **abalā bālaka bṛddha jana kara mījahi̇̃ pachitāhi̇̃.**
**hohi̇̃ premabasa loga imi rāmu jahå̄ jahå̄ jāhi̇̃.121.**

Women, children and the aged, however, wrung their hands and lamented. In this way the people were overwhelmed with love wherever Śrī Rāma went. (121)

चौ०—गावँ गावँ अस होइ अनंदू। देखि भानुकुल कैरव चंदू॥
जे कछु समाचार सुनि पावहिं। ते नृप रानिहि दोसु लगावहिं॥ १॥

Cau.: **gāvå gāvå asa hoi anaṁdū, dekhi bhānukula kairava caṁdū.**
**je kachu samācāra suni pāvahi̇̃, te nṛpa rānihi dosu lagāvahi̇̃.1.**

In every village there was similar rejoicing at the sight of Śrī Rāma, who was a moon to the lily-like solar race. Those who could get some information as to the circumstances that had led to Śrī Rāma's banishment, blamed the king and queen. (1)

कहहिं एक अति भल नरनाहू। दीन्ह हमहि जोइ लोचन लाहू॥
कहहिं परसपर लोग लोगाईं। बातें सरल सनेह सुहाईं॥ २॥

**kahahi̇̃ eka ati bhala naranāhū, dīnha hamahi joi locana lāhū.**
**kahahi̇̃ parasapara loga logāı̇̃, bātẽ sarala saneha suhāı̇̃.2.**

Some said, "The king is too benevolent in that he has vouchsafed to us the reward of our eyes." Men and women talked among themselves in simple, loving and agreeable tone. (2)

ते पितु मातु धन्य जिन्ह जाए। धन्य सो नगरु जहाँ तें आए॥
धन्य सो देसु सैलु बन गाऊँ। जहँ जहँ जाहिं धन्य सोइ ठाऊँ॥ ३॥

**te pitu mātu dhanya jinha jāe, dhanya so nagaru jahā̃ tẽ āe.**
**dhanya so desu sailu bana gāū̃, jahå jahå jāhi̇̃ dhanya soi ṭhāū̃.3.**

"Blessed are the parents who gave birth to these princes; and happy the town from which they hail. Happy is the land, hill, forest, village and every spot wherever they go.(3)

सुखु पायउ बिरंचि रचि तेही। ए जेहि के सब भाँति सनेही॥
राम लखन पथि कथा सुहाई। रही सकल मग कानन छाई॥ ४॥

**sukhu pāyau biraṁci raci tehī, e jehi ke saba bhā̃ti sanehī.**
**rāma lakhana pathi kathā suhāī, rahī sakala maga kānana chāī.4.**

"Nay, Brahmā, the Creator, must have felt happy in creating him who looks upon these princes as his near and dear ones." The delightful story as to how Śrī Rāma and Lakṣmaṇa travelled in the woods became widely known all along the route and throughout the forest. (4)

दो०—एहि बिधि रघुकुल कमल रबि मग लोगन्ह सुख देत।
जाहिं चले देखत बिपिन सिय सौमित्रि समेत॥ १२२॥

Do.: **ehi bidhi raghukula kamala rabi maga loganha sukha deta,**
**jāhi̇̃ cale dekhata bipina siya saumitri sameta.122.**

Thus bringing joy to the people on the roadside, Śrī Rāma, who was a veritable sun to the lotus-like solar race, proceeded with Sītā and Lakṣmaṇa, beholding the forest.(122)

चौ०—आगें रामु लखनु बने पाछें। तापस बेष बिराजत काछें॥
उभय बीच सिय सोहति कैसें। ब्रह्म जीव बिच माया जैसें॥१॥

Cau.: **āgě rāmu lakhanu bane pāchě, tāpasa beṣa birājata kāchě.**
**ubhaya bīca siya sohati kaisě, brahma jīva bica māyā jaisě.1.**

Śrī Rāma walked in front while Lakṣmaṇa followed in the rear, both conspicuous in the robes of ascetics. Between the two Sītā shone like Māyā (the Primordial Divine Energy) that stands between Brahma (God), on the one hand, and the embodied soul (Jīvātmā), on the other. (1)

बहुरि कहउँ छबि जसि मन बसई। जनु मधु मदन मध्य रति लसई॥
उपमा बहुरि कहउँ जियँ जोही। जनु बुध बिधु बिच रोहिनि सोही॥२॥

**bahuri kahaů chabi jasi mana basaī, janu madhu madana madhya rati lasaī.**
**upamā bahuri kahaů jiyǎ johī, janu budha bidhu bica rohini sohī.2.**

To illustrate Her beauty, as it exists in my mind, in another way: She looked like Rati (the wife of the god of love) shining between Madhu (the spirit presiding over the vernal season) and the god of love. Raking my brains for another illustration, let me say: She shone like Rohiṇī* between Budha† and the moon-god. (2)

प्रभु पद रेख बीच बिच सीता। धरति चरन मग चलति सभीता॥
सीय राम पद अंक बराएँ। लखन चलहिं मगु दाहिन लाएँ॥३॥

**prabhu pada rekha bīca bica sītā, dharati carana maga calati sabhītā.**
**sīya rāma pada aṁka barāě, lakhana calahi̇̃ magu dāhina lāě.3.**

Sītā trod on the path with meticulous care putting Her feet in the space between Her lord's footprints. Avoiding the footprints both of Sītā and Śrī Rāma, Lakṣmaṇa traversed the road always keeping them to his right. (3)

राम लखन सिय प्रीति सुहाई। बचन अगोचर किमि कहि जाई॥
खग मृग मगन देखि छबि होहीं। लिए चोरि चित राम बटोहीं॥४॥

**rāma lakhana siya prīti suhāī, bacana agocara kimi kahi jāī.**
**khaga mṛga magana dekhi chabi hohi̇̃, lie cori cita rāma baṭohi̇̃.4.**

The ideal affection of Śrī Rāma, Lakṣmaṇa and Sītā was past telling; how can one describe it? Even birds and beasts were enraptured to behold their lovely form; their hearts were stolen away by Śrī Rāma, the wayfarer. (4)

दो०—**जिन्ह जिन्ह देखे पथिक प्रिय सिय समेत दोउ भाइ।**
**भव मगु अगमु अनंदु तेइ बिनु श्रम रहे सिराइ॥१२३॥**

Do.: **jinha jinha dekhe pathika priya siya sameta dou bhāi,**
**bhava magu agamu anaṁdu tei binu śrama rahe sirāi.123.**

Whoever saw the beloved travellers, Sītā and the two brothers, Śrī Rāma and

* The deity presiding over the fourth lunar asterism, who was born as the daughter of Dakṣa and was the favourite consort of the moon-god.

† The god presiding over the planet Mercury and descended from the loins of the moon-god.

Lakṣmaṇa, joyously reached the end of the toilsome journey of life without any exertion, (i.e., they attained liberation from the toils of birth and rebirth). (123)

चौ०—अजहुँ जासु उर सपनेहुँ काऊ। बसहुँ लखनु सिय रामु बटाऊ॥
राम धाम पथ पाइहि सोई। जो पथ पाव कबहुँ मुनि कोई॥ १॥

Cau.: **ajahu̐ jāsu ura sapanehu̐ kāū, basahu̐ lakhanu siya rāmu baṭāū.**
**rāma dhāma patha pāihi soī, jo patha pāva kabahu̐ muni koī.1.**

Nay, to this very day anyone in whose heart the wayfarers, Lakṣmaṇa, Sītā and Śrī Rāma, should ever dwell even in a dream, shall find the road leading to Śrī Rāma's abode (the divine region known by the name of Sāketa),—the road that scarce any anchorite would find. (1)

तब रघुबीर श्रमित सिय जानी। देखि निकट बटु सीतल पानी॥
तहँ बसि कंद मूल फल खाई। प्रात नहाइ चले रघुराई॥ २॥

**taba raghubīra śramita siya jānī, dekhi nikaṭa baṭu sītala pānī.**
**taha̐ basi kaṁda mūla phala khāī, prāta nahāi cale raghurāī.2.**

Then perceiving that Sītā was tired and seeing a banyan tree and cool water nearby, they stayed there overnight and partook of bulbs, roots and fruits. After bathing at dawn, Śrī Rāma (with Sītā and Lakṣmaṇa) proceeded further, (2)

देखत बन सर सैल सुहाए। बालमीकि आश्रम प्रभु आए॥
राम दीख मुनि बासु सुहावन। सुंदर गिरि काननु जलु पावन॥ ३॥

**dekhata bana sara saila suhāe, bālamīki āśrama prabhu āe.**
**rāma dīkha muni bāsu suhāvana, suṁdara giri kānanu jalu pāvana.3.**

and beholding lovely woods, lakes and hills the Lord reached the hermitage of Vālmīki. Śrī Rāma saw the sage's beautiful dwelling with its charming hills and forest and its sacred waters. (3)

सरनि सरोज बिटप बन फूले। गुंजत मंजु मधुप रस भूले॥
खग मृग बिपुल कोलाहल करहीं। बिरहित बैर मुदित मन चरहीं॥ ४॥

**sarani saroja biṭapa bana phūle, guṁjata maṁju madhupa rasa bhūle.**
**khaga mṛga bipula kolāhala karahī̐, birahita baira mudita mana carahī̐.4.**

The lotuses in the ponds and the trees in the woods were in blossom; intoxicated with their honey, bees sweetly hummed over them. Birds and beasts made a tumultuous noise and moved about in joy free from all animosities. (4)

दो०—सुचि सुंदर आश्रमु निरखि हरषे राजिवनेन।
सुनि रघुबर आगमनु मुनि आगें आयउ लेन॥ १२४॥

Do.: **suci suṁdara āśramu nirakhi haraṣe rājivanena,**
**suni raghubara āgamanu muni āge̐ āyau lena.124.**

The lotus-eyed Śrī Rāma rejoiced to behold the sacred and lovely hermitage; hearing of the arrival of Śrī Rāma, sage Vālmīki came forth to receive Him. (124)

चौ०—मुनि कहुँ राम दंडवत कीन्हा। आसिरबादु बिप्रबर दीन्हा॥
देखि राम छबि नयन जुड़ाने। करि सनमानु आश्रमहिं आने॥ १॥

Cau.: **muni kahů̐ rāma daṁḍavata kīnhā, āsirabādu biprabara dīnhā.**
**dekhi rāma chabi nayana juRāne, kari sanamānu āśramahi̐ āne.1.**

Śrī Rāma fell prostrate before the sage and the noble Brāhmaṇa sage blessed Him in return. The sight of Śrī Rāma's beauty gladdened his eyes and with due honour he took the Lord into the hermitage. (1)

मुनिबर अतिथि प्रानप्रिय पाए। कंद मूल फल मधुर मगाए॥
सिय सौमित्रि राम फल खाए। तब मुनि आश्रम दिए सुहाए॥ २॥

**munibara atithi prānapriya pāe, kaṁda mūla phala madhura magāe.**
**siya saumitri rāma phala khāe, taba muni āśrama die suhāe.2.**

Finding guests as dear to him as life itself, the holy sage sent for delicious bulbs, roots and fruit. Sītā, Lakṣmaṇa and Śrī Rāma partook of those fruit and the sage then assigned them beautiful quarters. (2)

बालमीकि मन आनँदु भारी। मंगल मूरति नयन निहारी॥
तब कर कमल जोरि रघुराई। बोले बचन श्रवन सुखदाई॥ ३॥

**bālamīki mana ānåـdu bhārī, maṁgala mūrati nayana nihārī.**
**taba kara kamala jori raghurāī, bole bacana śravana sukhadāī.3.**

Great was the joy of Vālmīki's heart as he beheld with his own eyes Śrī Rāma, who was bliss personified. Folding His lotus hands, Śrī Raghunātha then spoke to him in words which were delightful to the ears: (3)

तुम्ह त्रिकाल दरसी मुनिनाथा। बिस्व बदर जिमि तुम्हरें हाथा॥
अस कहि प्रभु सब कथा बखानी। जेहि जेहि भाँति दीन्ह बनु रानी॥ ४॥

**tumha trikāla darasī munināthā, bisva badara jimi tumhare̐ hāthā.**
**asa kahi prabhu saba kathā bakhānī, jehi jehi bhā̐ti dīnha banu rānī.4.**

"You directly perceive everything relating to the past, present and future, O lord of sages; the whole universe is as a plum in the palm of your hand." Saying so the Lord related to him the whole story as to how the queen (Kaikeyī) had exiled Him into the woods. (4)

दो०—**तात बचन पुनि मातु हित भाइ भरत अस राउ।**
**मो कहुँ दरस तुम्हार प्रभु सबु मम पुन्य प्रभाउ॥ १२५॥**

Do.: **tāta bacana puni mātu hita bhāi bharata asa rāu,**
**mo kahů̐ darasa tumhāra prabhu sabu mama punya prabhāu.125.**

"Compliance with my father's commands, gratification of mother Kaikeyī, the installation of a brother like Bharata on the throne and my seeing you—all this, my lord, is the result of my pious (and righteous) deeds. (125)

चौ०—देखि पाय मुनिराय तुम्हारे। भए सुकृत सब सुफल हमारे॥
अब जहँ राउर आयसु होई। मुनि उदबेगु न पावै कोई॥ १॥

Cau.: **dekhi pāya munirāya tumhāre, bhae sukṛta saba suphala hamāre,**
**aba jahå̐ rāura āyasu hoī, muni udabegu na pāvai koī.1.**

"In beholding your feet, O king of sages, all my good deeds have been rewarded.

Now I intend to go wherever you command me and where no anchorite may feel disturbed, (1)

मुनि तापस जिन्ह तें दुखु लहहीं। ते नरेस बिनु पावक दहहीं॥
मंगल मूल बिप्र परितोषू। दहइ कोटि कुल भूसुर रोषू॥२॥

**muni tāpasa jinha tẽ dukhu lahahī̐, te naresa binu pāvaka dahahī̐.**
**maṁgala mūla bipra paritoṣū, dahai koṭi kula bhūsura roṣū.2.**

"for such monarchs as prove a source of annoyance to hermits and ascetics get consumed even without fire. While the satisfaction of Brāhmaṇas is the root of happiness, their wrath consumes millions of generations. (2)

अस जियँ जानि कहिअ सोइ ठाऊँ। सिय सौमित्रि सहित जहँ जाऊँ॥
तहँ रचि रुचिर परन तृन साला। बासु करौं कछु काल कृपाला॥३॥

**asa jiya̐ jāni kahia soi ṭhāū̐, siya saumitri sahita jaha̐ jāū̐.**
**taha̐ raci rucira parana tṛna sālā, bāsu karaū̐ kachu kāla kṛpālā.3.**

"Bearing this in mind, pray, tell me a place to which I may proceed with Sītā and Lakṣmaṇa, and building a charming hut of leaves and grass, may spend some time there, O noble sage." (3)

सहज सरल सुनि रघुबर बानी। साधु साधु बोले मुनि ग्यानी॥
कस न कहहु अस रघुकुलकेतू। तुम्ह पालक संतत श्रुति सेतू॥४॥

**sahaja sarala suni raghubara bānī, sādhu sādhu bole muni gyānī.**
**kasa na kahahu asa raghukulaketū, tumha pālaka saṁtata śruti setū.4.**

Hearing these guileless and unpretentious words of Śrī Rāma, the enlightened sage exclaimed, "Bravo! Bravo! O Glory of Raghus, why should You not speak thus, ever ready as You are in upholding the laws laid down by the Vedas? (4)

छं०—श्रुति सेतु पालक राम तुम्ह जगदीस माया जानकी।
जो सृजति जगु पालति हरति रुख पाइ कृपानिधान की॥
जो सहससीसु अहीसु महिधरु लखनु सचराचर धनी।
सुर काज धरि नरराज तनु चले दलन खल निसिचर अनी॥

Chaṁ.: **śruti setu pālaka rāma tumha jagadīsa māyā jānakī,**
**jo sṛjati jagu pālati harati rukha pāi kṛpānidhāna kī.**
**jo sahasasīsu ahīsu mahidharu lakhanu sacarācara dhanī,**
**sura kāja dhari nararāja tanu cale dalana khala nisicara anī.**

"While You are the custodian of the Vedic laws and the Lord of the universe, Jānakī is Your Māyā (Divine Energy) who creates, preserves and dissolves the universe on the tacit directions of Your gracious Self. As for Lakṣmaṇa, he is no other than the thousand-headed Śeṣa (the lord of serpents), the supporter of the globe and the lord of the entire creation, both animate and inanimate. Having assumed the form of a king for the sake of the gods, You are out to crush the host of wicked demons.

**सो०—राम सरूप तुम्हार बचन अगोचर बुद्धिपर।**
**अबिगत अकथ अपार नेति नेति नित निगम कह॥ १२६॥**

So.: **rāma sarūpa tumhāra bacana agocara buddhipara,**
**abigata akatha apāra neti neti nita nigama kaha.126.**

"Your Being, O Rāma, is beyond the range of speech and beyond conception, formless, indescribable and infinite; the Vedas ever speak of It as 'not this', 'not this'. (126)

चौ०—जगु पेखन तुम्ह देखनिहारे। बिधि हरि संभु नचावनिहारे॥
तेउ न जानहिं मरमु तुम्हारा। औरु तुम्हहि को जाननिहारा॥ १॥

Cau.: **jagu pekhana tumha dekhanihāre, bidhi hari saṁbhu nacāvanihāre.**
**teu na jānahiṁ maramu tumhārā, auru tumhahi ko jānanihārā.1.**

"This world is a spectacle and You are its spectator; nay, You make even Brahmā (the Creator), Viṣṇu (the Preserver) and Śaṅkara (the Destroyer) dance to Your tune. Even these latter know not Your mystery; then who else can know You? (1)

सोइ जानइ जेहि देहु जनाई। जानत तुम्हहि तुम्हइ होइ जाई॥
तुम्हरिहि कृपाँ तुम्हहि रघुनंदन। जानहिं भगत भगत उर चंदन॥ २॥

**soi jānai jehi dehu janāī, jānata tumhahi tumhai hoi jāī.**
**tumharihi kṛpā̐ tumhahi raghunaṁdana, jānahiṁ bhagata bhagata ura caṁdana.2.**

"In fact, he alone can know You, to whom You make Yourself known; and the moment he knows You, he becomes one with You. It is by Your grace, O Raghunandana, that Your votaries come to know You, O Comforter of the heart of devotees. (2)

चिदानंदमय देह तुम्हारी। बिगत बिकार जान अधिकारी॥
नर तनु धरेहु संत सुर काजा। कहहु करहु जस प्राकृत राजा॥ ३॥

**cidānaṁdamaya deha tumhārī, bigata bikāra jāna adhikārī.**
**nara tanu dharehu saṁta sura kājā, kahahu karahu jasa prākṛta rājā.3.**

"Your body is all consciousness and bliss (not subject to the laws of nature) and is devoid of any changes; it is the competent alone who realize this. It is for the sake of saints and gods that You have assumed a human semblance and speak and act even as worldly monarchs do. (3)

राम देखि सुनि चरित तुम्हारे। जड़ मोहहिं बुध होहिं सुखारे॥
तुम्ह जो कहहु करहु सबु साँचा। जस काछिअ तस चाहिअ नाचा॥ ४॥

**rāma dekhi suni carita tumhāre, jaRa mohahiṁ budha hohiṁ sukhāre.**
**tumha jo kahahu karahu sabu sā̐cā, jasa kāchia tasa cāhia nācā.4.**

"The stupid get puzzled while the wise feel delighted when they see or hear of Your doings. All that You say or do is true; for one should play the role one has assumed on the stage. (4)

**दो०—पूँछेहु मोहि कि रहौं कहँ मैं पूँछत सकुचाउँ।**
**जहँ न होहु तहँ देहु कहि तुम्हहि देखावौं ठाउँ॥ १२७॥**

Do.: **pū̐chehu mohi ki rahau̐ kahā̐ maĩ pū̐chata sakucāū̐,**
**jahā̐ na hohu tahā̐ dehu kahi tumhahi dekhāvau̐ ṭhāū̐.127.**

"You ask me: 'Where should I take up my residence?' But I feel shy to ask You: tell me first the place where You are not; then alone I will show You a suitable place." (127)

चौ०—सुनि मुनि बचन प्रेम रस साने। सकुचि राम मन महुँ मुसुकाने॥
बालमीकि हँसि कहहिं बहोरी। बानी मधुर अमिअ रस बोरी॥१॥

Cau.: **suni muni bacana prema rasa sāne, sakuci rāma mana mahu̐ musukāne.**
**bālamīki ha̐si kahahĩ bahorī, bānī madhura amia rasa borī.1.**

On hearing the sage's words, imbued as they were with love, Śrī Rāma felt modest and smiled within Himself. Vālmīki too smiled and spoke to Him again in words as sweet as though they were steeped in nectar: (1)

सुनहु राम अब कहउँ निकेता। जहाँ बसहु सिय लखन समेता॥
जिन्ह के श्रवन समुद्र समाना। कथा तुम्हारि सुभग सरि नाना॥२॥

**sunahu rāma aba kahau̐ niketā, jahā̐ basahu siya lakhana sametā.**
**jinha ke śravana samudra samānā, kathā tumhāri subhaga sari nānā.2.**

"Listen, Rāma: I tell You now the places where You should abide with Sītā and Lakṣmaṇa. The heart of those whose ears are like the ocean, constantly replenished with a number of lovely streams in the shape of Your stories, (2)

भरहिं निरंतर होहिं न पूरे। तिन्ह के हिय तुम्ह कहुँ गृह रूरे॥
लोचन चातक जिन्ह करि राखे। रहहिं दरस जलधर अभिलाषे॥३॥

**bharahĩ niraṁtara hohĩ na pūre, tinha ke hiya tumha kahu̐ gṛha rūre.**
**locana cātaka jinha kari rākhe, rahahĩ darasa jaladhara abhilāṣe.3.**

"but know no satiety, shall be Your charming abode. Again, the heart of those whose eyes long to see You even as the Cātaka bird longs to see the rain-cloud, (3)

निदरहिं सरित सिंधु सर भारी। रूप बिंदु जल होहिं सुखारी॥
तिन्ह कें हृदय सदन सुखदायक। बसहु बंधु सिय सह रघुनायक॥४॥

**nidarahĩ sarita siṁdhu sara bhārī, rūpa biṁdu jala hohĩ sukhārī.**
**tinha kẽ hṛdaya sadana sukhadāyaka, basahu baṁdhu siya saha raghunāyaka.4.**

"and, disdaining like the same bird—rivers, oceans and big lakes—derive satisfaction from a drop of Your rain-like beauty, it is their heart alone which shall serve as Your delightful home, where You and Your younger brother Lakṣmaṇa and Sītā may take up Your abode. (4)

दो०—जसु तुम्हार मानस बिमल हंसिनि जीहा जासु।
मुकताहल गुन गन चुनइ राम बसहु हियँ तासु॥१२८॥

Do.: **jasu tumhāra mānasa bimala haṁsini jīhā jāsu,**
**mukatāhala guna gana cunai rāma basahu hiyā̐ tāsu.128.**

"Nay, You should dwell in the heart of him whose swan-like tongue picks up pearls in the shape of Your virtues in the holy Mānasarovara lake of Your fame. (128)

चौ०—प्रभु प्रसाद सुचि सुभग सुबासा। सादर जासु लहइ नित नासा॥
तुम्हहि निबेदित भोजन करहीं। प्रभु प्रसाद पट भूषन धरहीं॥१॥

Cau.: **prabhu prasāda suci subhaga subāsā, sādara jāsu lahai nita nāsā.**
**tumhahi nibedita bhojana karahī̃, prabhu prasāda paṭa bhūṣana dharahī̃.1.**

"Abide, O Rāma, in the mind of those who devoutly inhale every day the fragrance of sacred and lovely offerings (in the shape of flowers, sandal-paste, etc,) made to their Lord (Yourself), who partake only that which has been offered to You and put on clothes and ornaments first dedicated to You; (1)

सीस नवहिं सुर गुरु द्विज देखी। प्रीति सहित करि बिनय बिसेषी॥
कर नित करहिं राम पद पूजा। राम भरोस हृदयँ नहिं दूजा॥२॥

**sīsa navahiँ sura guru dvija dekhī, prīti sahita kari binaya biseṣī.**
**kara nita karahiँ rāma pada pūjā, rāma bharosa hṛdayaँ nahiँ dūjā.2.**

"Whose heads bow down most submissively and lovingly at the sight of a god, preceptor or Brāhmaṇa, whose hands adore Śrī Rāma's feet every day, who cherish in their heart faith in Śrī Rāma and none else; (2)

चरन राम तीरथ चलि जाहीं। राम बसहु तिन्ह के मन माहीं॥
मंत्रराजु नित जपहिं तुम्हारा। पूजहिं तुम्हहि सहित परिवारा॥३॥

**carana rāma tīratha cali jāhī̃, rāma basahu tinha ke mana māhī̃.**
**maṁtrarāju nita japahiँ tumhārā, pūjahiँ tumhahi sahita parivārā.3.**

"And whose feet take them to holy places sacred to Śrī Rāma. Again, those who are ever engaged in muttering the Rāma-Mantra ( ॐ रामाय नमः ), the king of all sacred formulas, and worship You alongwith those who are part of your own manifestations; (3)

तरपन होम करहिं बिधि नाना। बिप्र जेवाँइ देहिं बहु दाना॥
तुम्ह तें अधिक गुरहि जियँ जानी। सकल भायँ सेवहिं सनमानी॥४॥

**tarapana homa karahiँ bidhi nānā, bipra jevā̃i dehiँ bahu dānā.**
**tumha tẽ adhika gurahi jiyaँ jānī, sakala bhāyaँ sevahiँ sanamānī.4.**

"Who offer water to the manes and pour oblations into the sacred fire in diverse ways, who feed the Brāhmaṇas and bestow liberal gifts on them; who look upon their preceptor as greater than Yourself and wait upon him with utmost honour and render him service most devoutly; (4)

दो०—**सबु करि मागहिं एक फलु राम चरन रति होउ।**
**तिन्ह कें मन मंदिर बसहु सिय रघुनंदन दोउ॥१२९॥**

Do.: **sabu kari māgahiँ eka phalu rāma carana rati hou,**
**tinha kẽ mana maṁdira basahu siya raghunaṁdana dou.129.**

"and who having done all this ask only one boon as their reward: 'Let me have devotion to Śrī Rāma's feet!'—enthrone Yourself in the temple of their heart, both Sītā and Yourself, the Delighter of Raghus. (129)

चौ०—काम कोह मद मान न मोहा। लोभ न छोभ न राग न द्रोहा॥
जिन्ह कें कपट दंभ नहिं माया। तिन्ह कें हृदय बसहु रघुराया॥१॥

Cau.: **kāma koha mada māna na mohā, lobha na chobha na rāga na drohā.**
**jinha kẽ kapaṭa dam̐bha nahi̐ māyā, tinha kẽ hṛdaya basahu raghurāyā.1.**

"Those who have no lust, anger, arrogance, pride or infatuation, are without greed, excitement, attachment or aversion and who are free from fraud, hypocrisy and deceit,—it is in their heart that You should abide, O Raghurāja! (1)

सब के प्रिय सब के हितकारी। दुख सुख सरिस प्रसंसा गारी॥
कहहिं सत्य प्रिय बचन बिचारी। जागत सोवत सरन तुम्हारी॥२॥

**saba ke priya saba ke hitakārī, dukha sukha sarisa prasam̐sā gārī.**
**kahahi̐ satya priya bacana bicārī, jāgata sovata sarana tumhārī.2.**

"Again, those who are beloved of all and benevolent to all, to whom joy and sorrow, applause and abuse are alike and who scrupulously utter truthful and polite words, nay, who are resigned to You, whether they are awake or asleep; (2)

तुम्हहि छाड़ि गति दूसरि नाहीं। राम बसहु तिन्ह के मन माहीं॥
जननी सम जानहिं परनारी। धनु पराव बिष तें बिष भारी॥३॥

**tumhahi chāRi gati dūsari nāhi̐, rāma basahu tinha ke mana māhi̐.**
**jananī sama jānahi̐ paranārī, dhanu parāva biṣa tẽ biṣa bhārī.3.**

"and who have no refuge other than Yourself,—it is in their mind, O Rāma, that You should dwell. Again, those who look upon another's wife as their own mother and to whom another's wealth is the deadliest of all poisons, (3)

जे हरषहिं पर संपति देखी। दुखित होहिं पर बिपति बिसेषी॥
जिन्हहि राम तुम्ह प्रानपिआरे। तिन्ह के मन सुभ सदन तुम्हारे॥४॥

**je haraṣahi̐ para sam̐pati dekhī, dukhita hohi̐ para bipati biseṣī.**
**jinhahi rāma tumha prānapiāre, tinha ke mana subha sadana tumhāre.4.**

"who rejoice to see others' prosperity and are particularly grieved to see another's distress, and to whom, O Rāma, You are dear as their own life,—their minds are Your blessed abodes. (4)

दो०—**स्वामि सखा पितु मातु गुर जिन्ह के सब तुम्ह तात।**
**मन मंदिर तिन्ह कें बसहु सीय सहित दोउ भ्रात॥१३०॥**

Do.: **svāmi sakhā pitu mātu gura jinha ke saba tumha tāta,**
**mana mam̐dira tinha kẽ basahu sīya sahita dou bhrāta.130.**

"Nay, those to whom, my dear, You are at once master and companion, father and mother, preceptor and everything else,—it is in the temple of their mind that Sītā and You two brothers should reside. (130)

चौ०—अवगुन तजि सब के गुन गहहीं। बिप्र धेनु हित संकट सहहीं॥
नीति निपुन जिन्ह कइ जग लीका। घर तुम्हार तिन्ह कर मनु नीका॥१॥

Cau.: **avaguna taji saba ke guna gahahi̐, bipra dhenu hita sam̐kaṭa sahahi̐.**
**nīti nipuna jinha kai jaga līkā, ghara tumhāra tinha kara manu nīkā.1.**

"Those who overlook others' faults and pick up their virtues and endure hardships for

the sake of the Brāhmaṇas and cows, nay, who have established their reputation in the world as well–versed in the laws of propriety—their mind is Your excellent abode. (1)

गुन तुम्हार समुझइ निज दोसा। जेहि सब भाँति तुम्हार भरोसा॥
राम भगत प्रिय लागहिं जेही। तेहि उर बसहु सहित बैदेही॥२॥

**guna tumhāra samujhai nija dosā, jehi saba bhā̐ti tumhāra bharosā.**
**rāma bhagata priya lāgahi̐ jehī, tehi ura basahu sahita baidehī.2.**

"Again, he who attributes his virtues to You and holds himself responsible for his faults, nay, who entirely depends on You and loves Śrī Rāma's (Your) devotees,—it is in his heart that You should stay alongwith Sītā. (2)

जाति पाँति धनु धरमु बड़ाई। प्रिय परिवार सदन सुखदाई॥
सब तजि तुम्हहि रहइ उर लाई। तेहि के हृदयँ रहहु रघुराई॥३॥

**jāti pā̐ti dhanu dharamu baRāī, priya parivāra sadana sukhadāī.**
**saba taji tumhahi rahai ura lāī, tehi ke hṛdayā̐ rahahu raghurāī.3.**

"He who, giving up all thought of his caste and kinsmen, wealth, faith and glory, his near and dear ones, his happy home and everything else, and cherishes You in his bosom—in his heart You should take up Your residence, O Raghunātha. (3)

सरगु नरकु अपबरगु समाना। जहँ तहँ देख धरें धनु बाना॥
करम बचन मन राउर चेरा। राम करहु तेहि कें उर डेरा॥४॥

**saragu naraku apabaragu samānā, jahā̐ tahā̐ dekha dharē̐ dhanu bānā.**
**karama bacana mana rāura cerā, rāma karahu tehi kē̐ ura ḍerā.4.**

"Again, he to whom heaven and hell and even freedom from birth and death (Mokṣa) are the same inasmuch as he beholds You armed with a bow and arrow here, there and everywhere, and who is devoted to You in thought, word and deed—make his heart, O Rāma, Your constant abode. (4)

दो०—**जाहि न चाहिअ कबहुँ कछु तुम्ह सन सहज सनेहु।**
**बसहु निरंतर तासु मन सो राउर निज गेहु॥१३१॥**

Do.: **jāhi na cāhia kabahũ kachu tumha sana sahaja sanehu,**
**basahu niraṁtara tāsu mana so rāura nija gehu.131.**

"He who wants nothing at any moment and bears natural affinity to You,—incessantly dwell in his heart; for that is Your own home." (131)

चौ०—एहि बिधि मुनिबर भवन देखाए। बचन सप्रेम राम मन भाए॥
कह मुनि सुनहु भानुकुलनायक। आश्रम कहउँ समय सुखदायक॥१॥

Cau.: **ehi bidhi munibara bhavana dekhāe, bacana saprema rāma mana bhāe.**
**kaha muni sunahu bhānukulanāyaka, āśrama kahaũ samaya sukhadāyaka.1.**

The eminent sage Vālmīki thus showed Him many a dwelling place and his loving words delighted Śrī Rāma's heart. "Listen, O Lord of the solar race," the sage continued, "I now tell You a retreat that will be comfortable in the existing circumstances. (1)

चित्रकूट गिरि करहु निवासू। तहँ तुम्हार सब भाँति सुपासू॥
सैलु सुहावन कानन चारू। करि केहरि मृग बिहग बिहारू॥२॥

**citrakūṭa giri karahu nivāsū, tahå tumhāra saba bhå̄ti supāsū.**
**sailu suhāvana kānana cārū, kari kehari mṛga bihaga bihārū.2.**

"Take up Your abode on the Citrakūṭa hill: there You will have all comforts of every kind. Charming is the hill and lovely the forest, which is the haunt of elephants, lions and deer as well as of birds. (2)

नदी पुनीत पुरान बखानी। अत्रिप्रिया निज तप बल आनी॥
सुरसरि धार नाउँ मंदाकिनि। जो सब पातक पोतक डाकिनि॥ ३॥

**nadī punīta purāna bakhānī, atripriyā nija tapa bala ānī.**
**surasari dhāra nāů maṁdākini, jo saba pātaka potaka ḍākini.3.**

"It has a holy river glorified in the Purāṇas, which was brought by the sage Atri's wife, Anasuiyā, by dint of her penance. It is a side-stream of the Gaṅgā and is known by the name of Mandākinī,—which is quick to destroy all sins even as a witch strangles infants. (3)

अत्रि आदि मुनिबर बहु बसहीं। करहिं जोग जप तप तन कसहीं॥
चलहु सफल श्रम सब कर करहू। राम देहु गौरव गिरिबरहू॥ ४॥

**atri ādi munibara bahu basahī̊, karahı̊ joga japa tapa tana kasahī̊.**
**calahu saphala śrama saba kara karahū, rāma dehu gaurava giribarahū.4.**

"Many great sages like Atri dwell there practising Yoga and muttering sacred formulas (Mantras), chastening their bodies with austerity. Wend Your way thither, Rāma, and reward the labours of all, conferring dignity on this great mountain as well." (4)

दो०—**चित्रकूट महिमा अमित कही महामुनि गाइ।**
**आइ नहाए सरित बर सिय समेत दोउ भाइ॥ १३२॥**

Do.: **citrakūṭa mahimā amita kahī mahāmuni gāi,**
**āi nahāe sarita bara siya sameta dou bhāi.132.**

The great sage Vālmīki then described at length the infinite glory of Citrakūṭa and the two brothers proceeded with Sītā and bathed in the sacred stream, Mandakini. (132)

चौ०—रघुबर कहेउ लखन भल घाटू। करहु कतहुँ अब ठाहर ठाटू॥
लखन दीख पय उतर करारा। चहुँ दिसि फिरेउ धनुष जिमि नारा॥ १॥

Cau.: **raghubara kaheu lakhana bhala ghāṭū, karahu katahů aba ṭhāhara ṭhāṭū.**
**lakhana dīkha paya utara karārā, cahů disi phireu dhanuṣa jimi nārā.1.**

Śrī Rāma said, "Lakṣmaṇa, here is a good descent into the river; now make arrangements for our stay somewhere here." Lakṣmaṇa presently surveyed the north bank of the Payaswini river and said, "Lo ! a rivulet bends round this bank, (1)

नदी पनच सर सम दम दाना। सकल कलुष कलि साउज नाना॥
चित्रकूट जनु अचल अहेरी। चुकइ न घात मार मुठभेरी॥ २॥

**nadī panaca sara sama dama dānā, sakala kaluṣa kali sāuja nānā.**
**citrakūṭa janu acala aherī, cukai na ghāta māra muṭhabherī.2.**

"like a bow with the river itself for its string, control of the mind and senses and charity for its arrows, and all the sins of the Kali age for its many quarries. Armed with

this bow Mount Citrakūṭa looks like an immovable huntsman, who takes unerring aim and makes a frontal attack." (2)

**अस कहि लखन ठाउँ देखरावा। थलु बिलोकि रघुबर सुखु पावा॥**
**रमेउ राम मनु देवन्ह जाना। चले सहित सुर थपति प्रधाना॥ ३॥**

**asa kahi lakhana ṭhāu̐ dekharāvā, thalu biloki raghubara sukhu pāvā.**
**rameu rāma manu devanha jānā, cale sahita sura thapati pradhānā.3.**

With these words Lakṣmaṇa showed the spot and Śrī Rāma was delighted to see the site. When the gods learnt that the site had captivated Śrī Rāma's mind, they proceeded to Citrakūṭa with Viśvakarmā, the chief of heavenly architects. (3)

**कोल किरात बेष सब आए। रचे परन तृन सदन सुहाए॥**
**बरनि न जाहिं मंजु दुइ साला। एक ललित लघु एक बिसाला॥ ४॥**

**kola kirāta beṣa saba āe, race parana tṛna sadana suhāe.**
**barani na jāhiṁ maṁju dui sālā, eka lalita laghu eka bisālā.4.**

They all came in the guise of Kolas and Bhīlas and put up beautiful dwellings of leaves and grass. They made a pair of huts which were lovely beyond words, the one a fine little cottage and the other larger in size. (4)

दो०—**लखन जानकी सहित प्रभु राजत रुचिर निकेत।**
**सोह मदनु मुनि बेष जनु रति रितुराज समेत॥ १३३॥**

Do.: **lakhana jānakī sahita prabhu rājata rucira niketa,**
**soha madanu muni beṣa janu rati riturāja sameta.133.**

Adorning the beautiful cottage of foliage, with Lakṣmaṇa and Jānakī, the Lord looked as charming as the god of love, accompanied by his consort, Rati, and the deity presiding over Spring (the king of seasons) attired as hermit. (133)

[PAUSE 17 FOR A THIRTY-DAY RECITATION]

चौ०—**अमर नाग किंनर दिसिपाला। चित्रकूट आए तेहि काला॥**
**राम प्रनामु कीन्ह सब काहू। मुदित देव लहि लोचन लाहू॥ १॥**

Cau.: **amara nāga kiṁnara disipālā, citrakūṭa āe tehi kālā.**
**rāma pranāmu kīnha saba kāhū, mudita deva lahi locana lāhū.1.**

Gods, Nāgas, Kinnaras and the guardians of the eight quarters flocked to Citrakūṭa on that occasion. Śrī Rāma made obeisance to them all and the gods were glad to obtain the reward of their eyes. (1)

**बरषि सुमन कह देव समाजू। नाथ सनाथ भए हम आजू॥**
**करि बिनती दुख दुसह सुनाए। हरषित निज निज सदन सिधाए॥ २॥**

**baraṣi sumana kaha deva samājū, nātha sanātha bhae hama ājū.**
**kari binatī dukha dusaha sunāe, haraṣita nija nija sadana sidhāe.2.**

Raining flowers the heavenly host exclaimed. "Lord, (seeing You) we feel secure today!" With great supplication they described their terrible woes, and (getting assurance for demons extermination) returned joyfully to their respective abodes. (2)

चित्रकूट रघुनंदनु छाए। समाचार सुनि सुनि मुनि आए॥
आवत देखि मुदित मुनिबृंदा। कीन्ह दंडवत रघुकुल चंदा॥ ३॥

**citrakūṭa raghunaṁdanu chāe, samācāra suni suni muni āe.**
**āvata dekhi mudita munibṛṁdā, kīnha daṁḍavata raghukula caṁdā.3.**

Hermits streamed in as they heard the news that Śrī Raghunātha had taken up His abode at Citrakūṭa. Śrī Rāma, the moon of the solar race, fell prostrate when He saw the holy sages coming happily. (3)

मुनि रघुबरहि लाइ उर लेहीं। सुफल होन हित आसिष देहीं॥
सिय सौमित्रि राम छबि देखहिं। साधन सकल सफल करि लेखहिं॥ ४॥

**muni raghubarahi lāi ura lehī̃, suphala hona hita āsiṣa dehī̃.**
**siya saumitri rāma chabi dekhahiṁ, sādhana sakala saphala kari lekhahiṁ.4.**

The hermits pressed Śrī Rāma to their bosom and invoked their blessings on Him just in order to see them come true. As they gazed on the beauteous persona (छबि) of Sītā, Lakṣmaṇa and Śrī Rāma, they reckoned all their spiritual practices fully rewarded. (4)

दो०—**जथाजोग सनमानि प्रभु बिदा किए मुनिबृंद।**
**करहिं जोग जप जाग तप निज आश्रमन्हि सुछंद॥ १३४॥**

Do.: **jathājoga sanamāni prabhu bidā kie munibṛṁda,**
**karahiṁ joga japa jāga tapa nija āśramanhi suchaṁda.134.**

After paying them due honours, the Lord bade the holy sages adieu; they practised Yoga (contemplation), Japa (muttering of prayers) and austerities and performed sacrifices unhindered in their own retreats. (134)

चौ०—यह सुधि कोल किरातन्ह पाई। हरषे जनु नव निधि घर आई॥
कंद मूल फल भरि भरि दोना। चले रंक जनु लूटन सोना॥ १॥

Cau.: **yaha sudhi kola kirātanha pāī, haraṣe janu nava nidhi ghara āī.**
**kaṁda mūla phala bhari bhari donā, cale raṁka janu lūṭana sonā.1.**

When the Kolas and Bhīlas got this news, they felt as delighted as though the nine heavenly treasures of Kubera had found their way to their own homes. With bowls of leaves full of bulbs, roots and fruits they sallied forth like paupers on way to gather gold as spoils.(1)

तिन्ह महँ जिन्ह देखे दोउ भ्राता। अपर तिन्हहि पूँछहिं मगु जाता॥
कहत सुनत रघुबीर निकाई। आइ सबन्हि देखे रघुराई॥ २॥

**tinha mahā̃ jinha dekhe dou bhrātā, apara tinhahi pū̃chahiṁ magu jātā.**
**kahata sunata raghubīra nikāī, āi sabanhi dekhe raghurāī.2.**

Such of them as had already seen the two brothers, were questioned about them by others who proceeded along the same road. Describing and hearing of Śrī Rāma's charm, they all came and beheld Śrī Rāma, the Lord of Raghus. (2)

करहिं जोहारु भेंट धरि आगे। प्रभुहि बिलोकहिं अति अनुरागे॥
चित्र लिखे जनु जहँ तहँ ठाढ़े। पुलक सरीर नयन जल बाढ़े॥ ३॥

**karahi̐ johāru bhe̐ṭa dhari āge, prabhuhi bilokahi̐ ati anurāge.**
**citra likhe janu jaha̐ taha̐ ṭhāRhe, pulaka sarīra nayana jala bāRhe.3.**

Placing their offerings before the Lord, they greeted Him and regarded Him with deep affection. They stood here and there enraptured as so many painted figures, thrilling all over and with tears streaming from their eyes. (3)

राम सनेह मगन सब जाने। कहि प्रिय बचन सकल सनमाने॥
प्रभुहि जोहारि बहोरि बहोरी। बचन बिनीत कहहिं कर जोरी॥४॥

**rāma saneha magana saba jāne, kahi priya bacana sakala sanamāne.**
**prabhuhi johāri bahori bahorī, bacana binīta kahahi̐ kara jorī.4.**

Śrī Rāma perceived that they were all overwhelmed with emotion and addressing kind words to them, treated them all with honour; while they in their turn greeted the Lord again and again and with folded hands spoke to Him humbly: (4)

दो०—**अब हम नाथ सनाथ सब भए देखि प्रभु पाय।**
**भाग हमारें आगमनु राउर कोसलराय॥१३५॥**

Do.: **aba hama nātha sanātha saba bhae dekhi prabhu pāya,**
**bhāga hamāre̐ āgamanu rāura kosalarāya.135.**

"Having seen Your feet, O Lord, we all feel secure now. Our good-luck is responsible for Your visit to this place, O Lord of Ayodhyā. (135)

चौ०—धन्य भूमि बन पंथ पहारा। जहँ जहँ नाथ पाउ तुम्ह धारा॥
धन्य बिहग मृग काननचारी। सफल जनम भए तुम्हहि निहारी॥१॥

Cau.: **dhanya bhūmi bana paṁtha pahārā, jaha̐ jaha̐ nātha pāu tumha dhārā.**
**dhanya bihaga mṛga kānanacārī, saphala janama bhae tumhahi nihārī.1.**

"Blessed is the land, forest, road and hill where You have put Your feet, O lord. Fortunate are the birds and beasts of the forest, whose life has been glorified by Your sight; (1)

हम सब धन्य सहित परिवारा। दीख दरसु भरि नयन तुम्हारा॥
कीन्ह बासु भल ठाउँ बिचारी। इहाँ सकल रितु रहब सुखारी॥२॥

**hama saba dhanya sahita parivārā, dīkha darasu bhari nayana tumhārā.**
**kīnha bāsu bhala ṭhāu̐ bicārī, ihā̐ sakala ritu rahaba sukhārī.2.**

"and lucky are we all alongwith our family in that we have been able to feast our eyes on Your beauty. You have chosen an excellent spot whereon to take up Your abode; You will be comfortable here during all the seasons. (2)

हम सब भाँति करब सेवकाई। करि केहरि अहि बाघ बराई॥
बन बेहड़ गिरि कंदर खोहा। सब हमार प्रभु पग पग जोहा॥३॥

**hama saba bhā̐ti karaba sevakāī, kari kehari ahi bāgha barāī.**
**bana behaRa giri kaṁdara khohā, saba hamāra prabhu paga paga johā.3.**

"We will render all sorts of services to You, guarding against elephants and lions, serpents and tigers. The dreary forest, hills, caves and ravines have all been explored by us foot by foot, O Lord. (3)

तहँ तहँ तुम्हहि अहेर खेलाउब। सर निरझर जलठाउँ देखाउब॥
हम सेवक परिवार समेता। नाथ न सकुचब आयसु देता॥४॥

**tahå̐ tahå̐ tumhahi ahera khelāuba, sara nirajhara jalaṭhāů dekhāuba.**
**hama sevaka parivāra sametā, nātha na sakucaba āyasu detā.4.**

"We will take You for hunting to the different haunts of game and will show You lakes and springs and other reservoirs of water. We and our people are Your servants; therefore, do not hesitate to command us, O Lord." (4)

दो०—बेद बचन मुनि मन अगम ते प्रभु करुना ऐन।
बचन किरातन्ह के सुनत जिमि पितु बालक बैन॥ १३६॥

Do.: **beda bacana muni mana agama te prabhu karunā aina,**
**bacana kirātanha ke sunata jimi pitu bālaka baina.136.**

The same gracious Lord, Śrī Rāma, whom Vedic texts fail to describe and the mind of hermits cannot reach, listened to the words of the Bhīlas even as a father listens to the words of his children. (136)

चौ०—रामहि केवल प्रेमु पिआरा। जानि लेउ जो जाननिहारा॥
राम सकल बनचर तब तोषे। कहि मृदु बचन प्रेम परिपोषे॥१॥

Cau.: **rāmahi kevala premu piārā, jāni leu jo jānanihārā.**
**rāma sakala banacara taba toṣe, kahi mṛdu bacana prema paripoṣe.1.**

Śrī Rāma loves true affection only; let those who are desirous to know take note of it. Śrī Rāma then gratified all the foresters by addressing to them gentle words sweetened by love. (1)

बिदा किए सिर नाइ सिधाए। प्रभु गुन कहत सुनत घर आए॥
एहि बिधि सिय समेत दोउ भाई। बसहिं बिपिन सुर मुनि सुखदाई॥२॥

**bidā kie sira nāi sidhāe, prabhu guna kahata sunata ghara āe.**
**ehi bidhi siya sameta dou bhāī, basahiṁ bipina sura muni sukhadāī.2.**

Bidden farewell by Him, they bowed their head to Him and departed; and discussing the virtues of the Lord they returned to their respective homes. This is how Sītā and the two brothers lived in the forest, delighting the gods and hermits. (2)

जब तें आइ रहे रघुनायकु। तब तें भयउ बनु मंगलदायकु॥
फूलहिं फलहिं बिटप बिधि नाना। मंजु बलित बर बेलि बिताना॥३॥

**jaba tẽ āi rahe raghunāyaku, taba tẽ bhayau banu maṁgaladāyaku.**
**phūlahiṁ phalahiṁ biṭapa bidhi nānā, maṁju balita bara beli bitānā.3.**

Ever since Śrī Raghunātha came and took up His abode there, the forest became a fountain of blessings. Trees of various kinds blossomed and bore fruit and lovely creepers that coiled about them formed an excellent canopy. (3)

सुरतरु सरिस सुभायँ सुहाए। मनहुँ बिबुध बन परिहरि आए॥
गुंज मंजुतर मधुकर श्रेनी। त्रिबिध बयारि बहइ सुख देनी॥४॥

**surataru sarisa subhāyå̐ suhāe, manahů bibudha bana parihari āe.**
**guṁja maṁjutara madhukara śrenī, tribidha bayāri bahai sukha denī.4.**

They were all naturally beautiful like the trees of heaven; it seemed as if the latter had abandoned the celestial groves and migrated to that spot. Strings of bees made an exceedingly sweet humming sound and a delightful breeze breathed soft, cool and fragrant. (4)

दो०—**नीलकंठ कलकंठ सुक चातक चक्क चकोर।**
**भाँति भाँति बोलहिं बिहग श्रवन सुखद चित चोर॥ १३७॥**

Do.: **nīlakaṁṭha kalakaṁṭha suka cātaka cakka cakora,**
**bhā̐ti bhā̐ti bolahi̐ bihaga śravana sukhada cita cora.137.**

The blue jay, cuckoos, parrots, Cātakas, Cakravākas, Cakoras and other birds delighted the ear and ravished the soul with their varied notes. (137)

चौ०—**करि केहरि कपि कोल कुरंगा। बिगतबैर बिचरहिं सब संगा॥**
**फिरत अहेर राम छबि देखी। होहिं मुदित मृगबृंद बिसेषी॥ १॥**

Cau.: **kari kehari kapi kola kuraṁgā, bigatabaira bicarahi̐ saba saṁgā.**
**phirata ahera rāma chabi dekhī, hohi̐ mudita mṛgabṛṁda biseṣī.1.**

Elephants, lions, monkeys, boars and deer, all sported together, free from animosity. Herds of deer were enraptured when they beheld the beauty of Śrī Rāma roaming about in search of prey. (1)

**बिबुध बिपिन जहँ लगि जग माहीं। देखि राम बनु सकल सिहाहीं॥**
**सुरसरि सरसइ दिनकर कन्या। मेकलसुता गोदावरि धन्या॥ २॥**

**bibudha bipina jahā̐ lagi jaga māhī̐, dekhi rāma banu sakala sihāhī̐.**
**surasari sarasai dinakara kanyā, mekalasutā godāvari dhanyā.2.**

All the forests of gods existing in the universe were filled with envy at the sight of Śrī Rāma's forest. The heavenly river Gaṅgā, Sarasvatī, the Sun-born Yamunā, Narmadā (the daughter of Mount Mekala), the blessed Godāvarī, (2)

**सब सर सिंधु नदीं नद नाना। मंदाकिनि कर करहिं बखाना॥**
**उदय अस्त गिरि अरु कैलासू। मंदर मेरु सकल सुरबासू॥ ३॥**

**saba sara siṁdhu nadī̐ nada nānā, maṁdākini kara karahi̐ bakhānā.**
**udaya asta giri aru kailāsū, maṁdara meru sakala surabāsū.3.**

and the various other lakes, seas, streams and rivers, all extolled the Mandākini. The eastern and western hills (from and behind which the sun is believed to emerge and set every morning and evening), Mount Kailāsa (the abode of Lord Śiva), Mandara, Meru, all abodes of gods, (3)

**सैल हिमाचल आदिक जेते। चित्रकूट जसु गावहिं तेते॥**
**बिंधि मुदित मन सुखु न समाई। श्रम बिनु बिपुल बड़ाई पाई॥ ४॥**

**saila himācala ādika jete, citrakūṭa jasu gāvahi̐ tete.**
**biṁdhi mudita mana sukhu na samāī, śrama binu bipula baRāī pāī.4.**

and mountains like the Himālayas and others, all sang praises of Citrakūṭa. Extremely happy was the deity presiding over the Vindhya range*, whose delight was more than his heart could contain, to think that he had won such great renown without exertion. (4)

* Citrakūṭa being a peak of the Vindhya mountains, the glory of the former is naturally shared by the latter. It is on this account that joyfulness is attributed to the range itself.

दो०—चित्रकूट के बिहग मृग बेलि बिटप तृन जाति।
पुन्य पुंज सब धन्य अस कहहिं देव दिन राति॥ १३८॥

**Do.: citrakūṭa ke bihaga mṛga beli biṭapa tṛna jāti,**
**punya puṁja saba dhanya asa kahahiṅ deva dina rāti.138.**

"Blessed and full of merit are the birds and deer, creepers, trees and the various species of herbage of Citrakūṭa," so declare the gods day and night. (138)

चौ०—नयनवंत रघुबरहि बिलोकी। पाइ जनम फल होहिं बिसोकी॥
परसि चरन रज अचर सुखारी। भए परम पद के अधिकारी॥ १॥

**Cau.: nayanavaṁta raghubarahi bilokī, pāi janama phala hohiṅ bisokī.**
**parasi carana raja acara sukhārī, bhae parama pada ke adhikārī.1.**

Having beheld Śrī Rāma, those who had eyes attained the end of their life and were rid of sorrow, whereas inanimate objects rejoiced at the touch of the very dust of His feet and thus all became eligible for attaining the highest state of blessedness. (1)

सो बनु सैलु सुभायँ सुहावन। मंगलमय अति पावन पावन॥
महिमा कहिअ कवनि बिधि तासू। सुखसागर जहँ कीन्ह निवासू॥ २॥

**so banu sailu subhāyaṅ suhāvana, maṁgalamaya ati pāvana pāvana.**
**mahimā kahia kavani bidhi tāsū, sukhasāgara jahaṅ kīnha nivāsū.2.**

The forest and hill where that Ocean of Bliss, Śrī Rāma, took up His abode were naturally lovely, auspicious and the holiest of the holy; how could it be possible to describe their glory? (2)

पय पयोधि तजि अवध बिहाई। जहँ सिय लखनु रामु रहे आई॥
कहि न सकहिं सुषमा जसि कानन। जौं सत सहस होहिं सहसानन॥ ३॥

**paya payodhi taji avadha bihāī, jahaṅ siya lakhanu rāmu rahe āī.**
**kahi na sakahiṅ suṣamā jasi kānana, jauṅ sata sahasa hohiṅ sahasānana.3.**

The exquisite beauty of the forest where Sītā, Lakṣamaṇa and Śrī Rāma came and settled, taking leave of the ocean of milk and bidding adieu to Ayodhyā, could not be described even by a hundred thousand Śeṣas (each with a thousand pairs of tongues). (3)

सो मैं बरनि कहौं बिधि केहीं। डाबर कमठ कि मंदर लेहीं॥
सेवहिं लखनु करम मन बानी। जाइ न सीलु सनेहु बखानी॥ ४॥

**so maiṅ barani kahauṅ bidhi kehīṅ, ḍābara kamaṭha ki maṁdara lehīṅ.**
**sevahiṅ lakhanu karama mana bānī, jāi na sīlu sanehu bakhānī.4.**

How, then, can I describe it at some length any more than a tortoise living in a puddle can lift Mount Mandara? Lakṣmaṇa waited upon Śrī Rāma in thought, word and deed with an amiability and devotion more than one could vouchsafe. (4)

दो०—छिनु छिनु लखि सिय राम पद जानि आपु पर नेहु।
करत न सपनेहुँ लखनु चितु बंधु मातु पितु गेहु॥ १३९॥

**Do.: chinu chinu lakhi siya rāma pada jāni āpu para nehu,**
**karata na sapanehuṅ lakhanu citu baṁdhu mātu pitu gehu.139.**

Beholding the feet of Sītā and Śrī Rāma moment to moment and conscious of their love for him, Lakṣmaṇa never recalled even in a dream his brothers (Bharata and Śatrughna), father, mother or home. (139)

चौ०—राम संग सिय रहति सुखारी। पुर परिजन गृह सुरति बिसारी॥
छिनु छिनु पिय बिधु बदनु निहारी। प्रमुदित मनहुँ चकोरकुमारी॥ १॥

Cau.: **rāma saṁga siya rahati sukhārī, pura parijana gṛha surati bisārī.**
**chinu chinu piya bidhu badanu nihārī, pramudita manahů cakorakumārī.1.**

In Śrī Rāma's company Sītā lived a happy life, forgetting Ayodhyā, her family and home. Ever watching the moonlike face of Her beloved lord, She was extremely happy like the young of a Cakora bird. (1)

नाह नेहु नित बढ़त बिलोकी। हरषित रहति दिवस जिमि कोकी॥
सिय मनु राम चरन अनुरागा। अवध सहस सम बनु प्रिय लागा॥ २॥

**nāha nehu nita baRhata bilokī, haraṣita rahati divasa jimi kokī.**
**siya manu rāma carana anurāgā, avadha sahasa sama banu priya lāgā.2.**

Finding Her lord's affection grow from day to day, She remained happy as a Cakravāka bird during the day. Her mind was so enamoured of Śrī Rāma's feet that the forest appeared to Her as appealing as a thousand Ayodhyās. (2)

परनकुटी प्रिय प्रियतम संगा। प्रिय परिवारु कुरंग बिहंगा॥
सासु ससुर सम मुनितिय मुनिबर। असनु अमिअ सम कंद मूल फर॥ ३॥

**paranakuṭī priya priyatama saṁgā, priya parivāru kuraṁga bihaṁgā.**
**sāsu sasura sama munitiya munibara, asanu amia sama kaṁda mūla phara.3.**

Lovely was the hut of leaves in the company of Her most beloved lord, while fawns and birds constituted Her beloved family. The holy hermits appeared to Her as Her own fathers-in-law and their spouses as Her mothers-in-law; while Her diet consisting of bulbs, roots and fruits tasted like ambrosia. (3)

नाथ साथ साँथरी सुहाई। मयन सयन सय सम सुखदाई॥
लोकप होहिं बिलोकत जासू। तेहि कि मोहि सक बिषय बिलासू॥ ४॥

**nātha sātha sǎtharī suhāī, mayana sayana saya sama sukhadāī.**
**lokapa hohiṁ bilokata jāsū, tehi ki mohi saka biṣaya bilāsū.4.**

Shared with Her spouse, even the lovely litter of grass and leaves delighted Her as hundreds of Cupids' own beds. Can the charm of sensuous enjoyments ever enchant Her whose very look confers the sovereignty of a sphere! (4)

दो०—सुमिरत रामहि तजहिं जन तृन सम बिषय बिलासु।
रामप्रिया जग जननि सिय कछु न आचरजु तासु॥ १४०॥

Do.: **sumirata rāmahi tajahiṁ jana tṛna sama biṣaya bilāsu,**
**rāmapriyā jaga janani siya kachu na ācaraju tāsu.140.**

Fixing their thoughts on Śrī Rāma, His devotees spurn the sensual pleasures as worth no more than a piece of straw. It is no wonder, then, in the case of Sītā, Śrī Rāma's beloved Consort and the Mother of the universe (that she gives up such sensual pleasures). (140)

चौ०—सीय लखन जेहि बिधि सुखु लहहीं। सोइ रघुनाथ करहिं सोइ कहहीं॥
कहहिं पुरातन कथा कहानी। सुनहिं लखनु सिय अति सुखु मानी॥ १॥

Cau.: **sīya lakhana jehi bidhi sukhu lahahī̐, soi raghunātha karahi̐ soi kahahī̐.**
**kahahi̐ purātana kathā kahānī, sunahi̐ lakhanu siya ati sukhu mānī.1.**

Śrī Raghunātha would do and say only that which would please Sītā and Lakṣmaṇa. He would narrate old legends and stories, to which Lakṣmaṇa and Sītā would listen with great delight. (1)

जब जब रामु अवध सुधि करहीं। तब तब बारि बिलोचन भरहीं॥
सुमिरि मातु पितु परिजन भाई। भरत सनेहु सीलु सेवकाई॥ २॥

**jaba jaba rāmu avadha sudhi karahī̐, taba taba bāri bilocana bharahī̐.**
**sumiri mātu pitu parijana bhāī, bharata sanehu sīlu sevakāī.2.**

Every time Śrī Rāma thought of Ayodhyā, His eyes were filled with tears. When He recalled His father and mother, His family and brothers and particularly the affection, amiability and devotion of Bharata, (2)

कृपासिंधु प्रभु होहिं दुखारी। धीरजु धरहिं कुसमउ बिचारी॥
लखि सिय लखनु बिकल होइ जाहीं। जिमि पुरुषहि अनुसर परिछाहीं॥ ३॥

**kṛpāsiṁdhu prabhu hohi̐ dukhārī, dhīraju dharahi̐ kusamau bicārī.**
**lakhi siya lakhanu bikala hoi jāhī̐, jimi puruṣahi anusara parichāhī̐.3.**

the gracious Lord Śrī Rāma became sad, but He recovered Himself when He realized that the time was not propitious. Perceiving this, Sītā and Lakṣmaṇa felt distressed even as the shadow of a man moves just like him. (3)

प्रिया बंधु गति लखि रघुनंदनु। धीर कृपाल भगत उर चंदनु॥
लगे कहन कछु कथा पुनीता। सुनि सुखु लहहिं लखनु अरु सीता॥ ४॥

**priyā baṁdhu gati lakhi raghunaṁdanu, dhīra kṛpāla bhagata ura caṁdanu.**
**lage kahana kachu kathā punītā, suni sukhu lahahi̐ lakhanu aru sītā.4.**

Perceiving the condition of His beloved Consort and brother Lakṣmaṇa, the self-possessed and compassionate Śrī Rāma, the Delighter of Raghus and the Soother of His devotees' heart, began to narrate some sacred legends, hearing which Lakṣmaṇa and Sītā felt relieved. (4)

दो०—**रामु लखन सीता सहित सोहत परन निकेत।**
**जिमि बासव बस अमरपुर सची जयंत समेत॥ १४१॥**

Do.: **rāmu lakhana sītā sahita sohata parana niketa,**
**jimi bāsava basa amarapura sacī jayaṁta sameta.141.**

Alongwith Lakṣmaṇa and Sītā, Śrī Rāma looked graceful in His hut of leaves even as Indra, who dwells in the city of immortals with his spouse, Śaci, and son, Jayanta. (141)

चौ०—जोगवहिं प्रभु सिय लखनहिं कैसें। पलक बिलोचन गोलक जैसें॥
सेवहिं लखनु सीय रघुबीरहि। जिमि अबिबेकी पुरुष सरीरहि॥ १॥

Cau.: **jogavahi̐ prabhu siya lakhanahi̐ kaisē̐, palaka bilocana golaka jaisē̐.**
**sevahi̐ lakhanu sīya raghubīrahi, jimi abibekī puruṣa sarīrahi.1.**

The Lord watched over Sītā and Lakṣmaṇa in the same way as the eyelids protect the eyeballs; while Lakṣmaṇa in his turn waited upon Sītā and Śrī Rāma just as an ignoramus (who identifies himself with his body) tends his own body. (1)

एहि बिधि प्रभु बन बसहिं सुखारी। खग मृग सुर तापस हितकारी॥
कहेउँ राम बन गवनु सुहावा। सुनहु सुमंत्र अवध जिमि आवा॥ २॥

**ehi bidhi prabhu bana basahi̐ sukhārī, khaga mr̥ga sura tāpasa hitakārī.**
**kaheu̐ rāma bana gavanu suhāvā, sunahu sumaṁtra avadha jimi āvā.2.**

In this way the Lord, who was as friendly to birds and fawns as to gods and ascetics, lived happily in the forest. Thus have I told the delightful story of Śrī Rāma's journey to the woods; now hear how Sumantra reached Ayodhyā. (2)

फिरेउ निषादु प्रभुहि पहुँचाई। सचिव सहित रथ देखेसि आई॥
मंत्री बिकल बिलोकि निषादू। कहि न जाइ जस भयउ बिषादू॥ ३॥

**phireu niṣādu prabhuhi pahu̐cāī, saciva sahita ratha dekhesi āī.**
**maṁtrī bikala biloki niṣādū, kahi na jāi jasa bhayau biṣādū.3.**

When the Niṣāda chief returned after escorting the Lord, he saw the minister, Sumantra, with the chariot. The minister was distressed to see the Niṣāda chief; words fail to describe the agony which he felt at that moment. (3)

राम राम सिय लखन पुकारी। परेउ धरनितल ब्याकुल भारी॥
देखि दखिन दिसि हय हिहिनाहीं। जनु बिनु पंख बिहग अकुलाहीं॥ ४॥

**rāma rāma siya lakhana pukārī, pareu dharanitala byākula bhārī.**
**dekhi dakhina disi haya hihināhī̐, janu binu paṁkha bihaga akulāhī̐.4.**

Crying out "Rāma, Rāma, Sītā, Lakṣmaṇa" he (Sumantra) dropped on the ground,utterly helpless,while the horses kept on looking towards the south and neighed. They were as restless as birds shorn of their wings. (4)

दो०—**नहिं तृन चरहिं न पिअहिं जलु मोचहिं लोचन बारि।**
**ब्याकुल भए निषाद सब रघुबर बाजि निहारि॥ १४२॥**

Do.: **nahi̐ tr̥na carahi̐ na piahi̐ jalu mocahi̐ locana bāri,**
**byākula bhae niṣāda saba raghubara bāji nihāri.142.**

They would neither eat grass nor drink water; while their eyes kept shedding tears. All the Niṣādas were distressed to see the horses of Śrī Rāma in such condition. (142)

चौ०—धरि धीरजु तब कहइ निषादू। अब सुमंत्र परिहरहु बिषादू॥
तुम्ह पंडित परमारथ ग्याता। धरहु धीर लखि बिमुख बिधाता॥ १॥

Cau.: **dhari dhīraju taba kahai niṣādū, aba sumaṁtra pariharahu biṣādū.**
**tumha paṁḍita paramāratha gyātā, dharahu dhīra lakhi bimukha bidhātā.1.**

Then recovering himself, the Niṣāda chief said, "Reverend Sumantra, cease sorrowing now. You are a man of wisdom and a knower of the highest truth; therefore, compose yourself realizing that Providence is unpropitious." (1)

बिबिधि कथा कहि कहि मृदु बानी। रथ बैठारेउ बरबस आनी॥
सोक सिथिल रथ सकइ न हाँकी। रघुबर बिरह पीर उर बाँकी॥२॥

**bibidhi kathā kahi kahi mṛdu bānī, ratha baiṭhāreu barabasa ānī.**
**soka sithila ratha sakai na hā̆kī, raghubara biraha pīra ura bā̆kī.2.**

Narrating various legends in soft accents, he took him (by hand) and seated him in the chariot. But overpowered by grief he could not drive the chariot; the agony of separation from Śrī Rāma was too severe in his heart. (2)

चरफराहिं मग चलहिं न घोरे। बन मृग मनहुँ आनि रथ जोरे॥
अढ़ुकि परहिं फिरि हेरहिं पीछें। राम बियोगि बिकल दुख तीछें॥३॥

**carapharāhiṁ maga calahiṁ na ghore, bana mṛga manahu̐ āni ratha jore.**
**aRhuki parahiṁ phiri herahiṁ pīche̐, rāma biyogi bikala dukha tīche̐.3.**

The horses would not move along the road; they were getting fidgety. It seemed as if some wild animals had been caught and put in harness. They would topple down and turn to look behind, torn away from Śrī Rāma and smarting with deep anguish. (3)

जो कह रामु लखनु बैदेही। हिंकरि हिंकरि हित हेरहिं तेही॥
बाजि बिरह गति कहि किमि जाती। बिनु मनि फनिक बिकल जेहि भाँती॥४॥

**jo kaha rāmu lakhanu baidehī, hiṁkari hiṁkari hita herahiṁ tehī.**
**bāji biraha gati kahi kimi jātī, binu mani phanika bikala jehi bhā̆tī.4.**

If anyone mentioned the name of Rāma, Lakṣmaṇa or Jānakī, they would start neighing and look upon him with love. How could anyone describe the anguish of separation the horses felt; they were as restless as a snake robbed of its gem. (4)

दो०—**भयउ निषादु बिषादबस देखत सचिव तुरंग।**
**बोलि सुसेवक चारि तब दिए सारथी संग॥१४३॥**

Do.: **bhayau niṣādu biṣādabasa dekhata saciva turaṁga,**
**boli susevaka cāri taba die sārathī saṁga.143.**

The Niṣāda was overcome with grief as he beheld the minister and his horses. He then called four trusted grooms and sent them with the charioteer (Sumantra). (143)

चौ०—गुह सारथिहि फिरेउ पहुँचाई। बिरहु बिषादु बरनि नहिं जाई॥
चले अवध लेइ रथहि निषादा। होहिं छनहिं छन मगन बिषादा॥१॥

Cau.: **guha sārathihi phireu pahu̐cāī, birahu biṣādu barani nahiṁ jāī.**
**cale avadha lei rathahi niṣādā, hohiṁ chanahiṁ chana magana biṣādā.1.**

Seeing off the charioteer, Guha returned; the agony of his separation was too deep for words. The four Niṣādas drove off to Ayodhyā, plunged in sorrow every moment (on seeing the agony of Sumantra and the horses). (1)

सोच सुमंत्र बिकल दुख दीना। धिग जीवन रघुबीर बिहीना॥
रहिहि न अंतहुँ अधम सरीरू। जसु न लहेउ बिछुरत रघुबीरू॥२॥

**soca sumaṁtra bikala dukha dīnā, dhiga jīvana raghubīra bihīnā.**
**rahihi na aṁtahu̐ adhama sarīrū, jasu na laheu bichurata raghubīrū.2.**

Agitated and stricken with grief, Sumantra lamented: "Accursed is life without Śrī Raghuvīra. This wretched body will not survive in the long run; but what a pity it did not earn glory by perishing at the time of its parting from Śrī Rāma. (2)

भए अजस अघ भाजन प्राना। कवन हेतु नहिं करत पयाना॥
अहह मंद मनु अवसर चूका। अजहुँ न हृदय होत दुइ टूका॥ ३॥

**bhae ajasa agha bhājana prānā, kavana hetu nahiṁ karata payānā.**
**ahaha maṁda manu avasara cūkā, ajahu͂ na hṛdaya hota dui ṭūkā.3.**

"This life has become a sink of infamy and sin; I wonder what prevents it from departing. Alas! this vile mind has missed its chance. Oh, that my heart does not break in twain even now!" (3)

मीजि हाथ सिरु धुनि पछिताई। मनहुँ कृपन धन रासि गवाँई॥
बिरिद बाँधि बर बीरु कहाई। चलेउ समर जनु सुभट पराई॥ ४॥

**mīji hātha siru dhuni pachitāī, manahu͂ kṛpana dhana rāsi gavā͂ī.**
**birida bā͂dhi bara bīru kahāī, caleu samara janu subhaṭa parāī.4.**

Wringing his hands and beating his head he rued his lot like a miser who has lost his hoard of riches. It seemed as if after assuming the role of, and posing as, an eminent hero, a great warrior had taken to flight. (4)

दो०—**बिप्र बिबेकी बेदबिद संमत साधु सुजाति।**
**जिमि धोखें मदपान कर सचिव सोच तेहि भाँति॥ १४४॥**

Do.: **bipra bibekī bedabida saṁmata sādhu sujāti,**
**jimi dhokhe͂ madapāna kara saciva soca tehi bhā͂ti.144.**

The minister gave himself up to grief like a discreet Brāhmaṇa of noble descent, who though well-versed in the Vedas and esteemed by the virtuous, has been beguiled into drinking. (144)

चौ०—जिमि कुलीन तिय साधु सयानी। पतिदेवता करम मन बानी॥
रहै करम बस परिहरि नाहू। सचिव हृदयँ तिमि दारुन दाहू॥ १॥

Cau.: **jimi kulīna tiya sādhu sayānī, patidevatā karama mana bānī.**
**rahai karama basa parihari nāhū, saciva hṛdaya͂ timi dāruna dāhū.1.**

The minister felt in his heart agony as terrible as that of a virtuous and discreet lady of high birth who is devoted to her lord in thought, word and deed and who is compelled by evil destiny to live apart from her husband. (1)

लोचन सजल डीठि भइ थोरी। सुनइ न श्रवन बिकल मति भोरी॥
सूखहिं अधर लागि मुँह लाटी। जिउ न जाइ उर अवधि कपाटी॥ २॥

**locana sajala ḍīṭhi bhai thorī, sunai na śravana bikala mati bhorī.**
**sūkhahiṁ adhara lāgi mu͂ha lāṭī, jiu na jāi ura avadhi kapāṭī.2.**

His eyes were full of tears and lacking in vision, his ears deaf and his mind was agitated and confused. Nay, his lips were getting dry and his tongue had cleaved to the palate; yet his life-breath did not depart, the term of exile serving as a closed door to prevent its departure from his heart. (2)

बिबरन भयउ न जाइ निहारी। मारेसि मनहुँ पिता महतारी॥
हानि गलानि बिपुल मन ब्यापी। जमपुर पंथ सोच जिमि पापी॥ ३॥

**bibarana bhayau na jāi nihārī, māresi manahů̐ pitā mahatārī.**
**hāni galāni bipula mana byāpī, jamapura paṁtha soca jimi pāpī.3.**

He had turned pale and repelled the sight as if he had murdered his own father and mother. Great was the despondency which preyed upon his mind as a result of the loss he had just suffered; he looked like a sinner mourning while on his way to the abode of Death. (3)

बचनु न आव हृदयँ पछिताई। अवध काह मैं देखब जाई॥
राम रहित रथ देखिहि जोई। सकुचिहि मोहि बिलोकत सोई॥ ४॥

**bacanu na āva hṛdayå̐ pachitāī, avadha kāha maĩ dekhaba jāī.**
**rāma rahita ratha dekhihi joī, sakucihi mohi bilokata soī.4.**

Words failed him and he lamented within himself: "What shall I see on reaching Ayodhyā? Whoever shall find the chariot devoid of Śrī Rāma will shun my sight. (4)

दो०—**धाइ पूँछिहहिं मोहि जब बिकल नगर नर नारि।**
**उतरु देब मैं सबहि तब हृदयँ बज्रु बैठारि॥ १४५॥**

Do.: **dhāi pů̐chihahĩ mohi jaba bikala nagara nara nāri,**
**utaru deba maĩ sabahi taba hṛdayå̐ bajru baiṭhāri.145.**

"When the agitated citizens run to make enquiries of me, I shall answer them all with a heavy load on my heart. (145)

चौ०—पुछिहहिं दीन दुखित सब माता। कहब काह मैं तिन्हहि बिधाता॥
पूछिहि जबहिं लखन महतारी। कहिहउँ कवन सँदेस सुखारी॥ १॥

Cau.: **puchihahĩ dīna dukhita saba mātā, kahaba kāha maĩ tinhahi bidhātā.**
**pūchihi jabahĩ lakhana mahatārī, kahihaů̐ kavana så̐desa sukhārī.1.**

"When all the helpless and afflicted mothers question me, good God, what shall I say to them? When Lakṣmaṇa's mother, Sumitrā, puts questions to me, what glad tidings shall I convey to her? (1)

राम जननि जब आइहि धाई। सुमिरि बच्छु जिमि धेनु लवाई॥
पूँछत उतरु देब मैं तेही। गे बनु राम लखनु बैदेही॥ २॥

**rāma janani jaba āihi dhāī, sumiri bacchu jimi dhenu lavāī.**
**pů̐chata utaru deba maĩ tehī, ge banu rāma lakhanu baidehī.2.**

"And when Rāma's mother Kausalyā comes running like a cow that has recently calved and has her thoughts fixed on it, the only answer I can make to her queries will be "Rāma, Lakṣmaṇa and Sītā have left for the woods." (2)

जोइ पूँछिहि तेहि ऊतरु देबा। जाइ अवध अब यहु सुखु लेबा॥
पूँछिहि जबहिं राउ दुख दीना। जिवनु जासु रघुनाथ अधीना॥ ३॥

**joi pů̐chihi tehi ūtaru debā, jāi avadha aba yahu sukhu lebā.**
**pů̐chihi jabahĩ rāu dukha dīnā, jivanu jāsu raghunātha adhīnā.3.**

"Whosoever questions me, must be answered; this is the treat I shall have on reaching Ayodhyā. Again, when the king, who is oppressed by grief and whose life hangs on Śrī Rāma, puts questions to me, (3)

देहउँ उतरु कौनु मुहु लाई। आयउँ कुसल कुअँर पहुँचाई॥
सुनत लखन सिय राम सँदेसू। तृन जिमि तनु परिहरिहि नरेसू॥४॥

**dehaů utaru kaunu muhu lāī, āyaů kusala kuåra pahůcāī.**
**sunata lakhana siya rāma sådesū, tṛna jimi tanu pariharihi naresū.4.**

"with what face shall I tell him in reply that having safely escorted the princes to the woods I have come back? The moment he hears the news of Lakṣmaṇa, Sītā and Śrī Rāma, the king will drop his body like a piece of straw. (4)

दो०—**हृदउ न बिदरेउ पंक जिमि बिछुरत प्रीतमु नीरु।**
**जानत हौं मोहि दीन्ह बिधि यहु जातना सरीरु॥ १४६॥**

Do.: **hṛdau na bidareu paṁka jimi bichurata prītamu nīru,**
**jānata haů mohi dīnha bidhi yahu jātanā sarīru.146.**

"The swampy ground of my heart did not crack even though the moisture in the shape of my most beloved Śrī Rāma has left. From this I conclude that in this very frame God has endowed me with a body* fit for suffering the tortures of hell." (146)

चौ०—एहि बिधि करत पंथ पछितावा। तमसा तीर तुरत रथु आवा॥
बिदा किए करि बिनय निषादा। फिरे पायँ परि बिकल बिषादा॥१॥

Cau.: **ehi bidhi karata paṁtha pachitāvā, tamasā tīra turata rathu āvā.**
**bidā kie kari binaya niṣādā, phire pāyå pari bikala biṣādā.1.**

While Sumantra was thus lamenting on the way, his chariot presently reached the bank of the Tamasā river. He politely sent away the Niṣādas, who bowed at his feet and returned with a heart stricken with grief. (1)

पैठत नगर सचिव सकुचाई। जनु मारेसि गुर बाँभन गाई॥
बैठि बिटप तर दिवसु गवाँवा। साँझ समय तब अवसरु पावा॥२॥

**paiṭhata nagara saciva sakucāī, janu māresi gura bằbhana gāī.**
**baiṭhi biṭapa tara divasu gavằvā, sằjha samaya taba avasaru pāvā.2.**

The minister hesitated to enter the city as if he had murdered his own preceptor, killed a Brāhmaṇa or butchered a cow. He passed the day sitting under a tree and found his occasion only when it was dusk. (2)

अवध प्रबेसु कीन्ह अँधिआरें। पैठ भवन रथु राखि दुआरें॥
जिन्ह जिन्ह समाचार सुनि पाए। भूप द्वार रथु देखन आए॥३॥

**avadha prabesu kīnha ådhiārě, paiṭha bhavana rathu rākhi duārě.**
**jinha jinha samācāra suni pāe, bhūpa dvāra rathu dekhana āe.3.**

* It is mentioned in the scriptures that sinners who are condemned to hell are endowed with a subtle body (known by the name of Yātanā-Śarīra), which though subjected to tortures in various forms is wonderfully tenacious and does not perish till the sinner has served the sentence.

He entered Ayodhyā in the dark and slunk into the palace leaving the chariot at the gate. All who heard the news flocked to the entrance of the royal palace to see the chariot. (3)

**रथु पहिचानि बिकल लखि घोरे। गरहिं गात जिमि आतप ओरे॥**
**नगर नारि नर ब्याकुल कैसें। निघटत नीर मीनगन जैसें॥४॥**

**rathu pahicāni bikala lakhi ghore, garahi̐ gāta jimi ātapa ore.**
**nagara nāri nara byākula kaise̐, nighaṭata nīra mīnagana jaise̐.4.**

When they recognized the chariot and found the horses restless with their body wasting away as hail in the sun, the citizens, both men and women, were sore distressed as fish when the water runs short. (4)

दो०—**सचिव आगमनु सुनत सबु बिकल भयउ रनिवासु।**
**भवनु भयंकरु लाग तेहि मानहुँ प्रेत निवासु॥१४७॥**

Do.: **saciva āgamanu sunata sabu bikala bhayau ranivāsu,**
**bhavanu bhayaṁkaru lāga tehi mānahu̐ preta nivāsu.147.**

The moment they heard of the minister's arrival, the whole gynaeceum was restless. To him the palace looked as dreary as though it were an abode of ghosts. (147)

चौ०—**अति आरति सब पूँछहिं रानी। उतरु न आव बिकल भइ बानी॥**
**सुनइ न श्रवन नयन नहिं सूझा। कहहु कहाँ नृपु तेहि तेहि बूझा॥१॥**

Cau.: **ati ārati saba pū̐chahi̐ rānī, utaru na āva bikala bhai bānī.**
**sunai na śravana nayana nahi̐ sūjhā, kahahu kahā̐ nṛpu tehi tehi būjhā.1.**

In deep agony all the queens questioned him; but no reply came from him, his voice failed him. His ears could not hear, nor could his eyes see; he asked whomsoever he met: "Tell me, where is the king?" (1)

**दासिन्ह दीख सचिव बिकलाई। कौसल्या गृहँ गईं लवाई॥**
**जाइ सुमंत्र दीख कस राजा। अमिअ रहित जनु चंदु बिराजा॥२॥**

**dāsinha dīkha saciva bikalāī, kausalyā gṛha̐ gaī̐ lavāī.**
**jāi sumaṁtra dīkha kasa rājā, amia rahita janu caṁdu birājā .2.**

Seeing his agitated mind, the maid-servants conducted him to Kausalyā's apartments. Arriving there Sumantra found the king as pale and lustreless as the moon without nectar. (2)

**आसन सयन बिभूषन हीना। परेउ भूमितल निपट मलीना॥**
**लेइ उसासु सोच एहि भाँती। सुरपुर तें जनु खँसेउ जजाती॥३॥**

**āsana sayana bibhūṣana hīnā, pareu bhūmitala nipaṭa malīnā.**
**lei usāsu soca ehi bhā̐tī, surapura te̐ janu kha̐seu jajātī.3.**

Without a seat, couch or ornaments he lay on the ground in a most wretched condition. Heaving a sigh he lamented even as Yayāti* when he had fallen from the abode of gods: (3)

* As a reward for the many sacrifices performed by him during his life-time King Yayāti ascended to heaven. Indra received him most courteously and encouraged him to speak highly of his own meritorious acts. In this way he unwittingly exhausted all his merits and was hurled back to the mortal plane.

लेत सोच भरि छिनु छिनु छाती। जनु जरि पंख परेउ संपाती॥
राम राम कह राम सनेही। पुनि कह राम लखन बैदेही॥४॥

**leta soca bhari chinu chinu chātī, janu jari paṁkha pareu saṁpātī.**
**rāma rāma kaha rāma sanehī, puni kaha rāma lakhana baidehī.4.**

With his heart bursting with grief every moment, he looked like Sampātī* who had dropped from the heavens on account of his wings having been singed. That great lover of Rāma cried "Rāma, Rāma" and again "Rāma, Lakṣmaṇa, Sītā." (4)

दो०—**देखि सचिवँ जय जीव कहि कीन्हेउ दंड प्रनामु।**
**सुनत उठेउ ब्याकुल नृपति कहु सुमंत्र कहँ रामु॥ १४८॥**

Do.: **dekhi sacivaँ jaya jīva kahi kīnheu daṁḍa pranāmu,**
**sunata uṭheu byākula nṛpati kahu sumaṁtra kahaँ rāmu.148.**

The minister, on seeing the king, exclaimed, "Be victorious and live long!" and made obeisance to him by falling prostrate on the ground. The moment he heard this, the king rose in bewilderment and said, "Tell me, Sumantra, where is Rāma?" (148)

चौ०—भूप सुमंत्रु लीन्ह उर लाई। बूड़त कछु अधार जनु पाई॥
सहित सनेह निकट बैठारी। पूँछत राउ नयन भरि बारी॥१॥

Cau.: **bhūpa sumaṁtru līnha ura lāī, būRata kachu adhāra janu pāī.**
**sahita saneha nikaṭa baiṭhārī, pūँchata rāu nayana bhari bārī.1.**

The king pressed Sumantra to his bosom as if a drowning man had laid hold of some support. Seating him affectionately by his side and with his eyes full of tears, the king asked him. (1)

राम कुसल कहु सखा सनेही। कहँ रघुनाथु लखनु बैदेही॥
आने फेरि कि बनहि सिधाए। सुनत सचिव लोचन जल छाए॥२॥

**rāma kusala kahu sakhā sanehī, kahaँ raghunāthu lakhanu baidehī.**
**āne pheri ki banahi sidhāe, sunata saciva locana jala chāe.2.**

"Apprise me of Rāma's welfare, O loving friend; where are Rāma, Lakṣmaṇa and Jānakī? Have you brought them back or have they left for the woods?" At these words tears rushed to the minister's eyes. (2)

सोक बिकल पुनि पूँछ नरेसू। कहु सिय राम लखन संदेसू॥
राम रूप गुन सील सुभाऊ। सुमिरि सुमिरि उर सोचत राऊ॥३॥

**soka bikala puni pūँcha naresū, kahu siya rāma lakhana saṁdesū.**
**rāma rūpa guna sīla subhāū, sumiri sumiri ura socata rāū.3.**

Overwhelmed with grief the king asked again, "Tell me the news about Sītā, Rāma and Lakṣmaṇa." Recalling again and again Śrī Rāma's comeliness, virtues, amiability and temperament, the king grieved deeply in his heart. (3)

राउ सुनाइ दीन्ह बनबासू। सुनि मन भयउ न हरषु हराँसू॥
सो सुत बिछुरत गए न प्राना। को पापी बड़ मोहि समाना॥४॥

* For the story of Sampātī see the Caupāīs following Dohā 26 in Kiṣkindhā-Kāṇḍa.

**rāu sunāi dīnha banabāsū, suni mana bhayau na haraṣu harāँsū.**
**so suta bichurata gae na prānā, ko pāpī baRa mohi samānā.4.**

"Proclaiming my intention to install him as Regent, I exiled him to the woods; but the news neither delighted his mind nor grieved it. But my life did not depart even though I had to part from such a son! Who can be such a great sinner as I? (4)

**दो०—सखा रामु सिय लखनु जहँ तहाँ मोहि पहुँचाउ।**
**नाहिं त चाहत चलन अब प्रान कहउँ सतिभाउ॥ १४९॥**

**Do.: sakhā rāmu siya lakhanu jahaँ tahāँ mohi pahuँcāu,**
**nāhiँ ta cāhata calana aba prāna kahauँ satibhāu.149.**

"Take me, my friend, to the place where Rāma, Sītā and Lakṣmaṇa are. If not, I sincerely tell you, my life is going to depart very soon." (149)

**चौ०—पुनि पुनि पूँछत मंत्रिहि राऊ। प्रियतम सुअन सँदेस सुनाऊ॥**
**करहि सखा सोइ बेगि उपाऊ। रामु लखनु सिय नयन देखाऊ॥ १॥**

**Cau.: puni puni pūँchata maṁtrihi rāū, priyatama suana saँdesa sunāū.**
**karahi sakhā soi begi upāū, rāmu lakhanu siya nayana dekhaū.1.**

Again and again the king asked the minister: "Communicate to me the news of my most beloved sons. Quickly contrive, my friend, some means whereby you may be able to bring before my eyes Rāma, Lakṣmaṇa and Sītā." (1)

**सचिव धीर धरि कह मृदु बानी। महाराज तुम्ह पंडित ग्यानी॥**
**बीर सुधीर धुरंधर देवा। साधु समाजु सदा तुम्ह सेवा॥ २॥**

**saciva dhīra dhari kaha mṛdu bānī, mahārāja tumha paṁḍita gyānī.**
**bīra sudhīra dhuraṁdhara devā, sādhu samāju sadā tumha sevā.2.**

Recovering himself the minister gently replied, "Your Majesty is learned and wise. Nay, you are a leader of the brave and courageous, my lord, and have always attended congregations of holy men. (2)

**जनम मरन सब दुख सुख भोगा। हानि लाभु प्रिय मिलन बियोगा॥**
**काल करम बस होहिं गोसाईं। बरबस राति दिवस की नाईं॥ ३॥**

**janama marana saba dukha sukha bhogā, hāni lābhu priya milana biyogā.**
**kāla karama basa hohiँ gosāīँ, barabasa rāti divasa kī nāīँ.3.**

"Birth and death, all painful and pleasurable experiences, loss and gain, union with and separation from friends—all these, my lord, take place under the unalterable laws of time and destiny like the succession of night and day. (3)

**सुख हरषहिं जड़ दुख बिलखाहीं। दोउ सम धीर धरहिं मन माहीं॥**
**धीरज धरहु बिबेकु बिचारी। छाड़िअ सोच सकल हितकारी॥ ४॥**

**sukha haraṣahiँ jaRa dukha bilakhāhīँ, dou sama dhīra dharahiँ mana māhīँ.**
**dhīraja dharahu bibeku bicārī, chāRia soca sakala hitakārī.4.**

"Fools rejoice in prosperity and mourn in adversity; while the wise account both alike. Therefore, exercising your mature judgment, take up courage and cease sorrowing, O, the benefactor of all! (4)

दो०—**प्रथम बासु तमसा भयउ दूसर सुरसरि तीर।**
**न्हाइ रहे जलपानु करि सिय समेत दोउ बीर॥ १५०॥**

**Do.: prathama bāsu tamasā bhayau dūsara surasari tīra,**
**nhāi rahe jalapānu kari siya sameta dou bīra.150.**

"Their first halt was made by the side of the Tamasā and the next on the bank of the celestial river Gaṅgā. Having bathed and drunk water, Sītā and the two brothers remained on water alone that day. (150)

चौ०—केवट कीन्हि बहुत सेवकाई। सो जामिनि सिंगरौर गवाँई॥
होत प्रात बट छीरु मगावा। जटा मुकुट निज सीस बनावा॥ १॥

Cau.: **kevaṭa kīnhi bahuta sevakāī, so jāmini siṁgaraura gavā̐ī.**
**hota prāta baṭa chīru magāvā, jaṭā mukuṭa nija sīsa banāvā.1.**

"The Niṣāda showed great hospitality; that night was spent near the village of Śṛṅgaverapura. At daybreak they sent for milk of the banyan tree and the two brothers coiled up their matted hair in the shape of a crown. (1)

राम सखाँ तब नाव मगाई। प्रिया चढ़ाइ चढ़े रघुराई॥
लखन बान धनु धरे बनाई। आपु चढ़े प्रभु आयसु पाई॥ २॥

**rāma sakhā̐ taba nāva magāī, priyā caRhāi caRhe raghurāī.**
**lakhana bāna dhanu dhare banāī, āpu caRhe prabhu āyasu pāī.2.**

"Then Rāma's friend Guha called for a boat and after helping Sītā to board it, Śrī Raghunātha followed suit. Lakṣmaṇa placed on it in an orderly way the two bows and quivers and himself boarded the boat on receiving the Lord's command. (2)

बिकल बिलोकि मोहि रघुबीरा। बोले मधुर बचन धरि धीरा॥
तात प्रनामु तात सन कहेहू। बार बार पद पंकज गहेहू॥ ३॥

**bikala biloki mohi raghubīrā, bole madhura bacana dhari dhīrā.**
**tāta pranāmu tāta sana kahehū, bāra bāra pada paṁkaja gahehū.3.**

"Seeing my distress Śrī Rāma summoned up courage and addressed me in sweet accents: 'Revered, convey my obeisances to dear father and clasp his lotus feet again and again. (3)

करबि पायँ परि बिनय बहोरी। तात करिअ जनि चिंता मोरी॥
बन मग मंगल कुसल हमारें। कृपा अनुग्रह पुन्य तुम्हारें॥ ४॥

**karabi pāyă̐ pari binaya bahorī, tāta karia jani ciṁtā morī.**
**bana maga maṁgala kusala hamārĕ̐, kṛpā anugraha punya tumhārĕ̐.4.**

'Then, falling at his feet submit to him thus: Father, be not worried on my account. By your grace and goodwill and as a reward of your meritorious deeds, my journey to and sojourn in the woods will be happy and full of blessings. (4)

छं०—**तुम्हरें अनुग्रह तात कानन जात सब सुखु पाइहौं।**
**प्रतिपालि आयसु कुसल देखन पाय पुनि फिरि आइहौं॥**

जननीं सकल परितोषि परि परि पायँ करि बिनती घनी।
तुलसी करेहु सोइ जतनु जेहिं कुसली रहहिं कोसलधनी॥

Chaṁ.: **tumharẽ anugraha tāta kānana jāta saba sukhu pāihaũ,**
**pratipāli āyasu kusala dekhana pāya puni phiri āihaũ.**
**jananī̃ sakala paritoṣi pari pari pāyå kari binatī ghanī,**
**tulasī karehu soi jatanu jehī̃ kusalī rahahī̃ kosaladhanī.**

'By your grace, dear father, I shall have all sorts of comforts on my journey and having obeyed your commands shall come back safe to behold your lotus feet once more. Nay, consoling all my mothers fall at their feet again and again and with profuse entreaties make every effort—says Tulasīdāsa—to see that the lord of Ayodhyā (my father) passes his days happily.

सो०—गुर सन कहब सँदेसु बार बार पद पदुम गहि।
करब सोइ उपदेसु जेहिं न सोच मोहि अवधपति॥ १५१॥

So.: **gura sana kahaba sådesu bāra bāra pada paduma gahi,**
**karaba soi upadesu jehī̃ na soca mohi avadhapati.151.**

'Clasping my preceptor's lotus feet again and again, give him my message: Pray, so exhort the lord of Ayodhyā that he may no longer grieve on my account. (151)

चौ०—पुरजन परिजन सकल निहोरी। तात सुनाएहु बिनती मोरी॥
सोइ सब भाँति मोर हितकारी। जातें रह नरनाहु सुखारी॥ १॥

Cau.: **purajana parijana sakala nihorī, tāta sunāehu binatī morī.**
**soi saba bhā̃ti mora hitakārī, jātẽ raha naranāhu sukhārī.1.**

'Humbly approaching all the citizens and all my people, convey to them my submission: He alone is my well-wisher in every way, who ensures the king's happiness. (1)

कहब सँदेसु भरत के आएँ। नीति न तजिअ राजपदु पाएँ॥
पालेहु प्रजहि करम मन बानी। सेएहु मातु सकल सम जानी॥ २॥

**kahaba sådesu bharata ke āẽ, nīti na tajia rājapadu pāẽ.**
**pālehu prajahi karama mana bānī, seehu mātu sakala sama jānī.2.**

'Again, when Bharata comes, give him my message: 'Abandon not the path of rectitude on assuming the office of Regent. Cherish your subjects in thought, word and deed and serve your mothers treating them all alike. (2)

ओर निबाहेहु भायप भाई। करि पितु मातु सुजन सेवकाई॥
तात भाँति तेहि राखब राऊ। सोच मोर जेहिं करै न काऊ॥ ३॥

**ora nibāhehu bhāyapa bhāī, kari pitu mātu sujana sevakāī.**
**tāta bhā̃ti tehi rākhaba rāū, soca mora jehī̃ karai na kāū.3.**

'Again, brother, vindicate your brotherliness till the end by serving our parents and kinsmen. And last but not the least, look after the king in such a way that he may never grieve on my account.' (3)

लखन कहे कछु बचन कठोरा। बरजि राम पुनि मोहि निहोरा॥
बार बार निज सपथ देवाई। कहबि न तात लखन लरिकाई॥४॥

**lakhana kahe kachu bacana kaṭhorā, baraji rāma puni mohi nihorā.**
**bāra bāra nija sapatha devāī, kahabi na tāta lakhana larikāī.4.**

"Here Lakṣmaṇa interposed some harsh words, but Rāma checked him and then entreated me adjuring me by himself again and again, 'Make no mention, dear sir, of Lakṣmaṇa's childishness'. (4)

दो०—**कहि प्रनामु कछु कहन लिय सिय भइ सिथिल सनेह।**
**थकित बचन लोचन सजल पुलक पल्लवित देह॥१५२॥**

Do.: **kahi pranāmu kachu kahana liya siya bhai sithila saneha,**
**thakita bacana locana sajala pulaka pallavita deha.152.**

"Sending her salutations, Sītā was about to say something but was too overwhelmed with emotion. Her voice failed, her eyes filled with tears and a thrill ran through her body. (152)

चौ०—तेहि अवसर रघुबर रुख पाई। केवट पारहि नाव चलाई॥
रघुकुलतिलक चले एहि भाँती। देखउँ ठाढ़ कुलिस धरि छाती॥१॥

Cau.: **tehi avasara raghubara rukha pāī, kevaṭa pārahi nāva calāī.**
**raghukulatilaka cale ehi bhā̐tī, dekhaū̐ ṭhāRha kulisa dhari chātī.1.**

"At this moment, in response to a hint from Śrī Rāma, the boatman propelled the boat towards the opposite bank. So departed Śrī Rāma, the Crown of Raghu's race, while I stood looking on with a heavy load on my heart. (1)

मैं आपन किमि कहौं कलेसू। जिअत फिरेउँ लेइ राम सँदेसू॥
अस कहि सचिव बचन रहि गयऊ। हानि गलानि सोच बस भयऊ॥२॥

**maĩ āpana kimi kahaů kalesū, jiata phireů lei rāma sădesū.**
**asa kahi saciva bacana rahi gayaū, hāni galāni soca basa bhayaū.2.**

"How am I to describe my own anguish in that I came back alive bearing Śrī Rāma's message?" At this stage Sumantra's speech failed him, overpowered as he was by grief and remorse due to separation from Śrī Rāma. (2)

सूत बचन सुनतहिं नरनाहू। परेउ धरनि उर दारुन दाहू॥
तलफत बिषम मोह मन मापा। माजा मनहुँ मीन कहुँ ब्यापा॥३॥

**sūta bacana sunatahĩ naranāhū, pareu dharani ura dāruna dāhū.**
**talaphata biṣama moha mana māpā, mājā manahů mīna kahů byāpā.3.**

No sooner had he heard the charioteer's report than the king dropped to the ground, his heart writhing with deep anguish. His mind being extremely agitated by excessive infatuation, he tossed about like a fish that had been inebriated by sucking the foam of early rain water (which is intoxicating to the fish). (3)

करि बिलाप सब रोवहिं रानी। महा बिपति किमि जाइ बखानी॥
सुनि बिलाप दुखहू दुखु लागा। धीरजहू कर धीरजु भागा॥४॥

**kari bilāpa saba rovahi̐ rānī, mahā bipati kimi jāi bakhānī.**
**suni bilāpa dukhahū dukhu lāgā, dhīrajahū kara dhīraju bhāgā.4.**

All the queens wailed and wept; how can their great calamity be described? At the sound of their wails sorrow itself was sorrowful and endurance could no longer endure. (4)

दो०—**भयउ कोलाहलु अवध अति सुनि नृप राउर सोरु।**
**बिपुल बिहग बन परेउ निसि मानहु कुलिस कठोरु॥ १५३॥**

Do.: **bhayau kolāhalu avadha ati suni nr̥pa rāura soru,**
**bipula bihaga bana pareu nisi mānahu kulisa kaṭhoru.153.**

Ayodhyā was in great tumult at the sound of the outcry in the royal gynaeceum: it seemed as if a cruel thunderbolt had fallen at night on a large habitat of birds. (153)

चौ०—प्रान कंठगत भयउ भुआलू। मनि बिहीन जनु ब्याकुल ब्यालू॥
इद्रीं सकल बिकल भइँ भारी। जनु सर सरसिज बनु बिनु बारी॥ १॥

Cau.: **prāna kaṁṭhagata bhayau bhuālū, mani bihīna janu byākula byālū.**
**idrī̐ sakala bikala bhaī̐ bhārī, janu sara sarasija banu binu bārī.1.**

The life-breath of the king had now stuck to his throat; he felt uneasy like a serpent robbed of its gem. All his senses were blighted as a cluster of lotuses withered in a lake that had been left without water. (1)

कौसल्याँ नृपु दीख मलाना। रबिकुल रबि अँथयउ जियँ जाना॥
उर धरि धीर राम महतारी। बोली बचन समय अनुसारी॥ २॥

**kausalyā̐ nr̥pu dīkha malānā, rabikula rabi a̐thayau jiyā̐ jānā.**
**ura dhari dhīra rāma mahatārī, bolī bacana samaya anusārī.2.**

When Kausalyā saw the king withered and blasted, she concluded in her mind that the sun of the solar race was about to set. Summoning up courage, therefore, Śrī Rāma's mother spoke words appropriate to the occasion. (2)

नाथ समुझि मन करिअ बिचारू। राम बियोग पयोधि अपारू॥
करनधार तुम्ह अवध जहाजू। चढ़ेउ सकल प्रिय पथिक समाजू॥ ३॥

**nātha samujhi mana karia bicārū, rāma biyoga payodhi apārū.**
**karanadhāra tumha avadha jahājū, caRheu sakala priya pathika samājū.3.**

"Ponder in your heart, my lord, and reflect that separation from Rāma is a vast ocean, you are the helmsman and Ayodhyā the bark, which has been boarded by our near and dear ones as its passengers. (3)

धीरजु धरिअ त पाइअ पारू। नाहिं त बूड़िहि सबु परिवारू॥
जौं जियँ धरिअ बिनय पिय मोरी। रामु लखनु सिय मिलहिं बहोरी॥ ४॥

**dhīraju dharia ta pāia pārū, nāhi̐ ta būRihi sabu parivārū.**
**jau̐ jiyā̐ dharia binaya piya morī, rāmu lakhanu siya milahi̐ bahorī.4.**

"We can hope to reach the shore only if you have patience. If not, the whole family will be drowned. If you take to heart this entreaty of mine, my beloved lord, we are sure to see Rāma, Lakṣmaṇa and Sītā again." (4)

दो०—**प्रिया बचन मृदु सुनत नृपु चितयउ आँखि उघारि।**
**तलफत मीन मलीन जनु सींचत सीतल बारि॥ १५४॥**

Do.: **priyā bacana mṛdu sunata nṛpu citayau ā̐khi ughāri,**
**talaphata mīna malīna janu sīṁcata sītala bāri.154.**

Hearing these soft words of his beloved queen, the king opened his eyes and looked up like a writhing wretched fish that had been sprinkled with cold water. (154)

चौ०—**धरि धीरजु उठि बैठ भुआलू। कहु सुमंत्र कहँ राम कृपालू॥**
**कहाँ लखनु कहँ रामु सनेही। कहँ प्रिय पुत्रबधू बैदेही॥ १॥**

Cau.: **dhari dhīraju uṭhi baiṭha bhuālū, kahu sumaṁtra kahå̐ rāma kṛpālū.**
**kahā̐ lakhanu kahå̐ rāmu sanehī, kahå̐ priya putrabadhū baidehī.1.**

Recovering himself the king got up and sat down. “Tell me, Sumantra, where is my gracious Rāma? Where is Lakṣmaṇa and where my lovable Rāma? Where is my beloved daughter-in-law, Jānakī?” (1)

**बिलपत राउ बिकल बहु भाँती। भइ जुग सरिस सिराति न राती॥**
**तापस अंध साप सुधि आई। कौसल्यहि सब कथा सुनाई॥ २॥**

**bilapata rāu bikala bahu bhā̐tī, bhai juga sarisa sirāti na rātī.**
**tāpasa aṁdha sāpa sudhi āī, kausalyahi saba kathā sunāī.2.**

The restless monarch wailed in many ways; the night seemed to him like an age and he felt as though it would never end. The king got reminded of the blind hermit’s curse and he narrated the whole story* to Kausalyā. He was filled with agony as he related the episode.(2)

**भयउ बिकल बरनत इतिहासा। राम रहित धिग जीवन आसा॥**
**सो तनु राखि करब मैं काहा। जेहिं न प्रेम पनु मोर निबाहा॥ ३॥**

**bhayau bikala baranata itihāsā, rāma rahita dhiga jīvana āsā.**
**so tanu rākhi karaba maiṁ kāhā, jehiṁ na prema panu mora nibāhā.3.**

“Fie on the hope of surviving without Rāma. What shall I gain by preserving this body, which has failed to keep my vow of love? (3)

**हा रघुनंदन प्रान पिरीते। तुम्ह बिनु जिअत बहुत दिन बीते॥**
**हा जानकी लखन हा रघुबर। हा पितु हित चित चातक जलधर॥ ४॥**

* The story has been told at length in the Rāmāyaṇa of Vālmīki (Ayodhyā-Kāṇḍa, Cantos 63-64). One day, when Daśaratha was still young, he was out hunting and rode to the bank of the Sarayū in search of game. The sun had set and the king heard at a distance what he believed to be the trumpeting of a wild elephant. The king, who was expert at hitting an invisible mark by its sound, discharged an arrow and lo! it struck a young hermit, Śravaṇa by name, who had been filling a pitcher for the use of his blind and aged parents. The king discovered to his great chagrin that what he had mistaken for the trumpeting of an elephant had been the gurgling sound caused by the filling of the pitcher. The hermit did not mind his own death; but he was worried about his helpless parents, who wholly depended on him. He, therefore, implored the king to carry the water to the hermitage and inform his parents of what had happened to their son. With these dying words the hermit breathed his last and the king did as he was bid by the young anchorite. Śravaṇa’s parents, when they heard of his sad fate, begged the king to conduct them to the place where their son’s dead body was and in their excessive agony pronounced a curse on the king that he too would die of grief of parting from his son. It is of this incident that the king got reminded at the time of his death.

**hā raghunaṁdana prāna pirīte, tumha binu jiata bahuta dina bīte.**
**hā jānakī lakhana hā raghubara, hā pitu hita cita cātaka jaladhara.4.**

"O delighter of Raghus, Rāma, who is dear to me as life, already I have lived too long without you. Ah! Jānakī and Lakṣmaṇa, Ah! Raghuvara, who gladdened the loving heart of your father as a rain-cloud delights the Cātaka bird." (4)

दो०—**राम राम कहि राम कहि राम राम कहि राम।**
**तनु परिहरि रघुबर बिरहँ राउ गयउ सुरधाम॥ १५५॥**

Do.: **rāma rāma kahi rāma kahi rāma rāma kahi rāma,**
**tanu parihari raghubara birahȁ rāu gayau suradhāma.155.**

Wailing "Rāma, Rāma" and again "Rāma" and yet again "Rāma, Rāma, "Rāma", the king cast off his body in his agony of separation from Śrī Rāma and ascended to the abode of gods. (155)

चौ०—**जिअन मरन फलु दसरथ पावा। अंड अनेक अमल जसु छावा॥**
**जिअत राम बिधु बदनु निहारा। राम बिरह करि मरनु सँवारा॥ १॥**

Cau.: **jiana marana phalu dasaratha pāvā, aṁḍa aneka amala jasu chāvā.**
**jiata rāma bidhu badanu nihārā, rāma biraha kari maranu sȁvārā.1.**

It was King Daśaratha who reaped the reward both of his life and death. His untarnished fame spread through a number of universes; as long as he lived he gazed on Śrī Rāma's moonlike countenance and brought glory to his death by making the separation from Śrī Rāma his excuse for it. (1)

**सोक बिकल सब रोवहिं रानी। रूपु सीलु बलु तेजु बखानी॥**
**करहिं बिलाप अनेक प्रकारा। परहिं भूमितल बारहिं बारा॥ २॥**

**soka bikala saba rovahi̐ rānī, rūpu sīlu balu teju bakhānī.**
**karahi̐ bilāpa aneka prakārā, parahi̐ bhūmitala bārahi̐ bārā.2.**

Stricken with grief all the queens wept and praised the king's comeliness of form, amiable manners, bodily might and majesty. They lamented in a variety of ways throwing themselves upon the ground again and again. (2)

**बिलपहिं बिकल दास अरु दासी। घर घर रुदनु करहिं पुरबासी॥**
**अँथयउ आजु भानुकुल भानू। धरम अवधि गुन रूप निधानू॥ ३॥**

**bilapahi̐ bikala dāsa aru dāsī, ghara ghara rudanu karahi̐ purabāsī.**
**ȁthayau āju bhānukula bhānū, dharama avadhi guna rūpa nidhānū.3.**

Male servants and maid-servants alike wailed in anguish and there was weeping in every house throughout the city. "Today has set the sun of the solar race, the perfection of righteousness, the repository of elegance and virtues." (3)

**गारीं सकल कैकइहि देहीं। नयन बिहीन कीन्ह जग जेहीं॥**
**एहि बिधि बिलपत रैनि बिहानी। आए सकल महामुनि ग्यानी॥ ४॥**

**gārȋ sakala kaikaihi dehȋ, nayana bihīna kīnha jaga jehȋ.**
**ehi bidhi bilapata raini bihānī, āe sakala mahāmuni gyānī.4.**

Everyone cursed Kaikeyī, who had robbed the world of its very eyes. In this way they wailed till the close of night, when all the great and enlightened hermits arrived. (4)

दो०—तब बसिष्ठ मुनि समय सम कहि अनेक इतिहास।
सोक नेवारेउ सबहि कर निज बिग्यान प्रकास॥ १५६॥

**Do.: taba basiṣṭha muni samaya sama kahi aneka itihāsa,**
**soka nevāreu sabahi kara nija bigyāna prakāsa.156.**

Then sage Vasiṣṭha narrated a number of legends befitting the occasion and dissipated the gloom that hung over them all by the light of his wisdom. (156)

चौ०—तेल नावँ भरि नृप तनु राखा। दूत बोलाइ बहुरि अस भाषा॥
धावहु बेगि भरत पहिं जाहू। नृप सुधि कतहुँ कहहु जनि काहू॥ १॥

Cau.: **tela nāvå̃ bhari nṛpa tanu rākhā, dūta bolāi bahuri asa bhāṣā.**
**dhāvahu begi bharata pahi̐ jāhū, nṛpa sudhi katahũ kahahu jani kāhū.1.**

The sage caused a boat to be filled with oil and had the king's body placed in it (to guard against decomposition); he then summoned envoys and spoke to them thus, "Run quickly and go to Bharata; but break not the news about the king to anyone at any place. (1)

एतनेइ कहेहु भरत सन जाई। गुर बोलाइ पठयउ दोउ भाई॥
सुनि मुनि आयसु धावन धाए। चले बेग बर बाजि लजाए॥ २॥

**etanei kahehu bharata sana jāī, gura bolāi paṭhayau dou bhāī.**
**suni muni āyasu dhāvana dhāe, cale bega bara bāji lajāe.2.**

"Approaching Bharata tell him only this much: 'The preceptor has sent for you two brothers.' Hearing the sage's orders the couriers rushed along with a speed that would put an excellent steed to shame. (2)

अनरथु अवध अरंभेउ जब तें। कुसगुन होहिं भरत कहुँ तब तें॥
देखहिं राति भयानक सपना। जागि करहिं कटु कोटि कलपना॥ ३॥

**anarathu avadha araṁbheu jaba tẽ, kusaguna hohi̐ bharata kahũ taba tẽ.**
**dekhahi̐ rāti bhayānaka sapanā, jāgi karahi̐ kaṭu koṭi kalapanā.3.**

Ever since things began to take a vicious turn in Ayodhyā, evil omens occurred to Bharata. He saw fearful dreams at night and on waking indulged in all sorts of unpleasant speculations. (3)

बिप्र जेवाँइ देहिं दिन दाना। सिव अभिषेक करहिं बिधि नाना॥
मागहिं हृदयँ महेस मनाई। कुसल मातु पितु परिजन भाई॥ ४॥

**bipra jevā̃i dehi̐ dina dānā, siva abhiṣeka karahi̐ bidhi nānā.**
**māgahi̐ hṛdayå̃ mahesa manāī, kusala mātu pitu parijana bhāī.4.**

He would feast Brāhmaṇas daily and bestow gifts on them. With elaborate ritual he would pour water over the lingam of Bhagavān Śiva and invoking the great Lord in his heart, begged of Him the welfare of his parents, family and brothers. (4)

दो०—एहि बिधि सोचत भरत मन धावन पहुँचे आइ।
गुर अनुसासन श्रवन सुनि चले गनेसु मनाइ॥ १५७॥

Do.: **ehi bidhi socata bharata mana dhāvana pahůce āi,**
**gura anusāsana śravana suni cale ganesu manāi.157.**

While Bharata was thus passing an anxious time, the couriers arrived. And hearing the Guru's commands he proceeded with an invocation to Lord Gaṇeśa. (157)

चौ०—चले समीर बेग हय हाँके। नाघत सरित सैल बन बाँके॥
हृदयँ सोचु बड़ कछु न सोहाई। अस जानहिं जियँ जाउँ उड़ाई॥१॥

Cau.: **cale samīra bega haya hằke, nāghata sarita saila bana bằke.**
**hṛdayằ socu baRa kachu na sohāī, asa jānahiँ jiyằ jāů uRāī.1.**

Urging the horses to run as fast as the wind, he went on his journey crossing difficult streams, hills and forests. There was such a great anxiety in his heart that nothing would please him. He thought to himself, "Would it be that I could fly home." (1)

एक निमेष बरष सम जाई। एहि बिधि भरत नगर निअराई॥
असगुन होहिं नगर पैठारा। रटहिं कुभाँति कुखेत करारा॥२॥

**eka nimeṣa baraṣa sama jāī, ehi bidhi bharata nagara niarāī.**
**asaguna hohiँ nagara paiṭhārā, raṭahiँ kubhằti kukheta karārā.2.**

Every moment hung heavy like a year. In this way Bharata drew near to the city. Evil omens occurred to him as he entered the city. Crows cawed in an ominous way at inauspicious places. (2)

खर सिआर बोलहिं प्रतिकूला। सुनि सुनि होइ भरत मन सूला॥
श्रीहत सर सरिता बन बागा। नगरु बिसेषि भयावनु लागा॥३॥

**khara siāra bolahiँ pratikūlā, suni suni hoi bharata mana sūlā.**
**śrīhata sara saritā bana bāgā, nagaru biseṣi bhayāvanu lāgā.3.**

Donkeys and jackals gave a cry foreboding evil, and which pierced Bharata to the heart as he heard it. Lakes and rivers, groves and gardens had lost their charm; while the city wore a particularly dismal look. (3)

खग मृग हय गय जाहिं न जोए। राम बियोग कुरोग बिगोए॥
नगर नारि नर निपट दुखारी। मनहुँ सबन्हि सब संपति हारी॥४॥

**khaga mṛga haya gaya jāhiँ na joe, rāma biyoga kuroga bigoe.**
**nagara nāri nara nipaṭa dukhārī, manahů sabanhi saba saṁpati hārī.4.**

Birds and fawns, horses and elephants were too wretched to look at, undone by the fell disease of separation from Śrī Rāma. The people of the city, both men and women, were extremely miserable as though all of them had lost everything they had in their possession. (4)

दो०—पुरजन मिलहिं न कहहिं कछु गवँहिं जोहारहिं जाहिं।
भरत कुसल पूँछि न सकहिं भय बिषाद मन माहिं॥१५८॥

Do.: **purajana milahiँ na kahahiँ kachu gavằhiँ johārahiँ jāhiँ,**
**bharata kusala půchi na sakahiँ bhaya biṣāda mana māhiँ.158.**

The citizens met him but spoke not a word; they made obeisance and quietly passed

on. Bharata too could not enquire after their welfare, his mind being obsessed with fear and grief. (158)

चौ०—हाट बाट नहिं जाइ निहारी। जनु पुर दहँ दिसि लागि दवारी॥
आवत सुत सुनि कैकयनंदिनि। हरषी रबिकुल जलरुह चंदिनि॥१॥

Cau.: **hāṭa bāṭa nahi̐ jāi nihārī, janu pura daha̐ disi lāgi davārī.**
**āvata suta suni kaikayanaṁdini, haraṣī rabikula jalaruha caṁdini.1.**

The bazars and the streets repelled the sight as though a wild conflagration had broken out in the city on all sides. Kaikeyī, who was to the solar race what the moon is to the lotuses, was rejoiced to hear of her son's arrival. (1)

सजि आरती मुदित उठि धाई। द्वारेहिं भेंटि भवन लेइ आई॥
भरत दुखित परिवारु निहारा। मानहुँ तुहिन बनज बनु मारा॥२॥

**saji āratī mudita uṭhi dhāī, dvārehi̐ bhe̐ṭi bhavana lei āī.**
**bharata dukhita parivāru nihārā, mānahu̐ tuhina banaja banu mārā.2.**

Preparing lamp lights for waving round Bharat to welcome him, she sprang up and ran, glad at heart, and meeting him at the very door, conducted him and Śatrughna into her apartments. Bharata saw that the household wore a wretched appearance like a bed of lotuses blasted by frost; (2)

कैकेई हरषित एहि भाँती। मनहुँ मुदित दव लाइ किराती॥
सुतहि ससोच देखि मनु मारें। पूँछति नैहर कुसल हमारें॥३॥

**kaikeī haraṣita ehi bhā̐tī, manahu̐ mudita dava lāi kirātī.**
**sutahi sasoca dekhi manu māre̐, pū̐chati naihara kusala hamāre̐.3.**

Kaikeyī alone was as happy as a Bhīla woman who had set a whole forest ablaze. Seeing her son melancholy and depressed in spirits, she asked him: "Is all well at my parents' house?" (3)

सकल कुसल कहि भरत सुनाई। पूँछी निज कुल कुसल भलाई॥
कहु कहँ तात कहाँ सब माता। कहँ सिय राम लखन प्रिय भ्राता॥४॥

**sakala kusala kahi bharata sunāī, pū̐chī nija kula kusala bhalāī.**
**kahu kaha̐ tāta kahā̐ saba mātā, kaha̐ siya rāma lakhana priya bhrātā.4.**

Bharata assured her that everything was well and then enquired after the health and welfare of his own family: "Tell me, where is my father and where all mothers, and where is Sītā and my beloved brothers, Śrī Rāma and Lakṣmaṇa?" (4)

दो०—सुनि सुत बचन सनेहमय कपट नीर भरि नैन।
भरत श्रवन मन सूल सम पापिनि बोली बैन॥१५९॥

Do.: **suni suta bacana sanehamaya kapaṭa nīra bhari naina,**
**bharata śravana mana sūla sama pāpini bolī baina.159.**

On hearing her son's affectionate words, the sinful woman brought crocodile tears to her eyes and spoke words that pierced Bharata's ears and soul as so many shafts. (159)

चौ०—तात बात मैं सकल सँवारी। भै मंथरा सहाय बिचारी॥
कछुक काज बिधि बीच बिगारेउ। भूपति सुरपति पुर पगु धारेउ॥१॥

Cau.: **tāta bāta maĩ sakala sǎvārī, bhai maṁtharā sahāya bicārī.**
**kachuka kāja bidhi bīca bigāreu, bhūpati surapati pura pagu dhāreu.1.**

"I have accomplished everything for you, my son; and poor Mantharā has been of great help to me. Only God has marred our plans a little before they could be completed; the king has departed to Indra's paradise." (1)

सुनत भरतु भए बिबस बिषादा। जनु सहमेउ करि केहरि नादा॥
तात तात हा तात पुकारी। परे भूमितल ब्याकुल भारी॥ २॥

**sunata bharatu bhae bibasa biṣādā, janu sahameu kari kehari nādā.**
**tāta tāta hā tāta pukārī, pare bhūmitala byākula bhārī.2.**

As soon as Bharata heard this, he was overcome with grief as an elephant who is terrified at the roar of a lion. Crying "Father, father, Ah my father!" he fell on the ground, much agitated. (2)

चलत न देखन पायउँ तोही। तात न रामहि सौंपेहु मोही॥
बहुरि धीर धरि उठे सँभारी। कहु पितु मरन हेतु महतारी॥ ३॥

**calata na dekhana pāyaů tohī, tāta na rāmahi saů̃pehu mohī.**
**bahuri dhīra dhari uṭhe sǎbhārī, kahu pitu marana hetu mahatārī.3.**

"I could not see you before you left, nor did you, my father, entrust me to the care of Śrī Rāma." Then, collecting himself he got up with some effort and said, "Tell me, mother, the cause of my father's demise." (3)

सुनि सुत बचन कहति कैकेई। मरमु पाँछि जनु माहुर देई॥
आदिहु तें सब आपनि करनी। कुटिल कठोर मुदित मन बरनी॥ ४॥

**suni suta bacana kahati kaikeī, maramu pǎchi janu māhura deī.**
**ādihu tě saba āpani karanī, kuṭila kaṭhora mudita mana baranī.4.**

Hearing the words of her son she replied as one who had cut a vital part and inserted poison into it. With a joyous heart the cruel and wicked woman recounted from the very beginning all that she had done. (4)

दो०—**भरतहि बिसरेउ पितु मरन सुनत राम बन गौनु।**
**हेतु अपनपउ जानि जियँ थकित रहे धरि मौनु॥ १६०॥**

Do.: **bharatahi bisareu pitu marana sunata rāma bana gaunu,**
**hetu apanapau jāni jiyǎ thakita rahe dhari maunu.160.**

Hearing of Śrī Rāma's exile to the forest, Bharata forgot his father's death; and realizing in his heart that he was the apparent cause of all this calamity, he remained mute and stupefied. (160)

चौ०—बिकल बिलोकि सुतहि समुझावति। मनहुँ जरे पर लोनु लगावति॥
तात राउ नहिं सोचै जोगू। बिढ़इ सुकृत जसु कीन्हेउ भोगू॥ १॥

Cau.: **bikala biloki sutahi samujhāvati, manahů jare para lonu lagāvati.**
**tāta rāu nahĩ socai jogū, biRhai sukṛta jasu kīnheu bhogū.1.**

Observing his son's distress she comforted him like one who applied salt to a burn. "The king, my son, is not fit for lamentation. He not only reaped a rich harvest of merit and renown but enjoyed life also. (1)

जीवत सकल जनम फल पाए। अंत अमरपति सदन सिधाए॥
अस अनुमानि सोच परिहरहू। सहित समाज राज पुर करहू॥ २॥

**jīvata sakala janama phala pāe, aṁta amarapati sadana sidhāe.**
**asa anumāni soca pariharahū, sahita samāja rāja pura karahū.2.**

"During his life-time he obtained all the rewards of human existence and in the end ascended to the abode of Indra (the lord of immortals). Pondering thus, cease sorrowing and rule the kingdom with all its limbs (such as the army, the exchequer, the ministers and so on)." (2)

सुनि सुठि सहमेउ राजकुमारू। पाकें छत जनु लाग अँगारू॥
धीरज धरि भरि लेहिं उसासा। पापिनि सबहि भाँति कुल नासा॥ ३॥

**suni suṭhi sahameu rājakumārū, pākeṁ chata janu lāga aṁgārū.**
**dhīraja dhari bhari lehiṁ usāsā, pāpini sabahi bhāṁti kula nāsā.3.**

The prince was utterly dismayed to hear these words as though a festering sore had been touched by a live coal. Recovering himself he heaved a deep sigh and said, "O wicked woman, you have brought complete ruin to our family. (3)

जौं पै कुरुचि रही अति तोही। जनमत काहे न मारे मोही॥
पेड़ काटि तैं पालउ सींचा। मीन जिअन निति बारि उलीचा॥ ४॥

**jauṁ pai kuruci rahī ati tohī, janamata kāhe na māre mohī.**
**peRa kāṭi taiṁ pālau sīṁcā, mīna jiana niti bāri ulīcā.4.**

"If you bore such deep malice, why did you not kill me as soon as I was born? Cutting down the tree you have watered a leaf and you have drained the pond for keeping the fish alive. (4)

दो०—**हंसबंसु दसरथु जनकु राम लखन से भाइ।**
**जननी तूँ जननी भई बिधि सन कछु न बसाइ॥ १६१॥**

Do.: **haṁsabaṁsu dasarathu janaku rāma lakhana se bhāi,**
**jananī tuṁ jananī bhaī bidhi sana kachu na basāi.161.**

"Claiming my descent from the sun-god, with King Daśaratha for my father and Rāma and Lakṣmaṇa for my brothers, I have had you, mother, for my birth-giving mother! One is so helpless against Providence. (161)

चौ०—जब तैं कुमति कुमत जियँ ठयऊ। खंड खंड होइ हृदउ न गयऊ॥
बर मागत मन भइ नहिं पीरा। गरि न जीह मुहँ परेउ न कीरा॥ १॥

Cau.: **jaba taiṁ kumati kumata jiyaṁ ṭhayaū, khaṁḍa khaṁḍa hoi hṛdau na gayaū.**
**bara māgata mana bhai nahiṁ pīrā, gari na jīha muhaṁ pareu na kīrā.1.**

"The moment, O malicious woman, you contrived this evil design in your mind, how is it your heart did not break into pieces? While asking for the boons you did not feel the sting of conscience, your tongue did not fall off nor did your mouth fester? (1)

भूपँ प्रतीति तोरि किमि कीन्ही। मरन काल बिधि मति हरि लीन्ही॥
बिधिहुँ न नारि हृदय गति जानी। सकल कपट अघ अवगुन खानी॥ २॥

**bhūpa̐ pratīti tori kimi kīnhī, marana kāla bidhi mati hari līnhī.**
**bidhihu̐ na nāri hṛdaya gati jānī, sakala kapaṭa agha avaguna khānī.2.**

"How did the king trust you? Surely God must have robbed him of his sensitivity on the eve of his death. Even the Creator has not been able to know the working of a woman's heart, the repository of all deceit, sin and vice! (2)

सरल सुसील धरम रत राऊ। सो किमि जानै तीय सुभाऊ॥
अस को जीव जंतु जग माहीं। जेहि रघुनाथ प्रानप्रिय नाहीं॥३॥

**sarala susīla dharama rata rāū, so kimi jānai tīya subhāū.**
**asa ko jīva jaṁtu jaga māhī̐, jehi raghunātha prānapriya nāhī̐.3.**

"Simple, amiable and pious as the king was, how could he know the nature of a woman? What living creature is there in the world, to whom Śrī Raghunātha is not dear as life itself? (3)

भे अति अहित रामु तेउ तोही। को तू अहसि सत्य कहु मोही॥
जो हसि सो हसि मुहँ मसि लाई। आँखि ओट उठि बैठहि जाई॥४॥

**bhe ati ahita rāmu teu tohī, ko tū ahasi satya kahu mohī.**
**jo hasi so hasi muha̐ masi lāī, ā̐khi oṭa uṭhi baiṭhahi jāī.4.**

"Yet even that Rāma appeared to you as a great enemy. Tell me the truth, therefore, to what species do you belong? Whatever you may be, you better bedaub your face black with ink and leaving my presence get out of my sight. (4)

दो०—राम बिरोधी हृदय तें प्रगट कीन्ह बिधि मोहि।
मो समान को पातकी बादि कहउँ कछु तोहि॥१६२॥

Do.: **rāma birodhī hṛdaya tē̐ pragaṭa kīnha bidhi mohi,**
**mo samāna ko pātakī bādi kahau̐ kachu tohi.162.**

"Nay, God has created me out of a heart hostile to Śrī Rāma! Who is there so sinful as myself? In vain, therefore, do I blame you." (162)

चौ०—सुनि सत्रुघुन मातु कुटिलाई। जरहिं गात रिस कछु न बसाई॥
तेहि अवसर कुबरी तहँ आई। बसन बिभूषन बिबिध बनाई॥१॥

Cau.: **suni satrughuna mātu kuṭilāī, jarahi̐ gāta risa kachu na basāī.**
**tehi avasara kubarī taha̐ āī, basana bibhūṣana bibidha banāī.1.**

When Śatrughna heard of mother Kaikeyī's perfidy, he burned all over with rage; but there was no help. That very moment came the hunchback Mantharā, clad in a variety of rich costumes and adorned with various ornaments. (1)

लखि रिस भरेउ लखन लघु भाई। बरत अनल घृत आहुति पाई॥
हुमगि लात तकि कूबर मारा। परि मुह भर महि करत पुकारा॥२॥

**lakhi risa bhareu lakhana laghu bhāī, barata anala ghṛta āhuti pāī.**
**humagi lāta taki kūbara mārā, pari muha bhara mahi karata pukārā.2.**

The very sight of that woman filled Lakṣmaṇa's younger brother with anger as though

clarified butter had been poured into fire. Springing forward he kicked her with such steady aim at the hump that she fell flat on her face and screamed aloud. (2)

कूबर टूटेउ फूट कपारू। दलित दसन मुख रुधिर प्रचारू॥
आह दइअ मैं काह नसावा। करत नीक फलु अनइस पावा॥ ३॥

**kūbara ṭūṭeu phūṭa kapārū, dalita dasana mukha rudhira pracārū.**
**āha daia maĩ kāha nasāvā, karata nīka phalu anaisa pāvā.3.**

Her hump was smashed, her head split and her teeth broken and her mouth emitted blood. "Ah, my God! what harm have I done? Surely this is an ill-recompense for my services." (3)

सुनि रिपुहन लखि नख सिख खोटी। लगे घसीटन धरि धरि झोंटी॥
भरत दयानिधि दीन्हि छड़ाई। कौसल्या पहिं गे दोउ भाई॥ ४॥

**suni ripuhana lakhi nakha sikha khoṭī, lage ghasīṭana dhari dhari jhoṁṭī.**
**bharata dayānidhi dīnhi chaRāī, kausalyā pahĩ ge dou bhāī.4.**

Hearing this and seeing her vile from head to foot, Śatrughna (the slayer of his foes) seized her by the hair on her head and began to drag her till the merciful Bharata got her released. The two brothers then called on mother Kausalyā. (4)

दो०—**मलिन बसन बिबरन बिकल कृस सरीर दुख भार।**
**कनक कलप बर बेलि बन मानहुँ हनी तुसार॥ १६३॥**

Do.: **malina basana bibarana bikala kṛsa sarīra dukha bhāra,**
**kanaka kalapa bara beli bana mānahů hanī tusāra.163.**

In sordid attire, pale, agitated and oppressed with woe and with a wasted frame, she looked like a lovely celestial creeper of gold blasted by frost in the forest. (163)

चौ०—भरतहि देखि मातु उठि धाई। मुरुछित अवनि परी झइँ आई॥
देखत भरतु बिकल भए भारी। परे चरन तन दसा बिसारी॥ १॥

Cau.: **bharatahi dekhi mātu uṭhi dhāī, muruchita avani parī jhaĩ āī.**
**dekhata bharatu bikala bhae bhārī, pare carana tana dasā bisārī.1.**

When mother Kausalyā saw Bharata, she sprang up and ran to meet him; but she felt giddy and dropped unconscious on the ground. Bharata was deeply moved to see her plight and threw himself at her feet forgetting the condition of his own body. (1)

मातु तात कहँ देहि देखाई। कहँ सिय रामु लखनु दोउ भाई॥
कैकइ कत जनमी जग माझा। जौं जनमि त भइ काहे न बाँझा॥ २॥

**mātu tāta kahå dehi dekhāī, kahå siya rāmu lakhanu dou bhāī.**
**kaikai kata janamī jaga mājhā, jaů janami ta bhai kāhe na båjhā.2.**

"Mother, show me my father. Where is Sītā and the two brothers, Śrī Rāma and Lakṣmaṇa? Why was Kaikeyī born into this world at all? And if born, why did she not remain barren, (2)

कुल कलंकु जेहिं जनमेउ मोही। अपजस भाजन प्रियजन द्रोही॥
को तिभुवन मोहि सरिस अभागी। गति असि तोरि मातु जेहि लागी॥ ३॥

**kula kalaṁku jehi̐ janameu mohī, apajasa bhājana priyajana drohī.**
**ko tibhuvana mohi sarisa abhāgī, gati asi tori mātu jehi lāgī.3.**

"instead of bearing me, a blot on my family, the very sink of infamy and an enemy of near and dear ones? Who in the three spheres is so wretched as I, on whose account, mother, you have been reduced to such a plight. (3)

पितु सुरपुर बन रघुबर केतू। मैं केवल सब अनरथ हेतू॥
धिग मोहि भयउँ बेनु बन आगी। दुसह दाह दुख दूषन भागी॥४॥

**pitu surapura bana raghubara ketū, mai̐ kevala saba anaratha hetū.**
**dhiga mohi bhayau̐ benu bana āgī, dusaha dāha dukha dūṣana bhāgī.4.**

"My father is in heaven and Śrī Rāma is in the woods; it is I who like a shooting star am responsible for the whole calamity. Woe be to me, who have proved to be for my family the very fire among the bamboos and a victim of terrible agony, suffering and censure." (4)

दो०—**मातु भरत के बचन मृदु सुनि पुनि उठी सँभारि।**
**लिए उठाइ लगाइ उर लोचन मोचति बारि॥१६४॥**

Do.: **mātu bharata ke bacana mṛdu suni puni uṭhī sa̐bhāri,**
**lie uṭhāi lagāi ura locana mocati bāri.164.**

On hearing Bharata's tender words, Kausalyā rose with a renewed effort and lifting him clasped him to her bosom, while tears streamed from her eyes. (164)

चौ०—सरल सुभाय मायँ हियँ लाए। अति हित मनहुँ राम फिरि आए॥
भेंटेउ बहुरि लखन लघु भाई। सोकु सनेहु न हृदयँ समाई॥१॥

Cau.: **sarala subhāya māya̐ hiya̐ lāe, ati hita manahu̐ rāma phiri āe.**
**bheṁṭeu bahuri lakhana laghu bhāī, soku sanehu na hṛdaya̐ samāī.1.**

Guileless by nature, mother Kausalyā pressed him to her bosom with utmost affection as though Śrī Rāma Himself had come back. She then embraced Lakṣmaṇa's younger brother, Śatrughna; her heart was too full with grief and love. (1)

देखि सुभाउ कहत सबु कोई। राम मातु अस काहे न होई॥
माताँ भरतु गोद बैठारे। आँसु पोंछि मृदु बचन उचारे॥२॥

**dekhi subhāu kahata sabu koī, rāma mātu asa kāhe na hoī.**
**mātā̐ bharatu goda baiṭhāre, ā̐su poṁchi mṛdu bacana ucāre.2.**

Everyone who saw her loving disposition said, "Rāma's mother that she is, no wonder she should be so loving." The mother seated Bharata on her lap and wiping away his tears spoke to him in soothing words. (2)

अजहुँ बच्छ बलि धीरज धरहू। कुसमउ समुझि सोक परिहरहू॥
जनि मानहु हियँ हानि गलानी। काल करम गति अघटित जानी॥३॥

**ajahu̐ baccha bali dhīraja dharahū, kusamau samujhi soka pariharahū.**
**jani mānahu hiya̐ hāni galānī, kāla karama gati aghaṭita jānī.3.**

"I adjure you, my child, to compose yourself even now; knowing this to be an

unpropitious time sorrow no more. Take not to heart the loss we have sustained and feel no remorse for it, remembering that the course of time and fate is unalterable. (3)

काहुहि दोसु देहु जनि ताता। भा मोहि सब बिधि बाम बिधाता॥
जो एतेहुँ दुख मोहि जिआवा। अजहुँ को जानइ का तेहि भावा॥४॥

**kāhuhi dosu dehu jani tātā, bhā mohi saba bidhi bāma bidhātā.**
**jo etehů̃ dukha mohi jiāvā, ajahů̃ ko jānai kā tehi bhāvā.4.**

"Do not blame anyone, my son; it is Providence that has turned hostile to me in every way. And when He makes me survive even in such trying circumstances, who knows what may be His pleasure with regard to me even now? (4)

दो०—**पितु आयस भूषन बसन तात तजे रघुबीर।**
**बिसमउ हरषु न हृदयँ कछु पहिरे बलकल चीर॥१६५॥**

do.: **pitu āyasa bhūṣana basana tāta taje raghubīra,**
**bisamau haraṣu na hṛdayå̃ kachu pahire balakala cīra.165.**

"At his father's command, dear child, Śrī Raghuvīra discarded his ornaments and princely apparel and put on a hermit's attire (consisting of the bark of trees) without sorrow or exultation. (165)

चौ०—मुख प्रसन्न मन रंग न रोषू। सब कर सब बिधि करि परितोषू॥
चले बिपिन सुनि सिय सँग लागी। रहइ न राम चरन अनुरागी॥१॥

Cau.: **mukha prasanna mana raṁga na roṣū, saba kara saba bidhi kari paritoṣū.**
**cale bipina suni siya sǎga lāgī, rahai na rāma carana anurāgī.1.**

"With a cheerful countenance, and without either joy or anger, he comforted all in every way and proceeded to the forest. Hearing this, Sītā followed him and would not stay, devoted as she was to Rāma's feet. (1)

सुनतहिं लखनु चले उठि साथा। रहहिं न जतन किए रघुनाथा॥
तब रघुपति सबही सिरु नाई। चले संग सिय अरु लघु भाई॥२॥

**sunatahĩ lakhanu cale uṭhi sāthā, rahahĩ na jatana kie raghunāthā.**
**taba raghupati sabahī siru nāī, cale saṁga siya aru laghu bhāī.2.**

"Lakṣmaṇa also, when he heard this, sprang up and accompanied them; he would not be left behind even though Śrī Raghunātha tried his best to detain him. Śrī Rāma then bowed his head to all and departed with Sītā and his younger brother Lakṣmaṇa. (2)

रामु लखनु सिय बनहि सिधाए। गइउँ न संग न प्रान पठाए॥
यहु सबु भा इन्ह आँखिन्ह आगें। तउ न तजा तनु जीव अभागें॥३॥

**rāmu lakhanu siya banahi sidhāe, gaiů̃ na saṁga na prāna paṭhāe.**
**yahu sabu bhā inha å̃khinha āgě̃, tau na tajā tanu jīva abhāgě̃.3.**

"So Rāma, Lakṣmaṇa and Sītā left for the woods, whereas I neither accompanied them nor sent my soul after them (leaving my body here). All this happened before these very eyes and yet this wretched soul did not take leave of the body. (3)

मोहि न लाज निज नेहु निहारी। राम सरिस सुत मैं महतारी॥
जिऐ मरै भल भूपति जाना। मोर हृदय सत कुलिस समाना॥ ४॥

**mohi na lāja nija nehu nihārī, rāma sarisa suta maĩ mahatārī.**
**jiai marai bhala bhūpati jānā, mora hṛdaya sata kulisa samānā.4.**

"I am not ashamed of my love; to think that a son like Rāma should have a mother like me! The king knew well how to live and how to die; whereas my heart is a hundred times harder than adamant." (4)

दो०—**कौसल्या के बचन सुनि भरत सहित रनिवासु।**
**ब्याकुल बिलपत राजगृह मानहुँ सोक नेवासु॥ १६६॥**

Do.: **kausalyā ke bacana suni bharata sahita ranivāsu,**
**byākula bilapata rājagṛha mānahů soka nevāsu.166.**

Hearing Kausalyā's words, Bharata and the whole gynaeceum wailed in distress; the king's palace seemed to be the very abode of sorrow. (166)

चौ०—बिलपहिं बिकल भरत दोउ भाई। कौसल्याँ लिए हृदयँ लगाई॥
भाँति अनेक भरतु समुझाए। कहि बिबेकमय बचन सुनाए॥ १॥

Cau.: **bilapahĩ bikala bharata dou bhāī, kausalyå lie hṛdayå lagāī.**
**bhåti aneka bharatu samujhāe, kahi bibekamaya bacana sunāe.1.**

Much agitated, the two brothers, Bharata and Śatrughna, loudly lamented and Kausalyā clasped them to her bosom. She comforted Bharata in many ways and tendered words of wisdom to him. (1)

भरतहुँ मातु सकल समुझाईं। कहि पुरान श्रुति कथा सुहाईं॥
छल बिहीन सुचि सरल सुबानी। बोले भरत जोरि जुग पानी॥ २॥

**bharatahů mātu sakala samujhāĩ, kahi purāna śruti kathā suhāĩ.**
**chala bihīna suci sarala subānī, bole bharata jori juga pānī.2.**

Bharata too in his turn consoled all his mothers, narrating legends from the Purāṇas and Vedas. Folding his hands he addressed them in guileless, innocent, simple and appealing words: (2)

जे अघ मातु पिता सुत मारें। गाइ गोठ महिसुर पुर जारें॥
जे अघ तिय बालक बध कीन्हें। मीत महीपति माहुर दीन्हें॥ ३॥

**je agha mātu pitā suta mārẽ, gāi goṭha mahisura pura jārẽ.**
**je agha tiya bālaka badha kīnhẽ, mīta mahīpati māhura dīnhẽ.3.**

"The sins attaching to the murder of one's mother, father or son and to the act of setting fire to a cowpen or a village of Brāhamaṇas, and those incurred by slaying a woman or child and by administering poison to a friend or a monarch, (3)

जे पातक उपपातक अहहीं। करम बचन मन भव कबि कहहीं॥
ते पातक मोहि होहुँ बिधाता। जौं यहु होइ मोर मत माता॥ ४॥

**je pātaka upapātaka ahahĩ, karama bacana mana bhava kabi kahahĩ.**
**te pātaka mohi hohů bidhātā, jaů yahu hoi mora mata mātā.4.**

"Nay, all the major and minor sins of thought, word or deed, that have been enumerated by the seers,—let all such sins be on me if, my mother, this plot has my concurrence. (4)

दो०—जे परिहरि हरि हर चरन भजहिं भूतगन घोर।
तेहि कइ गति मोहि देउ बिधि जौं जननी मत मोर॥ १६७॥

Do.: **je parihari hari hara carana bhajahiṁ bhūtagana ghora,**
**tehi kai gati mohi deu bidhi jaů́ jananī mata mora.167.**

"May Providence award me the fate of those, who forsaking the feet of Śrī Hari and Lord Śiva, worship frightful ghosts, if, mother, I have any complicity in this plot. (167)

चौ०—बेचहिं बेदु धरमु दुहि लेहीं। पिसुन पराय पाप कहि देहीं॥
कपटी कुटिल कलहप्रिय क्रोधी। बेद बिदूषक बिस्व बिरोधी॥ १॥

Cau.: **becahiṁ bedu dharamu duhi lehī̃, pisuna parāya pāpa kahi dehī̃.**
**kapaṭī kuṭila kalahapriya krodhī, beda bidūṣaka bisva birodhī.1.**

"Those who sell the Vedas, exploit their piety, are given to backbiting and expose others' sins, who are deceitful, wicked, quarrelsome and irascible, who revile the Vedas and are hostile to the whole world; (1)

लोभी लंपट लोलुपचारा। जे ताकहिं परधनु परदारा॥
पावौं मैं तिन्ह कै गति घोरा। जौं जननी यहु संमत मोरा॥ २॥

**lobhī lampaṭa lolupacārā, je tākahiṁ paradhanu paradārā.**
**pāvaů́ maiṁ tinha kai gati ghorā, jaů́ jananī yahu sammata morā.2.**

"nay, who are greedy and lecherous and behave as the rapacious do, and who cast their eyes on others, wealth and others' wife. Mother, if I ever knew this machination, may Lord Śiva allot me the fate of those wretches. (2)

जे नहिं साधुसंग अनुरागे। परमारथ पथ बिमुख अभागे॥
जे न भजहिं हरि नरतनु पाई। जिन्हहि न हरि हर सुजसु सोहाई॥ ३॥

**je nahiṁ sādhusaṁga anurāge, paramāratha patha bimukha abhāge.**
**je na bhajahiṁ hari naratanu pāī, jinhahi na hari hara sujasu sohāī.3.**

"who love not the company of the virtuous, who have rejected the path leading to God-Realization, who worship not Śrī Hari even though blessed with a human form, and take no delight in the glory of Śrī Hari and Lord Śiva, (3)

तजि श्रुतिपंथु बाम पथ चलहीं। बंचक बिरचि बेष जगु छलहीं॥
तिन्ह कै गति मोहि संकर देऊ। जननी जौं यहु जानौं भेऊ॥ ४॥

**taji śrutipaṁthu bāma patha calahī̃, baṁcaka biraci beṣa jagu chalahī̃.**
**tinha kai gati mohi saṁkara deū, jananī jaů́ yahu jānaů́ bheū.4.**

"who have abandoned the path of the Vedas and follow the antagonistic way, and who are impostors and deceive the world by assuming false appearances; may Lord Śiva cast me into the lot of such wretches, if, Mother, I had any inkling of this plot." (4)

दो०—मातु भरत के बचन सुनि साँचे सरल सुभायँ।
कहति राम प्रिय तात तुम्ह सदा बचन मन कायँ॥ १६८॥

**Do.: mātu bharata ke bacana suni sā̐ce sarala subhāyā̐,**
**kahati rāma priya tāta tumha sadā bacana mana kāyā̐.168.**

Hearing Bharata's truthful, natural and sincere words mother Kausalyā said, "You, my dear child, have always loved Rāma in thought, word and deed. (168)

चौ०—राम प्रानहु तें प्रान तुम्हारे। तुम्ह रघुपतिहि प्रानहु तें प्यारे॥
बिधु बिष चवै स्त्रवै हिमु आगी। होइ बारिचर बारि बिरागी॥ १॥

Cau.: **rāma prānahu tẽ prāna tumhāre, tumha raghupatihi prānahu tẽ pyāre.**
**bidhu biṣa cavai sravai himu āgī, hoi bāricara bāri birāgī.1.**

"Rāma is dearer to you than your own life, and likewise you are dearer to Śrī Raghunātha than his own life. The moon may pour down poison (through her rays) and snow emit fire; nay, an aquatic creature may shun water, (1)

भएँ ग्यानु बरु मिटै न मोहू। तुम्ह रामहि प्रतिकूल न होहू॥
मत तुम्हार यहु जो जग कहहीं। सो सपनेहुँ सुख सुगति न लहहीं॥ २॥

**bhaẽ gyānu baru miṭai na mohū, tumha rāmahi pratikūla na hohū.**
**mata tumhāra yahu jo jaga kahahī̐, so sapanehũ sukha sugati na lahahī̐.2.**

"and spiritual enlightenment may fail to eradicate delusion; but in no case will you ever turn hostile to Rāma. Those in this world who allege this plot was contrived with your connivance shall never attain happiness or salvation even in a dream." (2)

अस कहि मातु भरतु हियँ लाए। थन पय स्त्रवहिं नयन जल छाए॥
करत बिलाप बहुत एहि भाँती। बैठेहिं बीति गई सब राती॥ ३॥

**asa kahi mātu bharatu hiyā̐ lāe, thana paya sravahī̐ nayana jala chāe.**
**karata bilāpa bahuta ehi bhā̐tī, baiṭhehī̐ bīti gaī saba rātī.3.**

So saying mother Kausalyā clasped Bharata to her bosom; milk began to flow from her breasts and her eyes were filled with tears. In this way they squatted away the whole night, lamenting in profusion. (3)

बामदेउ बसिष्ठ तब आए। सचिव महाजन सकल बोलाए॥
मुनि बहु भाँति भरत उपदेसे। कहि परमारथ बचन सुदेसे॥ ४॥

**bāmadeu basiṣṭha taba āe, saciva mahājana sakala bolāe.**
**muni bahu bhā̐ti bharata upadese, kahi paramāratha bacana sudese.4.**

The sages Vāmadeva and Vasiṣṭha then came and summoned all the ministers and the elite of the city. Vasiṣṭha admonished Bharata in many ways, speaking to him words of wisdom appropriate to the occasion. (4)

दो०—तात हृदयँ धीरजु धरहु करहु जो अवसर आजु।
उठे भरत गुर बचन सुनि करन कहेउ सबु साजु॥ १६९॥

**Do.: tāta hṛdayā̐ dhīraju dharahu karahu jo avasara āju,**
**uṭhe bharata gura bacana suni karana kaheu sabu sāju.169.**

"Have courage in your heart, dear son, and do what the occasion demands today." Hearing his preceptor's commands Bharata rose and asked for everything to be got ready.(169)

चौ०—नृपतनु बेद बिदित अन्हवावा। परम बिचित्र बिमानु बनावा॥
गहि पद भरत मातु सब राखी। रहीं रानि दरसन अभिलाषी॥ १॥

Cau.: **nṛpatanu beda bidita anhavāvā, parama bicitra bimānu banāvā.**
**gahi pada bharata mātu saba rākhī, rahī̐ rāni darasana abhilāṣī.1.**

He had the king's body washed in accordance with the Vedic rites and caused a most splendid funeral bier to be prepared for him. Clasping the feet of his mothers, Bharata prevented them (from ascending the funeral pile); they all stayed behind in the hope of seeing Śrī Rāma. (1)

चंदन अगर भार बहु आए। अमित अनेक सुगंध सुहाए॥
सरजु तीर रचि चिता बनाई। जनु सुरपुर सोपान सुहाई॥ २॥

**caṁdana agara bhāra bahu āe, amita aneka sugaṁdha suhāe.**
**saraju tīra raci citā banāī, janu surapura sopāna suhāī.2.**

There arrived many loads of sandal-wood and aloes and diverse other excellent aromatic herbs of innumerable varieties. The pile was raised in an artistic way on the bank of the Sarayū river, and looked like a lovely ladder reaching heaven. (2)

एहि बिधि दाह क्रिया सब कीन्ही। बिधिवत न्हाइ तिलांजुलि दीन्ही॥
सोधि सुमृति सब बेद पुराना। कीन्ह भरत दसगात बिधाना॥ ३॥

**ehi bidhi dāha kriyā saba kīnhī, bidhivata nhāi tilāṁjuli dīnhī.**
**sodhi sumṛti saba beda purānā, kīnha bharata dasagāta bidhānā.3.**

In this way all the rites of cremation were gone through and then all bathed observing due rituals and offered a handful of water and sesame seeds to the departed soul. After ascertaining the views of all the Smṛti texts, the Vedas and the Purāṇas, Bharata performed the ceremony of Dasagātra*. (3)

जहँ जस मुनिबर आयसु दीन्हा। तहँ तस सहस भाँति सबु कीन्हा॥
भए बिसुद्ध दिए सब दाना। धेनु बाजि गज बाहन नाना॥ ४॥

**jahā̐ jasa munibara āyasu dīnhā, tahā̐ tasa sahasa bhā̐ti sabu kīnhā.**
**bhae bisuddha die saba dānā, dhenu bāji gaja bāhana nānā.4.**

Whatever orders the great sage Vasiṣṭha gave on a particular point, Bharata carried out all of them in a thousand ways. He bestowed all sorts of gifts on attaining purity. He gave away cows, horses, elephants and conveyances of all sorts, (4)

दो०—**सिंघासन भूषन बसन अन्न धरनि धन धाम।**
**दिए भरत लहि भूमिसुर भे परिपूरन काम॥ १७०॥**

* The ceremony consists in offering to the departed soul a ball of boiled rice on each of the ten days following the cremation of the deceased.

The Hindus believe that the agnates and certain other relations of a deceased remain impure for a number of days and get purified only after the prescribed period is over.

Do.: **siṁghāsana bhūṣana basana anna dharani dhana dhāma,**
**die bharata lahi bhūmisura bhe paripūrana kāma.170.**

and, even so, thrones, ornaments and costumes, food grains, lands, money and houses; and the Brāhmaṇas had all their desires fulfilled on receiving them. (170)

चौ०—पितु हित भरत कीन्हि जसि करनी। सो मुख लाख जाइ नहिं बरनी॥
सुदिनु सोधि मुनिबर तब आए। सचिव महाजन सकल बोलाए॥ १॥

Cau.: **pitu hita bharata kīnhi jasi karanī, so mukha lākha jāi nahiṁ baranī.**
**sudinu sodhi munibara taba āe, saciva mahājana sakala bolāe.1.**

Whatever rites Bharata performed for the good of his father (in the other world) were more than a hundred thousand tongues could recount. Then, after determining an auspicious date the great sage Vasiṣṭha came and summoned all the ministers as well as the elite of the city. (1)

बैठे राजसभाँ सब जाई। पठए बोलि भरत दोउ भाई॥
भरतु बसिष्ठ निकट बैठारे। नीति धरममय बचन उचारे॥ २॥

**baiṭhe rājasabhā̐ saba jāī, paṭhae boli bharata dou bhāī.**
**bharatu basiṣṭha nikaṭa baiṭhāre, nīti dharamamaya bacana ucāre.2.**

They all repaired to the council chamber and sat there. The two brothers, Bharata and Śatrughna, were also sent for. Vasiṣṭha seated Bharata by his side and spoke to him words full of wisdom and ethical knowledge. (2)

प्रथम कथा सब मुनिबर बरनी। कैकइ कुटिल कीन्हि जसि करनी॥
भूप धरमब्रतु सत्य सराहा। जेहिं तनु परिहरि प्रेमु निबाहा॥ ३॥

**prathama kathā saba munibara baranī, kaikai kuṭila kīnhi jasi karanī.**
**bhūpa dharamabratu satya sarāhā, jehiṁ tanu parihari premu nibāhā.3.**

First of all the great sage repeated the whole story of Kaikeyī's wily doing and paid his tribute to the vow of pure conduct and truthfulness of King Daśaratha, who remained steadfast to his love (for his word) even at the cost of his life. (3)

कहत राम गुन सील सुभाऊ। सजल नयन पुलकेउ मुनिराऊ॥
बहुरि लखन सिय प्रीति बखानी। सोक सनेह मगन मुनि ग्यानी॥ ४॥

**kahata rāma guna sīla subhāū, sajala nayana pulakeu munirāū.**
**bahuri lakhana siya prīti bakhānī, soka saneha magana muni gyānī.4.**

And as the great hermit spoke of Śrī Rāma's virtues, amiability and kind disposition, tears came to his eyes and a thrill ran through his body. Again, when he extolled the affection that Lakṣmaṇa and Sītā bore, the enlightened sage was overwhelmed with grief and emotions. (4)

दो०—**सुनहु भरत भावी प्रबल बिलखि कहेउ मुनिनाथ।**
**हानि लाभु जीवनु मरनु जसु अपजसु बिधि हाथ॥ १७१॥**

Do.: **sunahu bharata bhāvī prabala bilakhi kaheu muninātha,**
**hāni lābhu jīvanu maranu jasu apajasu bidhi hātha.171.**

"Listen, Bharata: formidable is fate!" the lord of sages sorrowfully exclaimed. "Loss and gain, life and death, glory and infamy—all these lie in the hands of Providence. (171)

चौ०—अस बिचारि केहि देइअ दोसू। ब्यरथ काहि पर कीजिअ रोसू॥
तात बिचारु करहु मन माहीं। सोच जोगु दसरथु नृपु नाहीं॥ १॥

Cau.: **asa bicāri kehi deia dosū, byaratha kāhi para kījia rosū.**
**tāta bicāru karahu mana māhī̐, soca jogu dasarathu nṛpu nāhī̐.1.**

"Arguing thus, whom should we blame? And with whom should we be angry unnecessarily? Ponder in your heart, my son, that King Daśaratha is not worth grieving for.(1)

सोचिअ बिप्र जो बेद बिहीना। तजि निज धरमु बिषय लयलीना॥
सोचिअ नृपति जो नीति न जाना। जेहि न प्रजा प्रिय प्रान समाना॥ २॥

**socia bipra jo beda bihīnā, taji nija dharamu biṣaya layalīnā.**
**socia nṛpati jo nīti na jānā, jehi na prajā priya prāna samānā.2.**

"Pitiable is the Brāhmaṇa who is ignorant of the Vedas, and who has abandoned his own duty and is engrossed in the pleasures of sense; pitiable is the king who has no knowledge of statecraft and who does not love his people as his own life. (2)

सोचिअ बयसु कृपन धनवानू। जो न अतिथि सिव भगति सुजानू॥
सोचिअ सूद्रु बिप्र अवमानी। मुखर मानप्रिय ग्यान गुमानी॥ ३॥

**socia bayasu kṛpana dhanavānū, jo na atithi siva bhagati sujānū.**
**socia sūdru bipra avamānī, mukhara mānapriya gyāna gumānī.3.**

"Pitiable the Vaiśya (a member of the trading class) who is niggardly, though rich, and who is not perfect in hospitality nor in devotion to Lord Śiva; pitiable the Śūdra (a member of the labouring or artisan class) who is disrespectful towards the Brāhmaṇas, loquacious and proud of his knowledge and loves to be praised. (3)

सोचिअ पुनि पति बंचक नारी। कुटिल कलहप्रिय इच्छाचारी॥
सोचिअ बटु निज ब्रतु परिहरई। जो नहिं गुर आयसु अनुसरई॥ ४॥

**socia puni pati baṁcaka nārī, kuṭila kalahapriya icchācārī.**
**socia baṭu nija bratu pariharaī, jo nahĩ gura āyasu anusaraī.4.**

"Pitiable, again, is the woman who deceives her own husband, is crooked and quarrelsome and follows her own will; pitiable the celebate who breaks his vow and obeys not the orders of his preceptor. (4)

दो०—**सोचिअ गृही जो मोह बस करइ करम पथ त्याग।**
**सोचिअ जती प्रपंच रत बिगत बिबेक बिराग॥ १७२॥**

Do.: **socia gṛhī jo moha basa karai karama patha tyāga,**
**socia jatī prapaṁca rata bigata bibeka birāga.172.**

"Nay, pitiable is the householder, who out of ignorance forsakes the path of duty; and pitiable the recluse, who is attached to the world and lacks discretion and dispassion. (172)

चौ०—बैखानस सोइ सोचै जोगू। तपु बिहाइ जेहि भावइ भोगू॥
सोचिअ पिसुन अकारन क्रोधी। जननि जनक गुर बंधु बिरोधी॥ १॥

Cau.: **baikhānasa soi socai jogū, tapu bihāi jehi bhāvai bhogū.**
**socia pisuna akārana krodhī, janani janaka gura baṁdhu birodhī.1.**

"Pitiable is the anchorite who has given up penance and has developed a liking for luxuries; pitiable the backbiter who is angry without cause and an enemy of his own parents, preceptor and brothers. (1)

सब बिधि सोचिअ पर अपकारी। निज तनु पोषक निरदय भारी॥
सोचनीय सबहीं बिधि सोई। जो न छाड़ि छलु हरि जन होई॥ २॥

**saba bidhi socia para apakārī, nija tanu poṣaka niradaya bhārī.**
**socanīya sabahi̐ bidhi soī, jo na chāRi chalu hari jana hoī.2.**

"Pitiable in every way is he who harms others, cherishes his own body and is exceedingly heartless. And pitiable in every respect is he who is not sincerely devoted to Śrī Hari. (2)

सोचनीय नहिं कोसलराऊ। भुवन चारिदस प्रगट प्रभाऊ॥
भयउ न अहइ न अब होनिहारा। भूप भरत जस पिता तुम्हारा॥ ३॥

**socanīya nahi̐ kosalarāū, bhuvana cāridasa pragaṭa prabhāū.**
**bhayau na ahai na aba honihārā, bhūpa bharata jasa pitā tumhārā.3.**

"The lord of Kosala is not worth grieving for, his glory being manifest through all the fourteen spheres. There never was, nor is, nor shall be hereafter, a monarch like your father, Bharata. (3)

बिधि हरि हरु सुरपति दिसिनाथा। बरनहिं सब दसरथ गुन गाथा॥ ४॥

**bidhi hari haru surapati disināthā, baranahi̐ saba dasaratha guna gāthā.4.**

"Brahmā, Viṣṇu, Śiva, Indra, the lord of celestials, and the guardians of the quarters, all sing praises of King Daśaratha. (4)

दो०—**कहहु तात केहि भाँति कोउ करिहि बड़ाई तासु।**
**राम लखन तुम्ह सत्रुहन सरिस सुअन सुचि जासु॥ १७३॥**

Do.: **kahahu tāta kehi bhā̐ti kou karihi baRāī tāsu,**
**rāma lakhana tumha satruhana sarisa suana suci jāsu.173.**

"Tell me, dear child, who can glorify him who begot such pious sons as Rāma, Lakṣmaṇa, Śatrughna and yourself? (173)

चौ०—सब प्रकार भूपति बड़भागी। बादि बिषादु करिअ तेहि लागी॥
यहु सुनि समुझि सोचु परिहरहू। सिर धरि राज रजायसु करहू॥ १॥

Cau.: **saba prakāra bhūpati baRabhāgī, bādi biṣādu karia tehi lāgī.**
**yahu suni samujhi socu pariharahū, sira dhari rāja rajāyasu karahū.1.**

"The king was blessed in every way; it is no use mourning for him. Hearing and realizing this, sorrow no more, and reverently obey the king's command. (1)

रायँ राजपदु तुम्ह कहुँ दीन्हा। पिता बचनु फुर चाहिअ कीन्हा॥
तजे रामु जेहिं बचनहि लागी। तनु परिहरेउ राम बिरहागी॥ २॥

**rāyå̐ rājapadu tumha kahů̐ dīnhā, pitā bacanu phura cāhia kīnhā.**
**taje rāmu jehi̐ bacanahi lāgī, tanu parihareu rāma birahāgī.2.**

"The king has bestowed the kingship on you; it behoves you, therefore, to redeem the words of your father, who abandoned Rāma for the sake of his plighted word and gave up his body in anguish of his separation from Rāma. (2)

नृपहि बचन प्रिय नहिं प्रिय प्राना। करहु तात पितु बचन प्रवाना॥
करहु सीस धरि भूप रजाई। हइ तुम्ह कहँ सब भाँति भलाई॥३॥

**nṛpahi bacana priya nahi̐ priya prānā, karahu tāta pitu bacana pravānā.**
**karahu sīsa dhari bhūpa rajāī, hai tumha kahå̐ saba bhå̐ti bhalāī.3.**

"The king did not love his own life as he did his word; therefore, dear son, redeem your father's word. Reverently obey the king's command; this will do you good in every way. (3)

परसुराम पितु अग्या राखी। मारी मातु लोक सब साखी॥
तनय जजातिहि जौबनु दयऊ। पितु अग्याँ अघ अजसु न भयऊ॥४॥

**parasurāma pitu agyā rākhī, mārī mātu loka saba sākhī.**
**tanaya jajātihi jaubanu dayaū, pitu agyå̐ agha ajasu na bhayaū.4.**

"Paraśurāma in obedience to the command of his father killed his own mother*: the whole world bears testimony to this fact. Yayāti's son, Puru† exchanged his own youth for the old age of his father and incurred no sin or blame because he did so in obedience to his father's command. (4)

दो०—अनुचित उचित बिचारु तजि जे पालहिं पितु बैन।
ते भाजन सुख सुजस के बसहिं अमरपति ऐन॥१७४॥

Do.: **anucita ucita bicāru taji je pālahi̐ pitu baina,**
**te bhājana sukha sujasa ke basahi̐ amarapati aina.174.**

"Those who cherish their father's word, caring not whether it is reasonable or otherwise, attain happiness and fair renown and dwell in the abode of Indra (the lord of immortals).(174)

चौ०—अवसि नरेस बचन फुर करहू। पालहु प्रजा सोकु परिहरहू॥
सुरपुर नृपु पाइहि परितोषू। तुम्ह कहुँ सुकृतु सुजसु नहिं दोषू॥१॥

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* vide footnote to 1.276.1, page 299.

† King Yayāti had won the hand of Devayānī, daughter of Śukrācārya (preceptor of the demon kings). Devayānī having once complained to her father of the king's infidelity, Śukrācārya pronounced on him a curse as a result of which he became old and infirm before time. Having been propitiated by him through supplication and entreaty, however, the sage allowed the king to borrow the youth of another in exchange for his own old age should anyone be willing to part with it. The king thereupon sought the help of his sons, but the first four of them declined. It was only the fifth and youngest son, Puru, who willingly parted with his own youth and accepted the old age of his father. After enjoying life for a few more years, Yayāti got disgusted with the world and retired to the woods, returning the youth of his youngest son and crowning him king in preference to his elder brothers, who had all disappointed him. Even though Yayāti had made use of his son's youth in enjoying life with his mother, the son incurred no sin because he had agreed to this arrangement only to please his father and made a unique sacrifice for his sake.

Cau.: **avasi naresa bacana phura karahū, pālahu prajā soku pariharahū.**
**surapura nṛpu pāihi paritoṣu, tumha kahũ sukṛtu sujasu nahi̐ doṣū.1.**

"Therefore, you need must redeem the king's word; cherish your subjects and cease to grieve. The king in heaven will derive solace, while you will earn merit and good fame and shall incur no blame. (1)

बेद बिदित संमत सबही का। जेहि पितु देइ सो पावइ टीका॥
करहु राजु परिहरहु गलानी। मानहु मोर बचन हित जानी॥२॥

**beda bidita saṁmata sabahī kā, jehi pitu dei so pāvai ṭīkā.**
**karahu rāju pariharahu galānī, mānahu mora bacana hita jānī.2.**

"It is well known in the Vedas and has the sanction of all that the crown goes to him on whom the father bestows it. Therefore, rule the kingdom, feel no remorse and accept my advice as salutary. (2)

सुनि सुखु लहब राम बैदेहीं। अनुचित कहब न पंडित केहीं॥
कौसल्यादि सकल महतारीं। तेउ प्रजा सुख होहिं सुखारीं॥३॥

**suni sukhu lahaba rāma baidehī̐, anucita kahaba na paṁḍita kehī̐.**
**kausalyādi sakala mahatārī̐, teu prajā sukha hohi̐ sukhārī̐.3.**

"Rāma and Jānakī will be gratified when they hear of it and no wise man will call it wrong. Kausalyā and all the other mothers too will be happy in the happiness of the people. (3)

परम तुम्हार राम कर जानिहि। सो सब बिधि तुम्ह सन भल मानिहि॥
सौंपेहु राजु राम के आएँ। सेवा करेहु सनेह सुहाएँ॥४॥

**parama tumhāra rāma kara jānihi, so saba bidhi tumha sana bhala mānihi.**
**saũpehu rāju rāma ke āẽ, sevā karehu saneha suhāẽ.4.**

"Nay, he who will know the supreme affinity between you and Rāma, will have perfect goodwill towards you. When Rāma returns home you may hand over the kingdom to him and serve him with devout affection." (4)

दो०—**कीजिअ गुर आयसु अवसि कहहिं सचिव कर जोरि।**
**रघुपति आएँ उचित जस तस तब करब बहोरि॥१७५॥**

Do.: **kījia gura āyasu avasi kahahi̐ saciva kara jori,**
**raghupati āẽ ucita jasa tasa taba karaba bahori.175.**

The ministers submitted with folded hands: "You need must obey the order of your preceptor. When Śrī Rāma comes back, you may do what you think appropriate then." (175)

चौ०—कौसल्या धरि धीरजु कहई। पूत पथ्य गुर आयसु अहई॥
सो आदरिअ करिअ हित मानी। तजिअ बिषादु काल गति जानी॥१॥

Cau.: **kausalyā dhari dhīraju kahai, pūta pathya gura āyasu ahaī.**
**so ādaria karia hita mānī, tajia biṣādu kāla gati jānī.1.**

Summoning courage Kausalyā said, "Salutary, my son, is your Guru's command; the

same should be respected and obeyed by you as conducive to good. Cease to grieve realizing the vicissitudes of life. (1)

बन रघुपति सुरपुर नरनाहू। तुम्ह एहि भाँति तात कदराहू॥
परिजन प्रजा सचिव सब अंबा। तुम्हही सुत सब कहँ अवलंबा॥ २॥

**bana raghupati surapura naranāhū, tumha ehi bhȁti tāta kadarāhū.**
**parijana prajā saciva saba aṁbā, tumhahī suta saba kahȁ avalaṁbā.2.**

"Śrī Raghunātha is in the forest and the king is lording it over the gods (in heaven); while you, my son, are thus giving way to faintheartedness. You, my child, are the only support of all including your family, subjects, ministers and all your mothers. (2)

लखि बिधि बाम कालु कठिनाई। धीरजु धरहु मातु बलि जाई॥
सिर धरि गुर आयसु अनुसरहू। प्रजा पालि परिजन दुखु हरहू॥ ३॥

**lakhi bidhi bāma kālu kaṭhināī, dhīraju dharahu mātu bali jāī.**
**sira dhari gura āyasu anusarahū, prajā pāli parijana dukhu harahū.3.**

"Perceiving the antipathy of God and the relentlessness of fate, I adjure you by my life to have courage. Reverently obey your Guru's command, cherish your subjects and relieve the affliction of your family." (3)

गुर के बचन सचिव अभिनंदनु। सुने भरत हिय हित जनु चंदनु॥
सुनी बहोरि मातु मृदु बानी। सील सनेह सरल रस सानी॥ ४॥

**gura ke bacana saciva abhinaṁdanu, sune bharata hiya hita janu caṁdanu.**
**sunī bahori mātu mṛdu bānī, sīla saneha sarala rasa sānī.4.**

Bharata listened to the advice of his preceptor and the ministers' appeal endorsing the same, which were as soothing to his heart as sandal-paste. He further heard the mother's soft words, imbued with the nectar of amiability, affection and guilelessness. (4)

छं०—सानी सरल रस मातु बानी सुनि भरतु ब्याकुल भए।
लोचन सरोरुह स्रवत सींचत बिरह उर अंकुर नए॥
सो दसा देखत समय तेहि बिसरी सबहि सुधि देह की।
तुलसी सराहत सकल सादर सीवँ सहज सनेह की॥

cham.: **sānī sarala rasa mātu bānī suni bharatu byākula bhae,**
**locana saroruha sravata sȉcata biraha ura aṁkura nae.**
**so dasā dekhata samaya tehi bisarī sabahi sudhi deha kī,**
**tulasī sarāhata sakala sādara sīvȁ sahaja saneha kī.**

Bharata grew restless when he heard mother Kausalyā's speech imbued as it was with the nectar of sincerity. His lotus eyes shed tears that watered the fresh shoots of desolation in his heart. All those who saw his condition at that time forgot their own existence. Everyone, says Tulasīdāsa, reverently extolled him as the perfection of pure and spontaneous love.

सो०—भरतु कमल कर जोरि धीर धुरंधर धीर धरि।
बचन अमिअँ जनु बोरि देत उचित उत्तर सबहि॥ १७६॥

So.: **bharatu kamala kara jori dhīra dhuraṁdhara dhīra dhari,**
**bacana amiằ janu bori deta ucita uttara sabahi.176.**

Folding his lotus hands, Bharata, who was foremost among the strong-minded, took courage and proceeded to give suitable response to all in words steeped in nectar, as it were. (176)

[PAUSE 18 FOR A THIRTY-DAY RECITATION]

चौ०—**मोहि उपदेसु दीन्ह गुर नीका। प्रजा सचिव संमत सबही का॥**
**मातु उचित धरि आयसु दीन्हा। अवसि सीस धरि चाहउँ कीन्हा॥१॥**

Cau.: **mohi upadesu dīnha gura nīkā, prajā saciva saṁmata sabahī kā.**
**mātu ucita dhari āyasu dīnhā, avasi sīsa dhari cāhaů kīnhā.1.**

"My preceptor has given me excellent advice, which has been endorsed by the citizens, ministers and all. Mother (Kausalyā) too has enjoined on me what she has thought fit and which I certainly wish to carry out with reverence. (1)

**गुर पितु मातु स्वामि हित बानी। सुनि मन मुदित करिअ भलि जानी॥**
**उचित कि अनुचित किएँ बिचारू। धरमु जाइ सिर पातक भारू॥२॥**

**gura pitu mātu svāmi hita bānī, suni mana mudita karia bhali jānī.**
**ucita ki anucita kiě bicārū, dharamu jāi sira pātaka bhārū.2.**

"The advice of one's preceptor, parents, master and friend ought to be acted upon with a cheerful heart as conducive to one's good. By pausing to think whether it is right or wrong one fails in one's duty and incurs a load of sin. (2)

**तुम्ह तौ देहु सरल सिख सोई। जो आचरत मोर भल होई॥**
**जद्यपि यह समुझत हउँ नीकें। तदपि होत परितोषु न जी कें॥३॥**

**tumha tau dehu sarala sikha soī, jo ācarata mora bhala hoī.**
**jadyapi yaha samujhata haů nīkě, tadapi hota paritoṣu na jī kě.3.**

"You are surely giving me sincere advice which, if followed, will do me good. Even though I fully realize this, my heart does not get solace. (3)

**अब तुम्ह बिनय मोरि सुनि लेहू। मोहि अनुहरत सिखावनु देहू॥**
**ऊतरु देउँ छमब अपराधू। दुखित दोष गुन गनहिं न साधू॥४॥**

**aba tumha binaya mori suni lehū, mohi anuharata sikhāvanu dehū.**
**ūtaru deů chamaba aparādhū, dukhita doṣa guna ganahi̐ na sādhū.4.**

"Now hear my humble submission and give me guidance that may be suitable for me. Forgive me my presumption in submitting an answer to you; for good people reckon not the virtues or faults of the distressed. (4)

दो०—**पितु सुरपुर सिय रामु बन करन कहहु मोहि राजु।**
**एहि तें जानहु मोर हित कै आपन बड़ काजु॥१७७॥**

Do.: **pitu surapura siya rāmu bana karana kahahu mohi rāju,**
**ehi tě jānahu mora hita kai āpana baRa kāju.177.**

"My father is in heaven and both Sītā and Rāma are in the woods, whereas you ask me to rule the kingdom. Do you think this will do me good or you expect some unusual gain to yourself from this arrangement? (177)

चौ०—हित हमार सियपति सेवकाईं। सो हरि लीन्ह मातु कुटिलाईं॥
मैं अनुमानि दीख मन माहीं। आन उपायँ मोर हित नाहीं॥१॥

Cau.: **hita hamāra siyapati sevakāī̐, so hari līnha mātu kuṭilāī̐.**
**maiṅ anumāni dīkha mana māhī̐, āna upāya̐ mora hita nāhī̐.1.**

"My good lies in the service of Śrī Rāma, although I have been deprived of that privilege through my mother's perversity. I have pondered in my heart and realized that my good lies in no other way. (1)

सोक समाजु राजु केहि लेखें। लखन राम सिय बिनु पद देखें॥
बादि बसन बिनु भूषन भारू। बादि बिरति बिनु ब्रह्मबिचारू॥२॥

**soka samāju rāju kehi lekhe̐, lakhana rāma siya binu pada dekhe̐.**
**bādi basana binu bhūṣana bhārū, bādi birati binu brahmabicārū.2.**

"Of what account is this kingdom, which is nothing but an abode of sorrow, when the feet of Lakṣmaṇa, Śrī Rāma and Sītā are no longer to be seen? A load of jewels is of no use without clothes; an enquiry about Brahma (the Absolute) is of little use without dispassion. (2)

सरुज सरीर बादि बहु भोगा। बिनु हरिभगति जायँ जप जोगा॥
जायँ जीव बिनु देह सुहाई। बादि मोर सबु बिनु रघुराई॥३॥

**saruja sarīra bādi bahu bhogā, binu haribhagati jāya̐ japa jogā.**
**jāya̐ jīva binu deha suhāī, bādi mora sabu binu raghurāī.3.**

"Abundance of enjoyments are of no use to an ailing person; of little use are Japa (muttering of prayers) and Yoga (exercises of mind-control) without devotion to Śrī Hari. A handsome body is of no use without life and all I have is naught without Śrī Raghunātha. (3)

जाउँ राम पहिं आयसु देहू। एकहिं आँक मोर हित एहू॥
मोहि नृप करि भल आपन चहहू। सोउ सनेह जड़ता बस कहहू॥४॥

**jāu̐ rāma pahiṅ āyasu dehū, ekahiṅ ā̐ka mora hita ehū.**
**mohi nṛpa kari bhala āpana cahahū, sou saneha jaRatā basa kahahū.4.**

"Grant me leave to go where Śrī Rāma is; my good exclusively lies in this. And if you urge that you seek your own good by crowning me king, you say so only through delusion caused by affection. (4)

दो०—**कैकेई सुअ कुटिलमति राम बिमुख गतलाज।**
**तुम्ह चाहत सुखु मोहबस मोहि से अधम कें राज॥१७८॥**

Do.: **kaikeī sua kuṭilamati rāma bimukha gatalāja,**
**tumha cāhata sukhu mohabasa mohi se adhama ke̐ rāja.178.**

"It is through infatuation that you expect happiness from the reign of a wretch like me, who is Kaikeyī's son, of perverted mind, hostile to Śrī Rāma and lost to shame. (178)

चौ०—कहउँ साँचु सब सुनि पतिआहू। चाहिअ धरमसील नरनाहू॥
मोहि राजु हठि देइहहु जबहीं। रसा रसातल जाइहि तबहीं॥ १॥

Cau.: **kahau̐ sa̐cu saba suni patiāhū, cāhia dharamasīla naranāhū.**
**mohi rāju haṭhi deihahu jabahī̐, rasā rasātala jāihi tabahī̐.1.**

"I tell you the truth: you should all listen and believe what I say. A virtuous man alone should be crowned as king. The moment you install me on the throne perforce, the earth will sink into the lowest depths. (1)

मोहि समान को पापनिवासू। जेहि लगि सीय राम बनबासू॥
रायँ राम कहुँ काननु दीन्हा। बिछुरत गमनु अमरपुर कीन्हा॥ २॥

**mohi samāna ko pāpanivāsū, jehi lagi sīya rāma banabāsū.**
**rāya̐ rāma kahu̐ kānanu dīnhā, bichurata gamanu amarapura kīnhā.2.**

"Who is such an inveterate sinner as I, on whose account Sītā and Śrī Rāma have been exiled to the forest? The king sent Śrī Rāma into exile and himself ascended to heaven as soon as the latter left him. (2)

मैं सठु सब अनरथ कर हेतू। बैठ बात सब सुनउँ सचेतू॥
बिनु रघुबीर बिलोकि अबासू। रहे प्रान सहि जग उपहासू॥ ३॥

**mai̐ saṭhu saba anaratha kara hetū, baiṭha bāta saba sunau̐ sacetū.**
**binu raghubīra biloki abāsū, rahe prāna sahi jaga upahāsū.3.**

"My wretched self, who is the root of all evil, is sitting quietly and hears all talk unmoved. Even though I find the palace without Śrī Rāma, I have survived and endured the world's jeers. (3)

राम पुनीत बिषय रस रूखे। लोलुप भूमि भोग के भूखे॥
कहँ लगि कहौं हृदय कठिनाई। निदरि कुलिसु जेहिं लही बड़ाई॥ ४॥

**rāma punīta biṣaya rasa rūkhe, lolupa bhūmi bhoga ke bhūkhe.**
**kaha̐ lagi kahau̐ hṛdaya kaṭhināī, nidari kulisu jehi̐ lahī baRāī.4.**

"Devoid of attraction for Śrī Rāma, who is a sacred object of love, my soul is rapacious and hungers for land (dominion) and enjoyment. I have no words to depict the hardness of my heart that has attained notoriety by surpassing even adamant. (4)

दो०—कारन तें कारजु कठिन होइ दोसु नहिं मोर।
कुलिस अस्थि तें उपल तें लोह कराल कठोर॥ १७९॥

Do.: **kārana tě̐ kāraju kaṭhina hoi dosu nahi̐ mora,**
**kulisa asthi tě̐ upala tě̐ loha karāla kaṭhora.179.**

"An effect is as a rule harder than its cause; and I am not to blame for it. The thunderbolt* is more formidable and harder than bone (of which it is made), and iron than the rock (from which it is quarried). (179)

* The story as to how the thunderbolt was made out of the bones of the philanthropic sage Dadhīci (who gave up his life in the interest of the gods) has been told in the account of this sage, which appears in the footnote below the Caupāī 4, following Dohā 29, page 421.

चौ०—कैकेई भव तनु अनुरागे। पावँर प्रान अघाइ अभागे॥
जौं प्रिय बिरहँ प्रान प्रिय लागे। देखब सुनब बहुत अब आगे॥१॥

Cau.: **kaikeī bhava tanu anurāge, pāvåra prāna aghāi abhāge.**
**jaů priya birahå prāna priya lāge, dekhaba sunaba bahuta aba āge.1.**

"Clinging to this body born of Kaikeyī, my wretched life is exceedingly unfortunate. When life has been dear to me even though I have been torn away from my beloved brother, I shall have much to see and hear yet. (1)

लखन राम सिय कहुँ बनु दीन्हा। पठइ अमरपुर पति हित कीन्हा॥
लीन्ह बिधवपन अपजसु आपू। दीन्हेउ प्रजहि सोकु संतापू॥२॥

**lakhana rāma siya kahů banu dīnhā, paṭhai amarapura pati hita kīnhā.**
**līnha bidhavapana apajasu āpū, dīnheu prajahi soku saṁtāpū.2.**

"Kaikeyī has sent Lakṣmaṇa, Śrī Rāma and Sītā into exile and has done a good turn to her husband by despatching him to the abode of immortals; she has taken widowhood and infamy upon herself and bestowed grief and affliction on the people. (2)

मोहि दीन्ह सुखु सुजसु सुराजू। कीन्ह कैकईं सब कर काजू॥
एहि तें मोर काह अब नीका। तेहि पर देन कहहु तुम्ह टीका॥३॥

**mohi dīnha sukhu sujasu surājū, kīnha kaikaī̊ saba kara kājū.**
**ehi tẽ mora kāha aba nīkā, tehi para dena kahahu tumha ṭīkā.3.**

"And to me she has allotted happiness, good reputation and a thriving kingdom; in this way she has served the interests of all. I cannot expect greater good than this at present; over and above that, you proclaim your intention to crown me king. (3)

कैकइ जठर जनमि जग माहीं। यह मोहि कहँ कछु अनुचित नाहीं॥
मोरि बात सब बिधिहिं बनाई। प्रजा पाँच कत करहु सहाई॥४॥

**kaikai jaṭhara janami jaga māhī̊, yaha mohi kahå kachu anucita nāhī̊.**
**mori bāta saba bidhihi̊ banāī, prajā påca kata karahu sahāī.4.**

"Since I have been born into this world through Kaikeyī's womb, this is not at all unbecoming of me. God Himself has accomplished everything for me; why then should you all as well as the people give a helping hand for my cause? (4)

दो०—ग्रह ग्रहीत पुनि बात बस तेहि पुनि बीछी मार।
तेहि पिआइअ बारुनी कहहु काह उपचार॥१८०॥

Do.: **graha grahīta puni bāta basa tehi puni bīchī māra,**
**tehi piāia bārunī kahahu kāha upacāra.180.**

"If a man who is possessed by some evil spirit and is also affected by delirium and has been further stung by a scorpion is given a cup of wine, tell me, what kind of treatment is this? (180)

चौ०—कैकइ सुअन जोगु जग जोई। चतुर बिरंचि दीन्ह मोहि सोई॥
दसरथ तनय राम लघु भाई। दीन्हि मोहि बिधि बादि बड़ाई॥१॥

Cau.: **kaikai suana jogu jaga joī, catura biraṁci dīnha mohi soī.**
**dasaratha tanaya rāma laghu bhāī, dīnhi mohi bidhi bādi baRāī.1.**

"God in His wisdom has ordained for me everything in this world that is worthy of Kaikeyī's son. He has, however, bestowed on me in vain the honour of being a son of king Daśaratha and a younger brother of Śrī Rāma. (1)

तुम्ह सब कहहु कढ़ावन टीका। राय रजायसु सब कहँ नीका॥
उतरु देउँ केहि बिधि केहि केही। कहहु सुखेन जथा रुचि जेही॥२॥

**tumha saba kahahu kaRhāvana ṭīkā, rāya rajāyasu saba kahå̐ nīkā.**
**utaru deů̐ kehi bidhi kehi kehī, kahahu sukhena jathā ruci jehī.2.**

"All of you urge me to accept the throne and the king's command is good for all. How shall I answer all individually? Let everyone gladly say what one pleases. (2)

मोहि कुमातु समेत बिहाई। कहहु कहिहि के कीन्ह भलाई॥
मो बिनु को सचराचर माहीं। जेहि सिय रामु प्रानप्रिय नाहीं॥३॥

**mohi kumātu sameta bihāī, kahahu kahihi ke kīnha bhalāī.**
**mo binu ko sacarācara māhī̐, jehi siya rāmu prānapriya nāhī̐.3.**

"Barring me and my vile mother, tell me, who will say that the right thing has been done? Except myself who is there in the whole animate and inanimate creation that does not love Sītā and Śrī Rāma as one's own life? (3)

परम हानि सब कहँ बड़ लाहू। अदिनु मोर नहिं दूषन काहू॥
संसय सील प्रेम बस अहहू। सबुइ उचित सब जो कछु कहहू॥४॥

**parama hāni saba kahå̐ baRa lāhū, adinu mora nahı̐ dūṣana kāhū.**
**saṁsaya sīla prema basa ahahū, sabui ucita saba jo kachu kahahū.4.**

"What is most baneful appears to you all as a mighty gain; this is my misfortune and none is to be blamed for it. You are in the grip of doubt, amiability and affection; and whatever you all say is right. (4)

दो०—**राम मातु सुठि सरलचित मो पर प्रेमु बिसेषि।**
**कहइ सुभाय सनेह बस मोरि दीनता देखि॥१८१॥**

Do.: **rāma mātu suṭhi saralacita mo para premu biseṣi,**
**kahai subhāya saneha basa mori dīnatā dekhi.181.**

"Śrī Rāma's mother (Kausalyā) is most guileless of heart and loves me in a special degree. Finding me in distress she has said all this under impulse of natural affection. (181)

चौ०—गुर बिबेक सागर जगु जाना। जिन्हहि बिस्व कर बदर समाना॥
मो कहँ तिलक साज सज सोऊ। भएँ बिधि बिमुख बिमुख सबु कोऊ॥१॥

Cau.: **gura bibeka sāgara jagu jānā, jinhahi bisva kara badara samānā.**
**mo kahå̐ tilaka sāja saja soū, bhaeå̐ bidhi bimukha bimukha sabu koū.1.**

"My Guru, Vasiṣṭha, as all the world knows, is an ocean of wisdom; the universe is like a plum in the palm of his hand*. Even he is making exhortations for my coronation; when Fate is adverse, everyone turns hostile. (1)

* It is an idiomatic way of saying that the secrets of the world are intimately known to him.

परिहरि रामु सीय जग माहीं। कोउ न कहिहि मोर मत नाहीं॥
सो मैं सुनब सहब सुखु मानी। अंतहुँ कीच तहाँ जहँ पानी॥ २॥

**parihari rāmu sīya jaga māhī̐, kou na kahihi mora mata nāhī̐.**
**so maĩ sunaba sahaba sukhu mānī, aṁtahu̐ kīca tahā̐ jahā̐ pānī.2.**

"With the exception of Śrī Rāma and Sītā no one in this world will say that the plot did not have my connivance. All this I must hear and endure with a cheerful heart; for wherever there is water, mud must be there eventually. (2)

डरु न मोहि जग कहिहि कि पोचू। परलोकहु कर नाहिन सोचू॥
एकइ उर बस दुसह दवारी। मोहि लगि भे सिय रामु दुखारी॥ ३॥

**ḍaru na mohi jaga kahihi ki pocū, paralokahu kara nāhina socū.**
**ekai ura basa dusaha davārī, mohi lagi bhe siya rāmu dukhārī.3.**

"I shudder not to think that the world will call me vile; and I have little anxiety about the other world either. There is one terrible anguish that torments my heart; it is that Sītā and Śrī Rāma are suffering hardships on my account. (3)

जीवन लाहु लखन भल पावा। सबु तजि राम चरन मनु लावा॥
मोर जनम रघुबर बन लागी। झूठ काह पछिताउँ अभागी॥ ४॥

**jīvana lāhu lakhana bhala pāvā, sabu taji rāma carana manu lāvā.**
**mora janama raghubara bana lāgī, jhūṭha kāha pachitāu̐ abhāgī.4.**

"Lakṣmaṇa has fully reaped the reward of his existence; discarding everything else, he has fixed his mind on Śrī Rāma's feet. As for myself I was born for Śrī Rāma's banishment; in vain do I lament, wretched that I am. (4)

दो०—**आपनि दारुन दीनता कहउँ सबहि सिरु नाइ।**
**देखें बिनु रघुनाथ पद जिय कै जरनि न जाइ॥ १८२॥**

Do.: **āpani dāruna dīnatā kahau̐ sabahi siru nāi,**
**dekhẽ binu raghunātha pada jiya kai jarani na jāi.182.**

"Bowing my head to all I lay open my terrible distress before you. Unless I behold Śrī Rāma's feet, the agony of my heart shall not go. (182)

चौ०—आन उपाउ मोहि नहिं सूझा। को जिय कै रघुबर बिनु बूझा॥
एकहिं आँक इहइ मन माहीं। प्रातकाल चलिहउँ प्रभु पाहीं॥ १॥

Cau.: **āna upāu mohi nahĩ sūjhā, ko jiya kai raghubara binu būjhā.**
**ekahĩ ā̐ka ihai mana māhī̐, prātakāla calihau̐ prabhu pāhī̐.1.**

"I find no other remedy. Who else than Śrī Raghunātha can know what passes in my heart? There is only one resolve in my mind; at daybreak I must proceed to meet the Lord. (1)

जद्यपि मैं अनभल अपराधी। भै मोहि कारन सकल उपाधी॥
तदपि सरन सनमुख मोहि देखी। छमि सब करिहहिं कृपा बिसेषी॥ २॥

**jadyapi maĩ anabhala aparādhī, bhai mohi kārana sakala upādhī.**
**tadapi sarana sanamukha mohi dekhī, chami saba karihahĩ kṛpā biseṣī.2.**

"Even though I am a vile offender and am at the root of all this calamity, yet when the Lord finds me before him in a suppliant mien, he will forgive all my faults and shower his special grace on me. (2)

सील सकुच सुठि सरल सुभाऊ। कृपा सनेह सदन रघुराऊ॥
अरिहुक अनभल कीन्ह न रामा। मैं सिसु सेवक जद्यपि बामा॥३॥

**sīla sakuca suṭhi sarala subhāū, kṛpā saneha sadana raghurāū.**
**arihuka anabhala kīnha na rāmā, mai͂ sisu sevaka jadyapi bāmā.3.**

"Śrī Raghunātha is an embodiment of amiability, bashfulness, deeply sincere and guileless, compassionate and lovable. Śrī Rāma has never harmed even an enemy, to say nothing of me, a mere child and his servant too, though crooked. (3)

तुम्ह पै पाँच मोर भल मानी। आयसु आसिष देहु सुबानी॥
जेहिं सुनि बिनय मोहि जनु जानी। आवहिं बहुरि रामु रजधानी॥४॥

**tumha pai pā̐ca mora bhala mānī, āyasu āsiṣa dehu subānī.**
**jehi͂ suni binaya mohi janu jānī, āvahi͂ bahuri rāmu rajadhānī.4.**

"Therefore, do allow me, all of you, to depart and bless me in an auspicious strain knowing it to be for my good, so that on hearing my supplication and recognizing me as his servant, Śrī Rāma may return to the capital. (4)

दो०—**जद्यपि जनमु कुमातु तें मैं सठु सदा सदोस।**
**आपन जानि न त्यागिहहिं मोहि रघुबीर भरोस॥१८३॥**

Do.: **jadyapi janamu kumātu te͂ mai͂ saṭhu sadā sadosa,**
**āpana jāni na tyāgihahi͂ mohi raghubīra bharosa.183.**

"Though I am born of a wicked mother and am myself a rogue and ever guilty, I am confident that Śrī Rāma will never forsake me knowing me as his own." (183)

चौ०—भरत बचन सब कहँ प्रिय लागे। राम सनेह सुधाँ जनु पागे॥
लोग बियोग बिषम बिष दागे। मंत्र सबीज सुनत जनु जागे॥१॥

Cau.: **bharata bacana saba kahā̐ priya lāge, rāma saneha sudhā̐ janu pāge.**
**loga biyoga biṣama biṣa dāge, maṁtra sabīja sunata janu jāge.1.**

Bharata's words pleased all, imbued as they were with the nectar of devotion to Śrī Rāma. The people who had been burning with the deadly poison of separation from Śrī Rāma, were roused to their senses on hearing it, as if it were a charm against snake poison alongwith its seed-letter*. (1)

मातु सचिव गुर पुर नर नारी। सकल सनेहँ बिकल भए भारी॥
भरतहि कहहिं सराहि सराही। राम प्रेम मूरति तनु आही॥२॥

**mātu saciva gura pura nara nārī, sakala sanehā̐ bikala bhae bhārī.**
**bharatahi kahahi͂ sarāhi sarāhī, rāma prema mūrati tanu āhī.2.**

* According to the Tantras (a sacred literature dealing with the worship of deities) there are mystic formulas sacred to every deity, which if repeated with genuine faith and in accordance with certain prescribed rules help the realization of that deity. Every such Mantra has also got a Bīja Mantra consisting of a single letter with 'm' added to it. This seed-letter, if prefixed to the Mantra itself, enhances its potency.

The mothers, the ministers, the preceptor and the people of the city, all were overwhelmed with emotion. They praised Bharata again and again and said, “Your whole being is the very personification of affection for Śrī Rāma. (2)

तात भरत अस काहे न कहहू। प्रान समान राम प्रिय अहहू॥
जो पावँरु अपनी जड़ताईं। तुम्हहि सुगाइ मातु कुटिलाईं॥ ३॥

**tāta bharata asa kāhe na kahahū, prāna samāna rāma priya ahahū.**
**jo pāvåru apanī jaRatāī̆, tumhahi sugāi mātu kuṭilāī̆.3.**

“It is no wonder that you should say so, dear Bharata, since you are dear to Śrī Rāma as his own life. The vile man who through his ignorance doubts you because of your mother’s perversity, (3)

सो सठु कोटिक पुरुष समेता। बसिहि कलप सत नरक निकेता॥
अहि अघ अवगुन नहिं मनि गहई। हरइ गरल दुख दारिद दहई॥ ४॥

**so saṭhu koṭika puruṣa sametā, basihi kalapa sata naraka niketā.**
**ahi agha avaguna nahiँ mani gahaī, harai garala dukha dārida dahaī.4.**

“the wretch shall abide in hell for a hundred Kalpas (cycles) with millions of his past generations. A gem on the head of a serpent is not affected by the sins and faults of the serpent; on the other hand, it counteracts poison, and takes away sorrow and indigence. (4)

दो०—अवसि चलिअ बन रामु जहँ भरत मंत्रु भल कीन्ह।
सोक सिंधु बूड़त सबहि तुम्ह अवलंबनु दीन्ह॥ १८४॥

Do.: **avasi calia bana rāmu jahå bharata maṁtru bhala kīnha,**
**soka siṁdhu būRata sabahi tumha avalaṁbanu dīnha.184.**

“Bharata, you have thought out a good plan; by all means let us proceed to the woods where Śrī Rāma is. You have held out a helping hand to us all while we were getting drowned in an ocean of grief.” (184)

चौ०—भा सब कें मन मोदु न थोरा। जनु घन धुनि सुनि चातक मोरा॥
चलत प्रात लखि निरनउ नीके। भरतु प्रानप्रिय भे सबही के॥ १॥

Cau.: **bhā saba kẽ mana modu na thorā, janu ghana dhuni suni cātaka morā.**
**calata prāta lakhi niranau nīke, bharatu prānapriya bhe sabahī ke.1.**

Everyone felt as great a joy as when the Cātaka birds and peacocks hear a thunder-clap. Knowing Bharata’s welcome resolve to start the very next morning, he became to all of them as lovable as their own life. (1)

मुनिहि बंदि भरतहि सिरु नाई। चले सकल घर बिदा कराई॥
धन्य भरत जीवनु जग माहीं। सीलु सनेहु सराहत जाहीं॥ २॥

**munihi baṁdi bharatahi siru nāī, cale sakala ghara bidā karāī.**
**dhanya bharata jīvanu jaga māhī̆, sīlu sanehu sarāhata jāhī̆.2.**

After reverencing the sage and bowing their head to Bharata they all took leave and proceeded to their respective homes praising as they went his amiability and affection and exclaiming, “Blessed is Bharata’s life in this world!” (2)

कहहिं परसपर भा बड़ काजू। सकल चलै कर साजहिं साजू॥
जेहि राखहिं रहु घर रखवारी। सो जानइ जनु गरदनि मारी॥३॥

**kahahiँ parasapara bhā baRa kājū, sakala calai kara sājahiँ sājū.**
**jehi rākhahiँ rahu ghara rakhavārī, so jānai janu garadani mārī.3.**

They said to one another, "A great object has been accomplished!" Everyone began to make preparations for the journey. Whomsoever they left behind saying "You should stay behind to guard the house," felt as if he had been smitten on the neck. (3)

कोउ कह रहन कहिअ नहिं काहू। को न चहइ जग जीवन लाहू॥४॥

**kou kaha rahana kahia nahiँ kāhū, ko na cahai jaga jīvana lāhū.4.**

Someone said, "Nobody should be asked to remain behind; who in this world would not have the reward of his life? (4)

दो०—**जरउ सो संपति सदन सुखु सुहृद मातु पितु भाइ।**
**सनमुख होत जो राम पद करै न सहस सहाइ॥१८५॥**

Do.: **jarau so saṁpati sadana sukhu suhṛda mātu pitu bhāi,**
**sanamukha hota jo rāma pada karai na sahasa sahāi.185.**

"Perish that property, house, happiness, friend, father, mother or brother, who does not gladly help one in surrendering at Śrī Rāma's feet!" (185)

चौ०—घर घर साजहिं बाहन नाना। हरषु हृदयँ परभात पयाना॥
भरत जाइ घर कीन्ह बिचारू। नगरु बाजि गज भवन भँडारू॥१॥

Cau.: **ghara ghara sājahiँ bāhana nānā, haraṣu hṛdayaँ parabhāta payānā.**
**bharata jāi ghara kīnha bicārū, nagaru bāji gaja bhavana bhaँḍārū.1.**

In every house they got ready vehicles of various kinds; their soul rejoiced at the thought of starting early next morning. On reaching his own apartments Bharata thought to himself: "The city, horses, elephants, houses and the treasury, (1)

संपति सब रघुपति कै आही। जौं बिनु जतन चलौं तजि ताही॥
तौ परिनाम न मोरि भलाई। पाप सिरोमनि साइँ दोहाई॥२॥

**saṁpati saba raghupati kai āhī, jauँ binu jatana calauँ taji tāhī.**
**tau parināma na mori bhalāī, pāpa siromani sāiँ dohāī.2.**

"every thing belongs to Śrī Raghunātha. If I leave it unprotected, the result will not be good for me; for disloyalty to one's master is the greatest of all sins. (2)

करइ स्वामि हित सेवकु सोई। दूषन कोटि देइ किन कोई॥
अस बिचारि सुचि सेवक बोले। जे सपनेहुँ निज धरम न डोले॥३॥

**karai svāmi hita sevaku soī, dūṣana koṭi dei kina koī.**
**asa bicāri suci sevaka bole, je sapanehuँ nija dharama na ḍole.3.**

"A servant is he who serves the interests of his master, no matter if anyone brings millions of imputations against him." Pondering thus he summoned faithful servants who had never dreamt of flinching from their duty. (3)

कहि सबु मरमु धरमु भल भाषा। जो जेहि लायक सो तेहिं राखा॥
करि सबु जतनु राखि रखवारे। राम मातु पहिं भरतु सिधारे॥ ४॥

**kahi sabu maramu dharamu bhala bhāṣā, jo jehi lāyaka so tehiँ rākhā.**
**kari sabu jatanu rākhi rakhavāre, rāma mātu pahiँ bharatu sidhāre.4.**

Confiding to them all the secrets, he taught them their paramount duty and entrusted them with the work for which they were severally fit. After making all arrangements and posting guards, Bharata went to Śrī Rāma's mother, Kausalyā. (4)

दो०—आरत जननी जानि सब भरत सनेह सुजान।
कहेउ बनावन पालकीं सजन सुखासन जान॥ १८६॥

Do.: **ārata jananī jāni saba bharata saneha sujāna,**
**kaheu banāvana pālakīँ sajana sukhāsana jāna.186.**

Knowing all the mothers in distress, Bharata, who understood the ways of love, ordered palanquins to be got ready and sedan-chairs to be equipped. (186)

चौ०—चक्क चक्कि जिमि पुर नर नारी। चहत प्रात उर आरत भारी॥
जागत सब निसि भयउ बिहाना। भरत बोलाए सचिव सुजाना॥ १॥

Cau.: **cakka cakki jimi pura nara nārī, cahata prāta ura ārata bhārī.**
**jāgata saba nisi bhayau bihānā, bharata bolāe saciva sujānā.1.**

Much afflicted at heart like the male and female Cakravāka birds, the men and women of the city longed for the dawn. They kept awake the whole night till it was daybreak, when Bharata summoned the wise ministers; (1)

कहेउ लेहु सबु तिलक समाजू। बनहिं देब मुनि रामहि राजू॥
बेगि चलहु सुनि सचिव जोहारे। तुरत तुरग रथ नाग सँवारे॥ २॥

**kaheu lehu sabu tilaka samājū, banahiँ deba muni rāmahi rājū.**
**begi calahu suni saciva johāre, turata turaga ratha nāga saँvāre.2.**

and said to them, "Take all that is necessary for the installation ceremony; sage Vasiṣṭha will crown Śrī Rāma in the forest itself. Start expeditiously." Hearing this, the ministers bowed to him and had the horses, chariots and elephants immediately equipped. (2)

अरुंधती अरु अगिनि समाऊ। रथ चढ़ि चले प्रथम मुनिराऊ॥
बिप्र बृंद चढ़ि बाहन नाना। चले सकल तप तेज निधाना॥ ३॥

**aruṁdhatī aru agini samāū, ratha caRhi cale prathama munirāū.**
**bipra bṛṁda caRhi bāhana nānā, cale sakala tapa teja nidhānā.3.**

Taking with him his wife, Arundhatī, and the requisites for Agnihotra* (offering oblations into the sacred fire) the chief of sages, Vasiṣṭha, was the first to mount the chariot and lead the way. Hosts of Brāhmaṇas, who were all embodiments of austerity and spiritual glow, followed in vehicles of various kinds. (3)

* In ancient times, as a general rule, every Brāhmaṇa maintained the sacred fire and kept it perpetually alive till his death, when he was cremated with the same fire. He carried it with him wherever he went and poured oblations into it every morning and evening.

नगर लोग सब सजि सजि जाना। चित्रकूट कहँ कीन्ह पयाना॥
सिबिका सुभग न जाहिं बखानी। चढ़ि चढ़ि चलत भईं सब रानी॥४॥

**nagara loga saba saji saji jānā, citrakūṭa kahå kīnha payānā.**
**sibikā subhaga na jāhiṁ bakhānī, caRhi caRhi calata bhaīṁ saba rānī.4.**

The people of the city followed next; having equipped the conveyances they all left for Citrakūṭa. All the queens journeyed in palanquins which were lovely beyond description. (4)

दो०—सौंपि नगर सुचि सेवकनि सादर सकल चलाइ।
सुमिरि राम सिय चरन तब चले भरत दोउ भाइ॥ १८७॥

**Do.: saůpi nagara suci sevakani sādara sakala calāi,**
**sumiri rāma siya carana taba cale bharata dou bhāi.187.**

Leaving the city in the charge of faithful servants and respectfully sending the whole party ahead, the two brothers, Bharata and Śatrughna, started last of all remembering the feet of Śrī Rāma and Sītā. (187)

चौ०—राम दरस बस सब नर नारी। जनु करि करिनि चले तकि बारी॥
बन सिय रामु समुझि मन माहीं। सानुज भरत पयादेहिं जाहीं॥ १॥

**Cau.: rāma darasa basa saba nara nārī, janu kari karini cale taki bārī.**
**bana siya rāmu samujhi mana māhīṁ, sānuja bharata payādehiṁ jāhīṁ.1.**

Seized with a longing for the sight of Śrī Rāma, all the people, both men and women, headed with the same zeal as male and female elephants rush perceiving water. Realizing in their heart that Sītā and Śrī Rāma were in the woods, Bharata and his younger brother journeyed on foot. (1)

देखि सनेहु लोग अनुरागे। उतरि चले हय गय रथ त्यागे॥
जाइ समीप राखि निज डोली। राम मातु मृदु बानी बोली॥ २॥

**dekhi sanehu loga anurāge, utari cale haya gaya ratha tyāge.**
**jāi samīpa rākhi nija ḍolī, rāma mātu mṛdu bānī bolī.2.**

Seeing their affection the people were overcome with emotion and dismounting, walked on foot, leaving their horses, elephants and chariots. Going up to Bharata Śrī Rāma's mother, Kausalyā, stopped her palanquin by his side and spoke in soft accents: (2)

तात चढ़हु रथ बलि महतारी। होइहि प्रिय परिवारु दुखारी॥
तुम्हरें चलत चलिहि सबु लोगू। सकल सोक कृस नहिं मग जोगू॥ ३॥

**tāta caRhahu ratha bali mahatārī, hoihi priya parivāru dukhārī.**
**tumharě calata calihi sabu logū, sakala soka kṛsa nahiṁ maga jogū.3.**

"I adjure you by my life to mount the chariot, dear child; or else all our near and dear ones will be put to great hardship. If you walk on foot, the whole party will follow suit and you know they are all wasted with sorrow and hardly fit to undertake the journey on foot." (3)

सिर धरि बचन चरन सिरु नाई। रथ चढ़ि चलत भए दोउ भाई॥
तमसा प्रथम दिवस करि बासू। दूसर गोमति तीर निवासू॥ ४॥

**sira dhari bacana carana sirunāī, ratha caRhi calata bhae dou bhāī.**
**tamasā prathama divasa kari bāsū, dūsara gomati tīra nivāsū.4.**

Reverently obeying her command and bowing their head at her feet, the two brothers mounted their chariot and proceeded on the journey. They halted the first day on the bank of the Tamasā* river and made the next halt on the bank of the Gomatī. (4)

दो०—**पय अहार फल असन एक निसि भोजन एक लोग।**
**करत राम हित नेम ब्रत परिहरि भूषन भोग॥ १८८॥**

Do.: **paya ahāra phala asana eka nisi bhojana eka loga,**
**karata rāma hita nema brata parihari bhūṣana bhoga.188.**

Some of them lived on milk and some on fruit; while others took their meals by night. Renouncing ornaments and luxuries, they observed vows and fasts for the sake of Śrī Rāma. (188)

चौ०—**सई तीर बसि चले बिहाने। सृंगबेरपुर सब निअराने॥**
**समाचार सब सुने निषादा। हृदयँ बिचार करइ सबिषादा॥ १॥**

Cau.: **saī tīra basi cale bihāne, sṛṁgaberapura saba niarāne.**
**samācāra saba sune niṣādā, hṛdayå bicāra karai sabiṣādā.1.**

Halting on the bank of the Saī† river they resumed their journey at daybreak and the whole party drew near to Śṛṅgaverapura‡. When the Niṣāda chief (Guha) heard the whole story, he anxiously thought within himself: (1)

**कारन कवन भरतु बन जाहीं। है कछु कपट भाउ मन माहीं॥**
**जौं पै जियँ न होति कुटिलाई। तौ कत लीन्ह संग कटकाई॥ २॥**

**kārana kavana bharatu bana jāhī̐, hai kachu kapaṭa bhāu mana māhī̐.**
**jaů pai jiyå na hoti kuṭilāī, tau kata līnha saṁga kaṭakāī.2.**

"What motive can Bharata have in journeying to the woods? He must have some evil design at heart. If he had no malicious intention, why should he have brought the army with him? (2)

**जानहिं सानुज रामहि मारी। करउँ अकंटक राजु सुखारी॥**
**भरत न राजनीति उर आनी। तब कलंकु अब जीवन हानी॥ ३॥**

**jānahi̐ sānuja rāmahi mārī, karaů akaṁṭaka rāju sukhārī.**
**bharata na rājanīti ura ānī, taba kalaṁku aba jīvana hānī.3.**

"He must have thought that after killing Śrī Rāma and his younger brother Lakṣmaṇa he would reign peacefully and happily. But Bharata did not take to heart the maxims of

* The Tamasā (now popularly known by the name of Tons) is a branch of Ghāgharā which leaves that river about 10 miles from Ayodhyā and after flowing past the town of Azamgarh falls into the Sarayū.

† The Saī rises about midway between "the Gomatī and the Gaṅgā and falls into the former 10 miles below the city of Jaunpur.

‡ The site of the ancient Śṛṅgaverapura is marked by a village bearing the same name under the modernized form 'Singraur' 22 miles to the north-west of Allahabad. The Gaṅgā has changed its course and only a small branch now flows through the old channel.

sound polity; latterly he brought on himself stigma alone but this time he will meet sure death. (3)

सकल सुरासुर जुरहिं जुझारा। रामहि समर न जीतनिहारा॥
का आचरजु भरतु अस करहीं। नहिं बिष बेलि अमिअ फल फरहीं॥४॥

**sakala surāsura jurahi̐ jujhārā, rāmahi samara na jītanihārā.**
**kā ācaraju bharatu asa karahī̐, nahī̐ biṣa beli amia phala pharahī̐.4.**

"If all the warriors among the gods and demons combine against Śrī Rāma, even they will fail to conquer him in battle. But what wonder that Bharata should behave as he is doing, for venomous plants, after all, can never bear fruits of ambrosia." (4)

दो०—**अस बिचारि गुहँ ग्याति सन कहेउ सजग सब होहु।**
**हथवाँसहु बोरहु तरनि कीजिअ घाटारोहु॥१८९॥**

Do.: **asa bicāri guha̐ gyāti sana kaheu sajaga saba hohu,**
**hathavā̐sahu borahu tarani kījia ghāṭārohu.189.**

Pondering thus, Guha said to his kinsmen, "Be alert all of you; take under your control all the boats and sink them and blockade the Ghāṭas (flight of steps leading to the river landing-place). (189)

चौ०—होहु सँजोइल रोकहु घाटा। ठाटहु सकल मरै के ठाटा॥
सनमुख लोह भरत सन लेऊँ। जिअत न सुरसरि उतरन देऊँ॥१॥

Cau.: **hohu sa̐joila rokahu ghāṭā, ṭhāṭahu sakala marai ke ṭhāṭā.**
**sanamukha loha bharata sana leū̐, jiata na surasari utarana deū̐.1.**

"Equip yourself and blockade the Ghāṭas; be prepared in everyway to face death. I go to encounter Bharata in open combat and would not let him cross the Gaṅgā so long as there is life in me. (1)

समर मरनु पुनि सुरसरि तीरा। राम काजु छनभंगु सरीरा॥
भरत भाइ नृपु मैं जन नीचू। बड़ें भाग असि पाइअ मीचू॥२॥

**samara maranu puni surasari tīrā, rāma kāju chanabhaṁgu sarīrā.**
**bharata bhāi nṛpu mai̐ jana nīcū, baRe̐ bhāga asi pāia mīcū.2.**

"To die in battle and that too on the bank of the Gaṅgā; and to lay down this frail body in Śrī Rāma's cause! Then Bharata is Śrī Rāma's own brother and a king; while I am a humble servant! It is through a great good fortune that one meets with a death like this (i.e., dying at the hands of Bharata). (2)

स्वामि काज करिहउँ रन रारी। जस धवलिहउँ भुवन दस चारी॥
तजउँ प्रान रघुनाथ निहोरें। दुहूँ हाथ मुद मोदक मोरें॥३॥

**svāmi kāja karihau̐ rana rārī, jasa dhavalihau̐ bhuvana dasa cārī.**
**tajau̐ prāna raghunātha nihore̐, duhū̐ hātha muda modaka more̐.3.**

"In the cause of my master I will fight on the battle-field and will brighten my glory in the fourteen spheres. I am going to lay down my life for the sake of Śrī Rāma, the Lord of Raghus, and will be a gainer either way. (If I win the battle, I will have served the cause of my master, and if I die, I will attain the eternal abode of the Lord and His constant service). (3)

साधु समाज न जाकर लेखा। राम भगत महुँ जासु न रेखा॥
जायँ जिअत जग सो महिभारू। जननी जौबन बिटप कुठारू॥४॥

**sādhu samāja na jākara lekhā, rāma bhagata mahů̐ jāsu na rekhā.**
**jāyå̐ jiata jaga so mahibhārū, jananī jaubana biṭapa kuṭhārū.4.**

"He who is not reckoned among the virtuous and is neither counted among Śrī Rāma's devotees, lives in vain in this world; he is a veritable burden to the earth and an axe to the tree of his mother's youth." (4)

दो०—**बिगत बिषाद निषादपति सबहि बढ़ाइ उछाहु।**
**सुमिरि राम मागेउ तुरत तरकस धनुष सनाहु॥१९०॥**

Do.: **bigata biṣāda niṣādapati sabahi baRhāi uchāhu,**
**sumiri rāma māgeu turata tarakasa dhanuṣa sanāhu.190.**

The Niṣāda chief, thus became free from anxiety, he inspired all his men, and remembering Śrī Rāma, forthwith demanded his quiver, bow and coat of mail. (190)

चौ०—बेगहु भाइहु सजहु सँजोऊ। सुनि रजाइ कदराइ न कोऊ॥
भलेहिं नाथ सब कहहिं सहरषा। एकहिं एक बढ़ावइ करषा॥१॥

Cau.: **begahu bhāihu sajahu så̐joū, suni rajāi kadarāi na koū.**
**bhalehi̐ nātha saba kahahi̐ saharaṣā, ekahi̐ eka baRhāvai karaṣā.1.**

"Make haste, brethren, to get ready the necessary equipment; on hearing my command, let no one cower in fear." "All right, my lord," they all joyfully responded, and roused the spirit of one another. (1)

चले निषाद जोहारि जोहारी। सूर सकल रन रूचइ रारी॥
सुमिरि राम पद पंकज पनहीं। भाथीं बाँधि चढ़ाइन्हि धनहीं॥२॥

**cale niṣāda johāri johārī, sūra sakala rana rūcai rārī.**
**sumiri rāma pada paṁkaja panahī̐, bhāthī̐ bå̐dhi caRhāinhi dhanahī̐.2.**

Greeting their chief one after another, the Niṣādas left; they were all brave and loved to fight on the battle-field. Invoking the sandals of Śrī Rāma's lotus feet, they fastened their quiver and strung their bows. (2)

अँगरी पहिरि कूँड़ि सिर धरहीं। फरसा बाँस सेल सम करहीं॥
एक कुसल अति ओड़न खाँड़े। कूदहिं गगन मनहुँ छिति छाँड़े॥३॥

**å̐garī pahiri kū̐Ri sira dharahī̐, pharasā bå̐sa sela sama karahī̐.**
**eka kusala ati oRana khå̐Re, kūdahi̐ gagana manahů̐ chiti chå̐Re.3.**

Nay, they donned their coats of mail, placed the helmets on their head and straightened their axe, bludgeon and spear. Some of them who were exceptionally proficient at fencing, sprang with such agility that it seemed they never touched the ground and moved in the air. (3)

निज निज साजु समाजु बनाई। गुह राउतहि जोहारे जाई॥
देखि सुभट सब लायक जाने। लै लै नाम सकल सनमाने॥४॥

**nija nija sāju samāju banāī, guha rāutahi johāre jāī.**
**dekhi subhaṭa saba lāyaka jāne, lai lai nāma sakala sanamāne.4.**

Equipping themselves with their weapons etc. and forming themselves into batches, they all went up to their chief, Guha, and bowed to him. Seeing his gallant warriors and finding them all fit for active service, he addressed them, each by his name, and duly honoured them. (4)

दो०—**भाइहु लावहु धोख जनि आजु काज बड़ मोहि।**
**सुनि सरोष बोले सुभट बीर अधीर न होहि॥ १९१॥**

Do.: **bhāihu lāvahu dhokha jani āju kāja baRa mohi,**
**suni saroṣa bole subhaṭa bīra adhīra na hohi.191.**

"Spare not your life, brethren; there is a great issue before me today." At this the gallant warriors spiritedly exclaimed, "Take heart, our brave chieftain!" (191)

चौ०—राम प्रताप नाथ बल तोरे। करहिं कटकु बिनु भट बिनु घोरे॥
जीवत पाउ न पाछें धरहीं। रुंड मुंडमय मेदिनि करहीं॥ १॥

Cau.: **rāma pratāpa nātha bala tore, karahiṁ kaṭaku binu bhaṭa binu ghore.**
**jīvata pāu na pāche̐ dharahī̐, ruṁḍa muṁḍamaya medini karahī̐.1.**

"Through the majesty of Śrī Rāma and by your might, my lord, we shall exterminate all the warriors and horses in the enemy's ranks. We shall never retrace our steps so long as there is life in us; nay, we shall strew the earth with the trunks and heads (of warriors of the enemy) !" (1)

दीख निषादनाथ भल टोलू। कहेउ बजाउ जुझाऊ ढोलू॥
एतना कहत छींक भइ बाँए। कहेउ सगुनिअन्ह खेत सुहाए॥ २॥

**dīkha niṣādanātha bhala ṭolū, kaheu bajāu jujhāū ḍholū.**
**etanā kahata chī̐ka bhai bā̐e, kaheu sagunianha kheta suhāe.2.**

The Niṣāda chief saw that he had a good band of warriors and exclaimed, "Beat the martial drum." Even as he said so, someone sneezed on the left. The soothsayers said, "The sneeze has come from an auspicious quarter! (The result will be a happy one.)" (2)

बूढ़ु एकु कह सगुन बिचारी। भरतहि मिलिअ न होइहि रारी॥
रामहि भरतु मनावन जाहीं। सगुन कहइ अस बिग्रहु नाहीं॥ ३॥

**būRhu eku kaha saguna bicārī, bharatahi milia na hoihi rārī.**
**rāmahi bharatu manāvana jāhī̐, saguna kahai asa bigrahu nāhī̐.3.**

An old man thought over the meaning of the omen and exclaimed, "You may go and meet Bharata; there will be no conflict. Bharata is out to persuade Śrī Rāma to return. The omen tells us that there is no discord." (3)

सुनि गुह कहइ नीक कह बूढ़ा। सहसा करि पछिताहिं बिमूढ़ा॥
भरत सुभाउ सीलु बिनु बूझें। बड़ि हित हानि जानि बिनु जूझें॥ ४॥

**suni guha kahai nīka kaha būRhā, sahasā kari pachitāhiṁ bimūRhā.**
**bharata subhāu sīlu binu būjhe̐, baRi hita hāni jāni binu jūjhe̐.4.**

On hearing this Guha said, “The old man says aright. Fools act precipitately and then repent. If we come to a clash without knowing Bharata’s intentions and ascertaining his temper and disposition, we shall be doing much harm to our own cause. (4)

दो०—गहहु घाट भट समिटि सब लेउँ मरम मिलि जाइ।
बूझि मित्र अरि मध्य गति तस तब करिहउँ आइ॥ १९२॥

**Do.: gahahu ghāṭa bhaṭa samiṭi saba leů marama mili jāi,**
**būjhi mitra ari madhya gati tasa taba karihaů āi.192.**

“Close up, all my warriors, and blockade the Ghāṭas till I meet Bharata and find out what is in his mind. When I have ascertained whether he is of friendly, hostile or neutral disposition, I shall act accordingly after that. (192)

चौ०—लखब सनेहु सुभायँ सुहाएँ। बैरु प्रीति नहिं दुरइँ दुराएँ॥
अस कहि भेंट सँजोवन लागे। कंद मूल फल खग मृग मागे॥ १॥

Cau.: **lakhaba sanehu subhāyå suhāẽ, bairu prīti nahiṅ duraiṅ durāẽ.**
**asa kahi bhẽṭa såjovana lāge, kaṁda mūla phala khaga mṛga māge.1.**

“I shall test his love on the touchstone of his friendly disposition; for hatred and love cannot be disguised even if one tries to do so.” So saying he began to collect articles for making a present and sent for bulbs, roots and fruits as well as birds and deer. (1)

मीन पीन पाठीन पुराने। भरि भरि भार कहारन्ह आने॥
मिलन साजु सजि मिलन सिधाए। मंगल मूल सगुन सुभ पाए॥ २॥

**mīna pīna pāṭhīna purāne, bhari bhari bhāra kahāranha āne.**
**milana sāju saji milana sidhāe, maṁgala mūla saguna subha pāe.2.**

Men of the porter class also brought loads of fat and ripe fish of the Pāṭhīna* species. Thus equipping himself with presents he proceeded to meet Bharata and met with auspicious and happy omens. (2)

देखि दूरि तें कहि निज नामू। कीन्ह मुनीसहि दंड प्रनामू॥
जानि रामप्रिय दीन्हि असीसा। भरतहि कहेउ बुझाइ मुनीसा॥ ३॥

**dekhi dūri tẽ kahi nija nāmū, kīnha munīsahi daṁḍa pranāmū.**
**jāni rāmapriya dīnhi asīsā, bharatahi kaheu bujhāi munīsā.3.**

As soon as he saw the chief of sages, Vasiṣṭha, he mentioned his own name and prostrated himself before the sage from a distance. The sage, who knew him to be a dear friend of Śrī Rāma, bestowed his blessings on him and told Bharata all about him. (3)

राम सखा सुनि संदनु त्यागा। चले उतरि उमगत अनुरागा॥
गाउँ जाति गुहँ नाउँ सुनाई। कीन्ह जोहारु माथ महि लाई॥ ४॥

**rāma sakhā suni saṁdanu tyāgā, cale utari umagata anurāgā.**
**gaů jāti guhå nāů sunāī, kīnha johāru mātha mahi lāī.4.**

Hearing that he was a friend of Śrī Rāma, Bharata alighted from his chariot and,

* The Pāṭhīna is said to be a kind of sea-fish, the Silurus Pelorius or Boalis.

leaving it behind, advanced towards him with a heart overflowing with love. Guha, on his part, mentioned his village, caste and name and greeted him by placing his head on the ground. (4)

दो०—करत दंडवत देखि तेहि भरत लीन्ह उर लाइ।
मनहुँ लखन सन भेंट भइ प्रेमु न हृदयँ समाइ॥ १९३॥

**Do.: karata daṁḍavata dekhi tehi bharata līnha ura lāi,**
**manahũ lakhana sana bhẽṭa bhai premu na hṛdayã samāi.193.**

When Bharata saw him falling prostrate on the ground, he lifted him up and pressed him to his bosom. He felt as if he had met Lakṣmaṇa and the surging emotions of his heart could not be held back. (193)

चौ०—भेंटत भरतु ताहि अति प्रीती। लोग सिहाहिं प्रेम कै रीती॥
धन्य धन्य धुनि मंगल मूला। सुर सराहि तेहि बरिसहिं फूला॥ १॥

Cau.: **bhẽṭata bharatu tāhi ati prītī, loga sihāhiṁ prema kai rītī.**
**dhanya dhanya dhuni maṁgala mūlā, sura sarāhi tehi barisahiṁ phūlā.1.**

Bharata embraced him with great affection and the people admired the mode of his love. Raising a jubilant cry of applause the gods extolled him and rained flowers on him: (1)

लोक बेद सब भाँतिहिं नीचा। जासु छाँह छुइ लेइअ सींचा॥
तेहि भरि अंक राम लघु भ्राता। मिलत पुलक परिपूरित गाता॥ २॥

**loka beda saba bhā̃tihiṁ nīcā, jāsu chā̃ha chui leia sĩcā.**
**tehi bhari aṁka rāma laghu bhrātā, milata pulaka paripūrita gātā.2.**

"This man is low in the eyes of the world as well as from the point of view of the Vedas, so much so that one must bathe even on crossing his shadow. Yet Śrī Rāma's younger brother, Bharata, has met him in close embrace, his body thrilling all over with joyous emotions. (2)

राम राम कहि जे जमुहाहीं। तिन्हहि न पाप पुंज समुहाहीं॥
यह तौ राम लाइ उर लीन्हा। कुल समेत जगु पावन कीन्हा॥ ३॥

**rāma rāma kahi je jamuhāhī̃, tinhahi na pāpa puṁja samuhāhī̃.**
**yaha tau rāma lāi ura līnhā, kula sameta jagu pāvana kīnhā.3.**

"Hosts of sins turn away from them who utter the name of 'Rāma' even while yawning. As for this man, he was embraced by Śrī Rāma Himself, who thereby bestowed on him and his family the efficacy of sanctifying the whole world. (3)

करमनास जलु सुरसरि परई। तेहि को कहहु सीस नहिं धरई॥
उलटा नामु जपत जगु जाना। बालमीकि भए ब्रह्म समाना॥ ४॥

**karamanāsa jalu surasari parai, tehi ko kahahu sīsa nahiṁ dharaī.**
**ulaṭā nāmu japata jagu jānā, bālamīki bhae brahma samānā.4.**

"Where the water of the Karmanāsā joins the celestial stream the Gaṅgā, tell me who would not place it on his head! The whole world knows how Vālmīki became as good as Brahma (God Himself) by repeating the name 'Rāma' in the reverse way as 'Marā'. (4)

दो०—स्वपच सबर खस जमन जड़ पावँर कोल किरात।
रामु कहत पावन परम होत भुवन बिख्यात॥ १९४॥

Do.: **svapaca sabara khasa jamana jaRa pāvåra kola kirāta,**
**rāmu kahata pāvana parama hota bhuvana bikhyāta.194.**

"Even a pariah*, a Śabara (Bhīla), a Khāsī, the stupid barbarian and the vile Kola and Kirāta get supremely sanctified and get renowned through all the spheres by uttering the name of Rāma. (194)

चौ०—नहि अचिरिजु जुग जुग चलि आई। केहि न दीन्हि रघुबीर बड़ाई॥
राम नाम महिमा सुर कहहीं। सुनि सुनि अवधलोग सुखु लहहीं॥ १॥

Cau.: **nahi aciriju juga juga cali āī, kehi na dīnhi raghubīra baRāī.**
**rāma nāma mahimā sura kahahī̊, suni suni avadhaloga sukhu lahahī̊.1.**

"It is no wonder; it has been so for ages. Who has not been exalted by Śrī Raghunātha?" In this way the gods glorified Śrī Rāma's name and the people of Ayodhyā rejoiced as they heard the adoration. (1)

रामसखहि मिलि भरत सप्रेमा। पूँछी कुसल सुमंगल खेमा॥
देखि भरत कर सीलु सनेहू। भा निषाद तेहि समय बिदेहू॥ २॥

**rāmasakhahi mili bharata sapremā, pū̊chī kusala sumaṁgala khemā.**
**dekhi bharata kara sīlu sanehū, bhā niṣāda tehi samaya bidehū.2.**

Having thus met Śrī Rāma's friend Guha, Bharata lovingly enquired after his health, welfare and happiness. Seeing Bharata's amiability and affection on that occasion, the Niṣāda forgot all about himself. (2)

सकुच सनेहु मोदु मन बाढ़ा। भरतहि चितवत एकटक ठाढ़ा॥
धरि धीरजु पद बंदि बहोरी। बिनय सप्रेम करत कर जोरी॥ ३॥

**sakuca sanehu modu mana bāRhā, bharatahi citavata ekaṭaka ṭhāRhā.**
**dhari dhīraju pada baṁdi bahorī, binaya saprema karata kara jorī.3.**

His bashfulness, love and soul's delight grew; and he stood gazing at Bharata with unwinking eyes. Collecting himself, he bowed at Bharata's feet again and with folded hands lovingly submitted: (3)

कुसल मूल पद पंकज पेखी। मैं तिहुँ काल कुसल निज लेखी॥
अब प्रभु परम अनुग्रह तोरें। सहित कोटि कुल मंगल मोरें॥ ४॥

**kusala mūla pada paṁkaja pekhī, maĩ tihů kāla kusala nija lekhī.**
**aba prabhu parama anugraha torĕ, sahita koṭi kula maṁgala morĕ.4.**

"Now that I have beheld your lotus feet, which are the very fountain of happiness, I have accounted myself blessed for all time. And now, my lord, by your supreme grace my welfare is assured for millions of generations. (4)

* The word used in the original is 'Śvapaca' (lit., one who cooks the flesh of a dog, i.e., lives on the flesh of dogs; the Kolas and Kirātas are wild mountain tribes; the Khāsīs are another hilly tribe inhabiting Khasa, a hilly tract in Northern India).

दो०—**समुझि मोरि करतूति कुलु प्रभु महिमा जियँ जोइ।**
**जो न भजइ रघुबीर पद जग बिधि बंचित सोइ॥ १९५॥**

Do.: **samujhi mori karatūti kulu prabhu mahimā jiyå̐ joi,**
**jo na bhajai raghubīra pada jaga bidhi baṁcita soi.195.**

"Remembering my doings and my descent, on the one hand, and realizing the Lord's greatness on the other, he who does not devote himself to Śrī Rāma's feet has been deceived in this world by Providence. (195)

चौ०—**कपटी कायर कुमति कुजाती। लोक बेद बाहेर सब भाँती॥**
**राम कीन्ह आपन जबही तें। भयउँ भुवन भूषन तबही तें॥ १॥**

Cau.: **kapaṭī kāyara kumati kujātī, loka beda bāhera saba bhā̐tī.**
**rāma kīnha āpana jabahī tě̐, bhayau̐ bhuvana bhūṣana tabahī tě̐.1.**

"Wicked, cowardly, evil-minded and low-born as I am and cast off from society as well as from the fold of the Vedas in everyway, I have become the ornament of the world ever since Śrī Rāma took me as his own." (1)

**देखि प्रीति सुनि बिनय सुहाई। मिलेउ बहोरि भरत लघु भाई॥**
**कहि निषाद निज नाम सुबानीं। सादर सकल जोहारीं रानीं॥ २॥**

**dekhi prīti suni binaya suhāī, mileu bahori bharata laghu bhāī.**
**kahi niṣāda nija nāma subānī̐, sādara sakala johārī̐ rānī̐.2.**

Seeing his affection and hearing his humble submission Bharata's younger brother, Śatrughna, embraced him next. The Niṣāda chief then greeted all the dowager queens in polite and respectful terms, mentioning his name each time. (2)

**जानि लखन सम देहिं असीसा। जिअहु सुखी सय लाख बरीसा॥**
**निरखि निषादु नगर नर नारी। भए सुखी जनु लखनु निहारी॥ ३॥**

**jāni lakhana sama dehi̐ asīsā, jiahu sukhī saya lākha barīsā.**
**nirakhi niṣādu nagara nara nārī, bhae sukhī janu lakhanu nihārī.3.**

Treating him on the same footing as Lakṣmaṇa, they gave him their blessing: May you live happily for millions of years. The men and women of the city were as glad to see the Niṣāda chief as if they had seen Lakṣmaṇa, (3)

**कहहिं लहेउ एहिं जीवन लाहू। भेंटेउ रामभद्र भरि बाहू॥**
**सुनि निषादु निज भाग बड़ाई। प्रमुदित मन लइ चलेउ लेवाई॥ ४॥**

**kahahi̐ laheu ehi̐ jīvana lāhū, bhě̐ṭeu rāmabhadra bhari bāhū.**
**suni niṣādu nija bhāga baRāī, pramudita mana lai caleu levāī.4.**

and said, "He has surely reaped the reward of his existence in that our beloved Śrī Rāma enfolded him in his arms." Hearing them extol his good fortune, the Niṣāda chief led them along with a cheerful heart. (4)

दो०—**सनकारे सेवक सकल चले स्वामि रुख पाइ।**
**घर तरु तर सर बाग बन बास बनाएन्हि जाइ॥ १९६॥**

**Do.: sanakāre sevaka sakala cale svāmi rukha pāi,**
**ghara taru tara sara bāga bana bāsa banāenhi jāi.196.**

Receiving a signal from him and learning their master's will, all his attendants left; and reaching the residential quarters, the foot of trees, ponds, orchards and groves they made room for the guests to take up their lodging. (196)

चौ०—सृंगबेरपुर भरत दीख जब। भे सनेहँ सब अंग सिथिल तब॥
सोहत दिएँ निषादहि लागू। जनु तनु धरें बिनय अनुरागू॥१॥

**Cau.: sṛṁgaberapura bharata dīkha jaba, bhe sanehȁ saba aṁga sithila taba.**
**sohata diȅ niṣādahi lāgū, janu tanu dharȅ binaya anurāgū.1.**

When Bharata beheld the town of Śṛṅgaverapura, all his limbs were overpowered with emotion. Leaning on the Niṣāda chief he presented a goodly sight; it appeared as if meekness and love had taken a living form. (1)

एहि बिधि भरत सेनु सबु संगा। दीखि जाइ जग पावनि गंगा॥
रामघाट कहँ कीन्ह प्रनामू। भा मनु मगनु मिले जनु रामू॥२॥

**ehi bidhi bharata senu sabu saṁgā, dīkhi jāi jaga pāvani gaṁgā.**
**rāmaghāṭa kahȁ kīnha pranāmū, bhā manu maganu mile janu rāmū.2.**

In this way Bharata with all his army went and saw the stream of the Gaṅgā, which purifies the whole world. He made obeisance to the Ghāṭa where Śrī Rāma had bathed and said His prayers; and his soul was as enraptured as if he had met Śrī Rāma Himself. (2)

करहिं प्रनाम नगर नर नारी। मुदित ब्रह्ममय बारि निहारी॥
करि मज्जनु मागहिं कर जोरी। रामचंद्र पद प्रीति न थोरी॥३॥

**karahi̐ pranāma nagara nara nārī, mudita brahmamaya bāri nihārī.**
**kari majjanu māgahi̐ kara jorī, rāmacaṁdra pada prīti na thorī.3.**

The men and women of the city bowed low; they were glad to see the divine stream. Taking a dip into the Gaṅgā, they begged with folded hands to be favoured with abundant love for Śrī Rāma's feet. (3)

भरत कहेउ सुरसरि तव रेनू। सकल सुखद सेवक सुरधेनू॥
जोरि पानि बर मागउँ एहू। सीय राम पद सहज सनेहू॥४॥

**bharata kaheu surasari tava renū, sakala sukhada sevaka suradhenū.**
**jori pāni bara māgaū̐ ehū, sīya rāma pada sahaja sanehū.4.**

Bharata exclaimed, "Mother Gaṅgā! your sands are delightful to all and the very cow of plenty to your devotees. With joined palms, therefore, I ask of you only one boon, viz., spontaneous, innate love for the feet of Sītā and Śrī Rāma." (4)

दो०—**एहि बिधि मज्जनु भरतु करि गुर अनुसासन पाइ।**
**मातु नहानीं जानि सब डेरा चले लवाइ॥१९७॥**

**Do.: ehi bidhi majjanu bharatu kari gura anusāsana pāi,**
**mātu nahānī̐ jāni saba ḍerā cale lavāi.197.**

In this way after taking a dip into the Gaṅgā and receiving his Guru's commands, and on learning that all his mothers had finished their bath, he had the tents shifted. (197)

चौ०—जहँ तहँ लोगन्ह डेरा कीन्हा। भरत सोधु सबही कर लीन्हा॥
सुर सेवा करि आयसु पाई। राम मातु पहिं गे दोउ भाई॥१॥

Cau.: **jahå̐ tahå̐ loganha ḍerā kīnhā, bharata sodhu sabahī kara līnhā.**
**sura sevā kari āyasu pāī, rāma mātu pahi̐ ge dou bhāī.1.**

The people took up their lodgings at different places and Bharata made enquiries (whether all had settled comfortably). After worshipping the gods and taking leave of them, the two brothers, Bharata and Śatrughna, went up to Śrī Rāma's mother, Kausalyā, (1)

चरन चाँपि कहि कहि मृदु बानी। जननीं सकल भरत सनमानी॥
भाइहि सौंपि मातु सेवकाई। आपु निषादहि लीन्ह बोलाई॥२॥

**carana cå̐pi kahi kahi mṛdu bānī, jananī̐ sakala bharata sanamānī.**
**bhāihi sau̐pi mātu sevakāī, āpu niṣādahi līnha bolāī.2.**

Bharata paid respect to all his mothers by lovingly pressing their feet and speaking to each in polite terms. Then entrusting his brother with the service of his mothers, he himself summoned the Niṣāda chief, (2)

चले सखा कर सों कर जोरें। सिथिल सरीरु सनेह न थोरें॥
पूँछत सखहि सो ठाउँ देखाऊ। नेकु नयन मन जरनि जुड़ाऊ॥३॥

**cale sakhā kara so̐ kara jore̐, sithila sarīru saneha na thore̐.**
**pū̐chata sakhahi so ṭhāu̐ dekhāū, neku nayana mana jarani juRāū.3.**

and went hand in hand with him, his body overpowered with great love and emotions. He asked his friend to show him the spot—and thereby soothe the agony of his eyes and mind to some extent— (3)

जहँ सिय रामु लखनु निसि सोए। कहत भरे जल लोचन कोए॥
भरत बचन सुनि भयउ बिषादू। तुरत तहाँ लइ गयउ निषादू॥४॥

**jahå̐ siya rāmu lakhanu nisi soe, kahata bhare jala locana koe.**
**bharata bacana suni bhayau biṣādū, turata tahå̐ lai gayau niṣādū.4.**

where Sītā, Śrī Rāma and Lakṣmaṇa had slept at night. Even as he spoke, the corners of his eyes were filled with tears. The Niṣāda chief was distressed to hear Bharata's words and presently took him to the spot— (4)

**दो०—जहँ सिंसुपा पुनीत तर रघुबर किय बिश्रामु।**
**अति सनेहँ सादर भरत कीन्हेउ दंड प्रनामु॥१९८॥**

**Do.: jahå̐ siṁsupā punīta tara raghubara kiya biśrāmu,**
**ati sanehå̐ sādara bharata kīnheu daṁḍa pranāmu.198.**

where Śrī Raghuvīra had rested under a holy Aśoka tree. With great affection and reverence Bharata prostrated himself there. (198)

चौ०—कुस साँथरी निहारि सुहाई। कीन्ह प्रनामु प्रदच्छिन जाई॥
चरन रेख रज आँखिन्ह लाई। बनइ न कहत प्रीति अधिकाई॥१॥

Cau.: **kusa så̐tharī nihāri suhāī, kīnha pranāmu pradacchina jāī.**
**carana rekha raja å̐khinha lāī, banai na kahata prīti adhikāī.1.**

Beholding a lovely litter of Kuśa grass he paced round it clockwise and made obeisance. He also placed the dust of Śrī Rāma's footprints on his eyes with a profusion of love which could not be described in words. (1)

कनक बिंदु दुइ चारिक देखे। राखे सीस सीय सम लेखे॥
सजल बिलोचन हृदयँ गलानी। कहत सखा सन बचन सुबानी॥ २॥

**kanaka biṁdu dui cārika dekhe, rākhe sīsa sīya sama lekhe.**
**sajala bilocana hṛdaya̐ galānī, kahata sakhā sana bacana subānī.2.**

He saw there a few gold spangles, which he placed on his head and treated them on a par with Sītā. With tears in his eyes and a heart full of remorse he spoke to his friend in sweet accents: (2)

श्रीहत सीय बिरहँ दुतिहीना। जथा अवध नर नारि बिलीना॥
पिता जनक देउँ पटतर केही। करतल भोगु जोगु जग जेही॥ ३॥

**śrīhata sīya biraha̐ dutihīnā, jathā avadha nara nāri bilīnā.**
**pitā janaka deu̐ paṭatara kehī, karatala bhogu jogu jaga jehī.3.**

"These spangles have lost their charm and appear lustreless due to their separation from Sītā, even as the people of Ayodhyā, both men and women, are spent through sorrow (due to their separation from Śrī Rāma). To whom shall I liken her father, Janaka, who in this world has in his fold asceticism and enjoyment both? (3)

ससुर भानुकुल भानु भुआलू। जेहि सिहात अमरावतिपालू॥
प्राननाथु रघुनाथ गोसाईं। जो बड़ होत सो राम बड़ाईं॥ ४॥

**sasura bhānukula bhānu bhuālū, jehi sihāta amarāvatipālū.**
**prānanāthu raghunātha gosāī̐, jo baRa hota so rāma baRāī̐.4.**

"And she had for her father-in-law King Daśaratha, the sun of the solar race, who was the envy even of the lord of paradise, Indra. And her beloved lord is no other than Lord Śrī Rāma, from whose glory all great ones derive their greatness! (4)

दो०—**पति देवता सुतीय मनि सीय साँथरी देखि।**
**बिहरत हृदउ न हहरि हर पबि तें कठिन बिसेषि॥ १९९॥**

Do.: **pati devatā sutīya mani sīya sa̐tharī dekhi,**
**biharata hṛdau na hahari hara pabi te̐ kaṭhina biseṣi.199.**

"Even as I gaze on the litter used by Sītā, the jewel among virtuous women devoted to their lord, my heart does not break in horror; it is harder than adamant, my God! (199)

चौ०—लालन जोगु लखन लघु लोने। भे न भाइ अस अहहिं न होने॥
पुरजन प्रिय पितु मातु दुलारे। सिय रघुबीरहि प्रानपिआरे॥ १॥

Cau.: **lālana jogu lakhana laghu lone, bhe na bhāi asa ahahi̐ na hone.**
**purajana priya pitu mātu dulāre, siya raghubīrahi prānapiāre.1.**

"And my younger brother, Lakṣmaṇa, is so comely and worth fondling; never was there such a brother, nor is there, nor will be. Beloved of the people and the darling of his parents, he is dear as life to both Sītā and Śrī Rāma. (1)

मृदु मूरति सुकुमार सुभाऊ। तात बाउ तन लाग न काऊ॥
ते बन सहहिं बिपति सब भाँती। निदरे कोटि कुलिस एहिं छाती॥२॥

**mṛdu mūrati sukumāra subhāū, tāta bāu tana lāga na kāū.**
**te bana sahahi̐ bipati saba bhā̐tī, nidare koṭi kulisa ehi̐ chātī.2.**

"Nay, he is so delicate of frame and tender of disposition and his body has never been exposed to hot winds; yet he is bearing hardships of every kind in the woods. Oh! my breast has outdone millions of thunderbolts. (2)

राम जनमि जगु कीन्ह उजागर। रूप सील सुख सब गुन सागर॥
पुरजन परिजन गुर पितु माता। राम सुभाउ सबहि सुखदाता॥३॥

**rāma janami jagu kīnha ujāgara, rūpa sīla sukha saba guna sāgara.**
**purajana parijana gura pitu mātā, rāma subhāu sabahi sukhadātā.3.**

"As for Śrī Rāma, he has illumined the world by taking birth in it; he is such an ocean of beauty, amiability, happiness and all excellences. Śrī Rāma's disposition is the delight of the people of Ayodhyā and his own family, much more so of his preceptor and parents. (3)

बैरिउ राम बड़ाई करहीं। बोलनि मिलनि बिनय मन हरहीं॥
सारद कोटि कोटि सत सेषा। करि न सकहिं प्रभु गुन गन लेखा॥४॥

**bairiu rāma baRāī karahī̐, bolani milani binaya mana harahī̐.**
**sārada koṭi koṭi sata seṣā, kari na sakahi̐ prabhu guna gana lekhā.4.**

"Even enemies praise Śrī Rāma, who enraptures the heart by his polite speech, agreeable manners and modesty of bearing. Millions of Sarasvatīs (goddess of speech) and hundreds of millions of Śeṣas (serpent-gods) are unable to reckon up the virtues of the Lord. (4)

दो०—**सुखस्वरूप रघुबंसमनि मंगल मोद निधान।**
**ते सोवत कुस डासि महि बिधि गति अति बलवान॥२००॥**

Do.: **sukhasvarūpa raghubaṁsamani maṁgala moda nidhāna,**
**te sovata kusa ḍāsi mahi bidhi gati ati balavāna.200.**

"That jewel of Raghu's line, Śrī Rāma, who is bliss-personified and a mine of joy and blessings, sleeps on the ground spreading Kuśa grass on it! The ways of Providence are inexorable indeed. (200)

चौ०—राम सुना दुखु कान न काऊ। जीवनतरु जिमि जोगवइ राऊ॥
पलक नयन फनि मनि जेहि भाँती। जोगवहिं जननि सकल दिन राती॥१॥

Cau.: **rāma sunā dukhu kāna na kāū, jīvanataru jimi jogavai rāū.**
**palaka nayana phani mani jehi bhā̐tī, jogavahi̐ janani sakala dina rātī.1.**

"Śrī Rāma had never heard any mention of sorrow; the king (our father) tended him like the tree of life. Nay, all the mothers cherished him day and night even as the eyelids protect the eyes or a serpent guards the gem on its head. (1)

ते अब फिरत बिपिन पदचारी। कंद मूल फल फूल अहारी॥
धिग कैकई अमंगल मूला। भइसि प्रान प्रियतम प्रतिकूला॥२॥

**te aba phirata bipina padacārī, kaṁda mūla phala phūla ahārī.**
**dhiga kaikaī amaṁgala mūlā, bhaisi prāna priyatama pratikūlā.2.**

"The same Rāma now wanders through the forest on foot, living on bulbs, roots, fruits and flowers. Accursed is Kaikeyī (my mother), the root of evil, who turned hostile to her own husband, who was the dearest object of her life. (2)

मैं धिग धिग अघ उदधि अभागी। सबु उतपातु भयउ जेहि लागी॥
कुल कलंकु करि सृजेउ बिधाताँ। साइँदोह मोहि कीन्ह कुमाताँ॥ ३॥

**maĩ dhiga dhiga agha udadhi abhāgī, sabu utapātu bhayau jehi lāgī.**
**kula kalaṁku kari sṛjeu bidhātā̃, sāĩdoha mohi kīnha kumātā̃.3.**

"And twice accursed is my own wretched self, the ocean of sin and the cause of all turbulence. While God created me as a blot on my family, my wicked mother has made me the enemy of my master." (3)

सुनि सप्रेम समुझाव निषादू। नाथ करिअ कत बादि बिषादू॥
राम तुम्हहि प्रिय तुम्ह प्रिय रामहि। यह निरजोसु दोसु बिधि बामहि॥ ४॥

**suni saprema samujhāva niṣādū, nātha karia kata bādi biṣādū.**
**rāma tumhahi priya tumha priya rāmahi, yaha nirajosu dosu bidhi bāmahi.4.**

Hearing this the Niṣāda chief lovingly comforted him: "Why should you lament in vain? Śrī Rāma is dear to you, and you are dear to Śrī Rāma: this is a settled fact and the blame rests with an adverse fate. (4)

छं०—बिधि बाम की करनी कठिन जेहिं मातु कीन्ही बावरी।
तेहि राति पुनि पुनि करहिं प्रभु सादर सरहना रावरी॥
तुलसी न तुम्ह सो राम प्रीतमु कहतु हौं सौंहें किएँ।
परिनाम मंगल जानि अपने आनिए धीरजु हिएँ॥

chaṁ.: **bidhi bāma kī karanī kaṭhina jehĩ mātu kīnhī bāvarī,**
**tehi rāti puni puni karahĩ prabhu sādara sarahanā rāvarī.**
**tulasī na tumha so rāma prītamu kahatu hau̐ sau̐he̐ kie̐,**
**parināma maṁgala jāni apane ānie dhīraju hie̐.**

"Cruel indeed are the doings of an adverse fate, which drove mother Kaikeyī mad. The Lord reverently praised you again and again that night. There is no one, says Tulasīdāsa, so supremely dear to Śrī Rāma as you are: I declare this on oath. Therefore, be assured that all will be well in the end; knowing this, take courage in your heart.

सो०—अंतरजामी रामु सकुच सप्रेम कृपायतन।
चलिअ करिअ बिश्रामु यह बिचारि दृढ़ आनि मन॥ २०१॥

So.: **aṁtarajāmī rāmu sakuca saprema kṛpāyatana,**
**calia karia biśrāmu yaha bicāri dṛRha āni mana.201.**

"Śrī Rāma knows the heart of all; nay, He is an embodiment of tenderness, affection

and compassion. Considering this and summoning courage in your heart, please go and take rest." (201)

चौ०—सखा बचन सुनि उर धरि धीरा। बास चले सुमिरत रघुबीरा॥
यह सुधि पाइ नगर नर नारी। चले बिलोकन आरत भारी॥१॥

Cau.: **sakhā bacana suni ura dhari dhīrā, bāsa cale sumirata raghubīrā.**
**yaha sudhi pāi nagara nara nārī, cale bilokana ārata bhārī.1.**

Bharata took comfort at the words of his friend and proceeded towards his camp, remembering Śrī Rāma. On receiving this news the men and women of the city sallied forth to see the place where Śrī Rāma had slept that night and were much distressed at heart. (1)

परदखिना करि करहिं प्रनामा। देहिं कैकइहि खोरि निकामा॥
भरि भरि बारि बिलोचन लेहीं। बाम बिधातहि दूषन देहीं॥२॥

**paradakhinā kari karahiṁ pranāmā, dehiṁ kaikaihi khori nikāmā.**
**bhari bhari bāri bilocana lehī̐, bāma bidhātahi dūṣana dehī̐.2.**

Pacing round the spot clockwise they made obeisance to it and blamed Kaikeyī inexorably. Tears rushed to their eyes again and again and they reproached cruel Providence. (2)

एक सराहहिं भरत सनेहू। कोउ कह नृपति निबाहेउ नेहू॥
निंदहिं आपु सराहि निषादहि। को कहि सकइ बिमोह बिषादहि॥३॥

**eka sarāhahiṁ bharata sanehū, kou kaha nṛpati nibāheu nehū.**
**niṁdahiṁ āpu sarāhi niṣādahi, ko kahi sakai bimoha biṣādahi.3.**

Some would praise Bharata's love, while others said the King had vindicated his affection. They reproached themselves and praised the Niṣāda chief; who can describe the infatuation and woe of that moment? (3)

एहि बिधि राति लोगु सबु जागा। भा भिनुसार गुदारा लागा॥
गुरहि सुनावँ चढ़ाइ सुहाईं। नईं नाव सब मातु चढ़ाईं॥४॥

**ehi bidhi rāti logu sabu jāgā, bhā bhinusāra gudārā lāgā.**
**gurahi sunāvå̐ caRhāi suhāī̐, naī̐ nāva saba mātu caRhāī̐.4.**

In this way they all kept vigil overnight and at daybreak the passage across the river began. The Guru was put on an elegant boat, and all the mothers on another newly-built one. (4)

दंड चारि महँ भा सबु पारा। उतरि भरत तब सबहि सँभारा॥५॥

**daṁḍa cāri mahå̐ bhā sabu pārā, utari bharata taba sabahi så̐bhārā.5.**

In an hour and a half everyone was taken across. When Bharata had alighted, he made sure that all had come. (5)

दो०—**प्रातक्रिया करि मातु पद बंदि गुरहि सिरु नाइ।**
**आगें किए निषाद गन दीन्हेउ कटकु चलाइ॥२०२॥**

Do.: **prātakriyā kari mātu pada baṁdi gurahi siru nāi,**
**āgĕ̐ kie niṣāda gana dīnheu kaṭaku calāi.202.**

Having finished the morning chores, Bharata adored his mothers' feet and bowed his head to the preceptor, and putting a party of the Niṣādas ahead (to show the way), started the whole host. (202)

चौ०—कियउ निषादनाथु अगुआईं। मातु पालकीं सकल चलाईं॥
साथ बोलाइ भाइ लघु दीन्हा। बिप्रन्ह सहित गवनु गुर कीन्हा॥ १॥

Cau.: **kiyau niṣādanāthu aguāī̐, mātu pālakī̐ sakala calāī̐.**
**sātha bolāi bhāi laghu dīnhā, bipranha sahita gavanu gura kīnhā.1.**

He made the Niṣāda chief lead the van and then started the palanquins carrying the queen-mothers, and summoning his younger brother, Śatrughna, assigned him as their escort. The Guru proceeded next along with the other Brāhmaṇas. (1)

आपु सुरसरिहि कीन्ह प्रनामू। सुमिरे लखन सहित सिय रामू॥
गवने भरत पयादेहिं पाए। कोतल संग जाहिं डोरिआए॥ २॥

**āpu surasarihi kīnha pranāmū, sumire lakhana sahita siya rāmū.**
**gavane bharata payādehi̐ pāe, kotala saṁga jāhi̐ ḍoriāe.2.**

He himself then made obeisance to the celestial river Gaṅgā, invoked Sītā, Śrī Rāma and Lakṣmaṇa and set forth on foot; while riding-horses meant for the king were led by the bridle alongwith him. (2)

कहहिं सुसेवक बारहिं बारा। होइअ नाथ अस्व असवारा॥
रामु पयादेहि पायँ सिधाए। हम कहँ रथ गज बाजि बनाए॥ ३॥

**kahahi̐ susevaka bārahi̐ bārā, hoia nātha asva asavārā.**
**rāmu payādehi pāya̐ sidhāe, hama kaha̐ ratha gaja bāji banāe.3.**

Again and again his faithful servants said, "Be pleased, sir, to mount your horse." "Śrī Rāma had gone on foot, while chariots, elephants and horses are intended for me! (3)

सिर भर जाउँ उचित अस मोरा। सब तें सेवक धरमु कठोरा॥
देखि भरत गति सुनि मृदु बानी। सब सेवक गन गरहिं गलानी॥ ४॥

**sira bhara jāu̐ ucita asa morā, saba te̐ sevaka dharamu kaṭhorā.**
**dekhi bharata gati suni mṛdu bānī, saba sevaka gana garahi̐ galānī.4.**

"What behoves me is that I should go on my head; for the duty of a servant is harder than any other duty." Seeing his condition and hearing his polite speech all his servants melted out of a feeling of self-disparagement. (4)

दो०—**भरत तीसरे पहर कहँ कीन्ह प्रबेसु प्रयाग।**
**कहत राम सिय राम सिय उमगि उमगि अनुराग॥ २०३॥**

Do.: **bharata tīsare pahara kaha̐ kīnha prabesu prayāga,**
**kahata rāma siya rāma siya umagi umagi anurāga.203.**

Bharata entered the periphery of Prayāga (the area surrounding the confluence of the Gaṅgā and Yamunā near Prayāgarāja) in the afternoon; overflowing with love he cried "Sītā, Rāma!" "Sītā, Rāma!" even as he went. (203)

चौ०—झलका झलकत पायन्ह कैसें। पंकज कोस ओस कन जैसें॥
भरत पयादेहिं आए आजू। भयउ दुखित सुनि सकल समाजू॥ १॥

Cau.: **jhalakā jhalakata pāyanha kaisĕ, paṁkaja kosa osa kana jaisĕ.**
**bharata payādehiँ āe ājū, bhayau dukhita suni sakala samājū.1.**

The blisters on the soles of his feet glistened like dew-drops on a lotus bud. The whole assemblage was grieved to hear that Bharata had made the day's march on foot. (1)

खबरि लीन्ह सब लोग नहाए। कीन्ह प्रनामु त्रिबेनिहिं आए॥
सबिधि सितासित नीर नहाने। दिए दान महिसुर सनमाने॥ २॥

**khabari līnha saba loga nahāe, kīnha pranāmu tribenihiँ āe.**
**sabidhi sitāsita nīra nahāne, die dāna mahisura sanamāne.2.**

After ascertaining that all had finished their ablutions, he repaired to the confluence of the Gaṅgā, Yamunā and Sarasvatī and did homage to it. He bathed in the particoloured waters observing due rituals and honoured the Brāhmaṇas bestowing gifts on them. (2)

देखत स्यामल धवल हलोरे। पुलकि सरीर भरत कर जोरे॥
सकल कामप्रद तीरथराऊ। बेद बिदित जग प्रगट प्रभाऊ॥ ३॥

**dekhata syāmala dhavala halore, pulaki sarīra bharata kara jore.**
**sakala kāmaprada tīratharāū, beda bidita jaga pragaṭa prabhāū.3.**

As he watched the coming of the dark and white waves, Bharata felt a thrill all over his body and he folded his hands in prayer: "You are the bestower of all desired objects, O king of sacred places; your glory is known to the Vedas and is manifest throughout the world. (3)

मागउँ भीख त्यागि निज धरमू। आरत काह न करइ कुकरमू॥
अस जियँ जानि सुजान सुदानी। सफल करहिं जग जाचक बानी॥ ४॥

**māgaů bhīkha tyāgi nija dharamū, ārata kāha na karai kukaramū.**
**asa jiyå jāni sujāna sudānī, saphala karahiँ jaga jācaka bānī.4.**

"Abandoning the course of conduct (not to beg) prescribed for a Kṣatriya, I beg alms of you. But what vile act is there that an afflicted person would not stoop to? Realizing this in their heart of hearts the wise and generous donors accomplish in this world the prayer of the suppliant. (4)

दो०—**अरथ न धरम न काम रुचि गति न चहउँ निरबान।**
**जनम जनम रति राम पद यह बरदानु न आन॥ २०४॥**

Do.: **aratha na dharama na kāma ruci gati na cahaů nirabāna,**
**janama janama rati rāma pada yaha baradānu na āna.204.**

"I have no liking for wealth nor for religious merit nor for sensuous enjoyment nor again do I seek the state of perfect and perpetual calm. Birth after birth let me have devotion to Śrī Rāma's feet: this is the only boon I ask and nothing else." (204)

चौ०—जानहुँ रामु कुटिल करि मोही। लोग कहउ गुर साहिब द्रोही॥
सीता राम चरन रति मोरें। अनुदिन बढ़उ अनुग्रह तोरें॥ १॥

Cau.: **jānahů rāma kuṭila kari mohī, loga kahau gura sāhiba drohī.**
**sītā rāma carana rati morĕ, anudina baRhau anugraha torĕ.1.**

"Let Śrī Rāma take me for a wicked fellow, and let the people call me an enemy of my preceptor and master. All the same by your grace may my devotion to the feet of Sītā and Śrī Rāma grow day by day. (1)

जलदु जनम भरि सुरति बिसारउ। जाचत जलु पबि पाहन डारउ॥
चातकु रटनि घटें घटि जाई। बढ़ें प्रेमु सब भाँति भलाई॥२॥

**jaladu janama bhari surati bisārau, jācata jalu pabi pāhana ḍārau.**
**cātaku raṭani ghaṭě ghaṭi jāī, baRhě premu saba bhǎti bhalāī.2.**

"The cloud may neglect the Cātaka bird all its life and on its asking for water may discharge thunderbolt and hail. But the bird will fall in the estimation of others if it ceases to call out to the cloud. It will gain in everyway only by intensifying its love for the latter. (2)

कनकहिं बान चढ़इ जिमि दाहें। तिमि प्रियतम पद नेम निबाहें॥
भरत बचन सुनि माझ त्रिबेनी। भइ मृदु बानि सुमंगल देनी॥३॥

**kanakahĩ bāna caRhai jimi dāhě, timi priyatama pada nema nibāhě.**
**bharata bacana suni mājha tribenī, bhai mṛdu bāni sumaṁgala denī.3.**

"Just as gold gets brighter by being put into the fire, even so the lover shines by sticking to his vow of devotion to the feet of his most beloved lord." In response to Bharata's prayer there came a sweet and benedictory voice from the midst of the Triveṇī: (3)

तात भरत तुम्ह सब बिधि साधू। राम चरन अनुराग अगाधू॥
बादि गलानि करहु मन माहीं। तुम्ह सम रामहि कोउ प्रिय नाहीं॥४॥

**tāta bharata tumha saba bidhi sādhū, rāma carana anurāga agādhū.**
**bādi galāni karahu mana māhī̆, tumha sama rāmahi kou priya nāhī̆.4.**

"Dear Bharata, you are a devout saint (Sādhu) in all respects and your love for Śrī Rāma's feet is unbounded. In vain do you harbour depressing thoughts in your mind; there is no one so dear to Śrī Rāma as you are." (4)

दो०—**तनु पुलकेउ हियँ हरषु सुनि बेनि बचन अनुकूल।**
**भरत धन्य कहि धन्य सुर हरषित बरषहिं फूल॥२०५॥**

Do.: **tanu pulakeu hiyǎ haraṣu suni beni bacana anukūla,**
**bharata dhanya kahi dhanya sura haraṣita baraṣahĩ phūla.205.**

A thrill ran through Bharata's body and his soul rejoiced to hear the agreeable words of the (deity presiding over) Triveṇī. Exclaiming "Bharata is praiseworthy, all praise to him!" the gods joyfully rained flowers. (205)

चौ०—प्रमुदित तीरथराज निवासी। बैखानस बटु गृही उदासी॥
कहहिं परसपर मिलि दस पाँचा। भरत सनेहु सीलु सुचि साँचा॥१॥

Cau.: **pramudita tīratharāja nivāsī, baikhānasa baṭu gṛhī udāsī.**
**kahahĩ parasapara mili dasa pǎcā, bharata sanehu sīlu suci sǎcā.1.**

The inhabitants of Prayāga (the king of sacred places), including anchorites, religious students, householders and recluses, were transported with joy. Meeting in batches of five to ten they said to one another, "Bharata's affection and amiability are natural and genuine." (1)

सुनत राम गुन ग्राम सुहाए। भरद्वाज मुनिबर पहिं आए॥
दंड प्रनामु करत मुनि देखे। मूरतिमंत भाग्य निज लेखे॥ २॥

**sunata rāma guna grāma suhāe, bharadvāja munibara pahi̐ āe.**
**daṁḍa pranāmu karata muni dekhe, mūratimaṁta bhāgya nija lekhe.2.**

Listening Śrī Rāma's charming virtues he came to the great sage, Bharadvāja. The sage saw him falling prostrate before him and looked upon him as his own good-luck personified. (2)

धाइ उठाइ लाइ उर लीन्हे। दीन्हि असीस कृतारथ कीन्हे॥
आसनु दीन्ह नाइ सिरु बैठे। चहत सकुच गृहँ जनु भजि पैठे॥ ३॥

**dhāi uṭhāi lāi ura līnhe, dīnhi asīsa kṛtāratha kīnhe.**
**āsanu dīnha nāi siru baiṭhe, cahata sakuca gṛha̐ janu bhaji paiṭhe.3.**

Running up and lifting him, the sage clasped him to his bosom and gratified him by bestowing his blessings on him. Having been offered a seat by the sage, Bharata sat down with his head bent low, as if he would run away and hide his face in a den of bashfulness. (3)

मुनि पूँछब कछु यह बड़ सोचू। बोले रिषि लखि सीलु सँकोचू॥
सुनहु भरत हम सब सुधि पाई। बिधि करतब पर किछु न बसाई॥ ४॥

**muni pū̐chaba kachu yaha baRa socū, bole riṣi lakhi sīlu sa̐kocū.**
**sunahu bharata hama saba sudhi pāī, bidhi karataba para kichu na basāī.4.**

He felt much perturbed at the thought that the sage might ask him some question (what reply he would give). Seeing his amiability and bashfulness, the sage said to him, "Listen, Bharata! I have already heard everything; but we have no control over the doings of Providence. (4)

दो०—तुम्ह गलानि जियँ जनि करहु समुझि मातु करतूति।
तात कैकइहि दोसु नहिं गई गिरा मति धूति॥ २०६॥

Do.: **tumha galāni jiya̐ jani karahu samujhi mātu karatūti,**
**tāta kaikaihi dosu nahi̐ gaī girā mati dhūti.206.**

"Be not distressed at heart by the thought of what your mother has done. It is no fault of Kaikeyī, dear child; it was Sarasvatī, the goddess of speech, who had deluded her mind." (206)

चौ०—यहउ कहत भल कहिहि न कोऊ। लोकु बेदु बुध संमत दोऊ॥
तात तुम्हार बिमल जसु गाई। पाइहि लोकउ बेदु बड़ाई॥ १॥

Cau.: **yahau kahata bhala kahihi na koū, loku bedu budha saṁmata doū.**
**tāta tumhāra bimala jasu gāī, pāihi lokau bedu baRāī.1.**

"Even if it is said so, nobody would speak well of it; for the wise take cognizance of worldly opinion as well as the judgment of the Vedas. By singing your unsullied glory, however, the world and the Vedas both will be exalted. (1)

लोक बेद संमत सबु कहई। जेहि पितु देइ राजु सो लहई॥
राउ सत्यब्रत तुम्हहि बोलाई। देत राजु सुखु धरमु बड़ाई॥ २॥

**loka beda saṁmata sabu kahaī, jehi pitu dei rāju so lahaī.**
**rāu satyabrata tumhahi bolāī, deta rāju sukhu dharamu baRāī.2.**

"The world as well as the Vedas admit it and everyone says that of king's sons he alone gets the throne to whom his father bestows it. The king, who was, above all, true to his vow, would have called you and bestowed the kingdom on you; and this would have brought him joy, religious merit and glory. (2)

राम गवनु बन अनरथ मूला। जो सुनि सकल बिस्व भइ सूला॥
सो भावी बस रानि अयानी। करि कुचालि अंतहुँ पछितानी॥ ३॥

**rāma gavanu bana anaratha mūlā, jo suni sakala bisva bhai sūlā.**
**so bhāvī basa rāni ayānī, kari kucāli aṁtahu̐ pachitānī.3.**

"But the root of all trouble was Rāma's exile to the forest and the whole world was pained to hear of it. It was, however, as fate would have it; much as the foolish queen Kaikeyī did wrong, she now repents over it. (3)

तहँउँ तुम्हार अलप अपराधू। कहै सो अधम अयान असाधू॥
करतेहु राजु त तुम्हहि न दोषू। रामहि होत सुनत संतोषू॥ ४॥

**tahău̐ tumhāra alapa aparādhū, kahai so adhama ayāna asādhū.**
**karatehu rāju ta tumhahi na doṣū, rāmahi hota sunata saṁtoṣū.4.**

"But he who lays the least blame for it on you is vile, ignorant and wicked. Even if you had accepted the Kingship, no blame would have attached to you and even Rāma would have been happy to hear of it. (4)

दो०—**अब अति कीन्हेहु भरत भल तुम्हहि उचित मत एहु।**
**सकल सुमंगल मूल जग रघुबर चरन सनेहु॥ २०७॥**

Do.: **aba ati kīnhehu bharata bhala tumhahi ucita mata ehu,**
**sakala sumaṁgala mūla jaga raghubara carana sanehu.207.**

"But what you have done now is excellent; your standpoint is quite justified. For devotion to Śrī Rāma's feet is the root of all choice blessings in the world; (207)

चौ०—सो तुम्हार धनु जीवनु प्राना। भूरिभाग को तुम्हहि समाना॥
यह तुम्हार आचरजु न ताता। दसरथ सुअन राम प्रिय भ्राता॥ १॥

Cau.: **so tumhāra dhanu jīvanu prānā, bhūribhāga ko tumhahi samānā.**
**yaha tumhāra ācaraju na tātā, dasaratha suana rāma priya bhrātā.1.**

"and that is your wealth and life, nay, your vital breath. Who is, then, so highly blessed as you? This is, however, not to be wondered at in your case, who are the son of King Daśaratha and beloved brother of Śrī Rāma. (1)

सुनहु भरत रघुबर मन माहीं। पेम पात्रु तुम्ह सम कोउ नाहीं॥
लखन राम सीतहि अति प्रीती। निसि सब तुम्हहि सराहत बीती॥ २॥

**sunahu bharata raghubara mana māhī̐, pema pātru tumha sama kou nāhī̐.**
**lakhana rāma sītahi ati prītī, nisi saba tumhahi sarāhata bītī.2.**

"I tell you, Bharata, there is no one held so dear in his heart by Śrī Rāma as you. Lakṣmaṇa, Rāma and Sītā most fondly praised you the whole night. (2)

जाना मरमु नहात प्रयागा। मगन होहिं तुम्हरें अनुरागा॥
तुम्ह पर अस सनेहु रघुबर कें। सुख जीवन जग जस जड़ नर कें॥३॥

**jānā maramu nahāta prayāgā, magana hohi̐ tumhare̐ anurāgā.**
**tumha para asa sanehu raghubara ke̐, sukha jīvana jaga jasa jaRa nara ke̐.3.**

"I came to know the secret only when they were bathing at Prayāga; they were feeling overwhelmed with love for you. Śrī Rāma cherishes the same (intense) love for you as a fool (one given to sensual enjoyments) does for a life of ease in this world. (3)

यह न अधिक रघुबीर बड़ाई। प्रनत कुटुंब पाल रघुराई॥
तुम्ह तौ भरत मोर मत एहू। धरें देह जनु राम सनेहू॥४॥

**yaha na adhika raghubīra baRāī, pranata kuṭuṁba pāla raghurāī.**
**tumha tau bharata mora mata ehū, dhare̐ deha janu rāma sanehū.4.**

"This is, however, no great tribute to Śrī Raghunātha, who cherishes the whole family of the suppliant. As for yourself, Bharata, my opinion is that you are the very personification of love for Śrī Rāma. (4)

दो०—तुम्ह कहँ भरत कलंक यह हम सब कहँ उपदेसु।
राम भगति रस सिद्धि हित भा यह समउ गनेसु॥२०८॥

Do.: **tumha kaha̐ bharata kalaṁka yaha hama saba kaha̐ upadesu,**
**rāma bhagati rasa siddhi hita bhā yaha samau ganesu.208.**

"What to your mind constitutes a slur on you is a lesson to us all. The present occasion has proved very propitious for preparing elixir in the form of devotion to Śrī Rāma. (208)

चौ०—नव बिधु बिमल तात जसु तोरा। रघुबर किंकर कुमुद चकोरा॥
उदित सदा अँथइहि कबहूँ ना। घटिहि न जग नभ दिन दिन दूना॥१॥

Cau.: **nava bidhu bimala tāta jasu torā, raghubara kiṁkara kumuda cakorā.**
**udita sadā a̐thaihi kabahū̐ nā, ghaṭihi na jaga nabha dina dina dūnā.1.**

"Your glory, dear child, is an altogether new and spotless moon, as it were; while Rāma's devotees are like so many water-lilies (that open only in moonlight) and Cakora birds (that are equally fond of the moon). It shall always remain above the horizon and shall never set; nay, it shall never wane and shall ever wax in the heavens of this world. (1)

कोक तिलोक प्रीति अति करिही। प्रभु प्रताप रबि छबिहि न हरिही॥
निसि दिन सुखद सदा सब काहू। ग्रसिहि न कैकइ करतबु राहू॥२॥

**koka tiloka prīti ati karihī, prabhu pratāpa rabi chabihi na harihī.**
**nisi dina sukhada sadā saba kāhū, grasihi na kaikai karatabu rāhū.2.**

"The Cakravāka bird in the shape of the three worlds shall cherish great love for it, while the sun in the shape of the Lord's glory shall never rob it of its splendour. It shall ever delight everyone by day as well as by night and the demon Rāhu in the form of Kaikeyī's evil doings shall never eclipse it. (2)

पूरन राम सुपेम पियूषा। गुर अवमान दोष नहिं दूषा॥
रामभगत अब अमिअँ अघाहूँ। कीन्हेहु सुलभ सुधा बसुधाहूँ॥३॥

**pūrana rāma supema piyūṣā, gura avamāna doṣa nahiँ dūṣā.**
**rāmabhagata aba amiå aghāhū̐, kīnhehu sulabha sudhā basudhāhū̐.3.**

"It is full of nectar in the form of ideal love for Śrī Rāma and is untarnished by any stain resulting from a wrong done to the Guru.* Let Rāma's devotees now enjoy nectar to their heart's content since you have made it so easy of access even on earth. (3)

भूप भगीरथ सुरसरि आनी। सुमिरत सकल सुमंगल खानी॥
दसरथ गुन गन बरनि न जाहीं। अधिकु कहा जेहि सम जग नाहीं॥४॥

**bhūpa bhagīratha surasari ānī, sumirata sakala sumaṁgala khānī.**
**dasaratha guna gana barani na jāhī̐, adhiku kahā jehi sama jaga nāhī̐.4.**

"Of your forbears King Bhagīratha† brought down the celestial river, the very thought of which is a fountain of all choice blessings. As for Daśaratha's virtues, they are more than one can describe. What more shall I say about him? He had no equal in the world. (4)

दो०—जासु सनेह सकोच बस राम प्रगट भए आइ।
जे हर हिय नयननि कबहुँ निरखे नहीं अघाइ॥२०९॥

**Do.: jāsu saneha sakoca basa rāma pragaṭa bhae āi,**
**je hara hiya nayanani kabahu̐ nirakhe nahī̐ aghāi.209.**

"Won by his affection and humility Śrī Rāma Himself appeared on earth—Rāma whom even Śiva has never seen with His mind's eyes to His heart's fill. (209)

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* It is mentioned in the Purāṇas that Bṛhaspati, the preceptor of the gods, on one occasion, when he was returning from a bath in the Gaṅgā, found his wife, Tārā, with the moon-god and threw his dripping robe at him and hit him in the face, thus causing the spots that are still to be seen there.

† The descent of the celestial river, Gaṅgā, to the earth is associated with the name of King Bhagīratha, who is said to have practised austere penance for 1000 years and eventually succeeded in bringing down the stream. The Purāṇas tell us how King Sagara, an ancestor of the illustrious Bhagīratha, performed a horse sacrifice. The horse released by the king prior to the sacrifice was missing.

King Sagara's sons, 60,000 in number, went out in quest of the horse and dug the earth on all sides. While digging the earth in the north-east they found the horse by the side of the divine sage Kapila, who sat absorbed in meditation in the nether regions. The foolish and haughty princes took the sage for a thief and abusing him right and left ran to assault him. The sage now opened his eyes and lo! as a result of their offence the princes were instantly reduced to ashes by a fire which emanated from their bodies.

King Sagara had another son, Asamañjasa by name. His son, Aṁsumān, who was much devoted to his grandfather, proceeded in search of the horse under orders of the king, and found the animal near the ashes of his uncles. He also beheld the great sage Kapila and supplicated to him. The sage, who was pleased with his prayer, told him that the horse belonged to his grandfather and asked him to take it back. The sage further told him about the death of his uncles and added that the latter could attain salvation only if their remains could be washed by the Gaṅgā. Aṁsumān took the horse to his grandfather, who duly performed the horse sacrifice and then retired to the woods after installing his grandson on the throne of Ayodhyā.

King Aṁsumān and his son Dilīpa successively practised austere penance for a number of years with a view to bringing the Gaṅgā down to the mortal plane, but in vain. Dilīpa's son, Bhagīratha, at last succeeded in bringing the stream to the earth and took it to the place, where his uncles had lain in the form of ashes. The moment the water of the Gaṅgā touched their remains their spirits were absolved from the sin of insulting a holy sage and ascended to heaven. Such is the glory of the Gaṅgā, which is stated to have emanated from the feet of Bhagavān Viṣṇu Himself.

चौ०—कीरति बिधु तुम्ह कीन्ह अनूपा। जहँ बस राम पेम मृगरूपा॥
तात गलानि करहु जियँ जाएँ। डरहु दरिद्रहि पारसु पाएँ॥ १॥

Cau.: **kīrati bidhu tumha kīnha anūpā, jahå̐ basa rāma pema mṛgarūpā.**
**tāta galāni karahu jiyå̐ jāẽ, ḍarahu daridrahi pārasu pāẽ.1.**

"You have created the peerless moon of your glory, which bears on it the figure of a deer* in the shape of love for Śrī Rāma. You feel distressed at heart, dear son, for no purpose: you fear poverty even though you have found the philosopher's stone. (1)

सुनहु भरत हम झूठ न कहहीं। उदासीन तापस बन रहहीं॥
सब साधन कर सुफल सुहावा। लखन राम सिय दरसनु पावा॥ २॥

**sunahu bharata hama jhūṭha na kahahī̐, udāsīna tāpasa bana rahahī̐.**
**saba sādhana kara suphala suhāvā, lakhana rāma siya darasanu pāvā.2.**

"Listen, Bharata—I tell no falsehood, I am an ascetic dwelling in the forest and having no concern with the world—I obtained the happy and excellent reward of all spiritual practices when I saw Lakṣmaṇa, Rāma and Sītā. (2)

तेहि फल कर फलु दरस तुम्हारा। सहित पयाग सुभाग हमारा॥
भरत धन्य तुम्ह जसु जगु जयऊ। कहि अस पेम मगन मुनि भयऊ॥ ३॥

**tehi phala kara phalu darasa tumhārā, sahita payāga subhāga hamārā.**
**bharata dhanya tumha jasu jagu jayaū, kahi asa pema magana muni bhayaū.3.**

"The reward of that reward itself is your sight, which is a great good fortune not only for me, but for the whole of Prayāga. Bharata, you deserve all praise since by your glory you have won over the entire world." So saying, the sage was overwhelmed with love. (3)

सुनि मुनि बचन सभासद हरषे। साधु सराहि सुमन सुर बरषे॥
धन्य धन्य धुनि गगन पयागा। सुनि सुनि भरतु मगन अनुरागा॥ ४॥

**suni muni bacana sabhāsada harașe, sādhu sarāhi sumana sura barașe.**
**dhanya dhanya dhuni gagana payāgā, suni suni bharatu magana anurāgā.4.**

Those who were assembled there rejoiced to hear the sage's words, while the gods acclaimed Bharata and rained flowers on him. Even as Bharata heard the loud applause in the heavens as well as in Prayāga, he was overwhelmed with emotion. (4)

दो०—पुलक गात हियँ रामु सिय सजल सरोरुह नैन।
करि प्रनामु मुनि मंडलिहि बोले गदगद बैन॥ २१०॥

Do.: **pulaka gāta hiyå̐ rāmu siya sajala saroruha naina,**
**kari pranāmu muni maṁḍalihi bole gadagada baina.210.**

Experiencing a thrill of joy all over his body, with his heart full of Sītā and Śrī Rāma and his lotus eyes moist with tears, Bharata made obeisance to the assembled sages and thus spoke in a voice choked with emotion: (210)

* The spot in the moon is represented by the Hindus as a deer even as it is presented in European nurseries as the form of a man.

चौ०—मुनि समाजु अरु तीरथराजू। साँचिहुँ सपथ अघाइ अकाजू॥
एहिं थल जौं किछु कहिअ बनाई। एहि सम अधिक न अघ अधमाई॥१॥

Cau.: **muni samāju aru tīratharājū, sā̐cihu̐ sapatha aghāi akājū.**
**ehi thala jau̐ kichu kahia banāī, ehi sama adhika na agha adhamāī.1.**

"Here is an assembly of sages and we stand at a place which is known as the king of sacred places. Great harm will come to a man if he states even a fact on oath at such a place. And if one tells a lie, there can be no greater sin and depravity. (1)

तुम्ह सर्बग्य कहउँ सतिभाऊ। उर अंतरजामी रघुराऊ॥
मोहि न मातु करतब कर सोचू। नहिं दुखु जियँ जगु जानिहि पोचू॥२॥

**tumha sarbagya kahau̐ satibhāū, ura aṁtarajāmī raghurāū.**
**mohi na mātu karataba kara socū, nahi̐ dukhu jiya̐ jagu jānihi pocū.2.**

"I speak out the truth knowing as I do that you are all-wise, while Śrī Rāma has access to the inmost recesses of one's heart. I am not at all sorry for what my mother has done nor am I troubled at heart over the thought that the world will look upon me as mean. (2)

नाहिन डरु बिगरिहि परलोकू। पितहु मरन कर मोहि न सोकू॥
सुकृत सुजस भरि भुअन सुहाए। लछिमन राम सरिस सुत पाए॥३॥

**nāhina ḍaru bigarihi paralokū, pitahu marana kara mohi na sokū.**
**sukṛta sujasa bhari bhuana suhāe, lachimana rāma sarisa suta pāe.3.**

"I fear not lest I should spoil my afterlife (future life) nor do I grieve over my father's death, whose meritorious deeds and fair renown shine forth throughout the universe, who had sons like Lakṣmaṇa and Śrī Rāma, (3)

राम बिरहँ तजि तनु छनभंगू। भूप सोच कर कवन प्रसंगू॥
राम लखन सिय बिनु पग पनहीं। करि मुनि बेष फिरहिं बन बनहीं॥४॥

**rāma birahā̐ taji tanu chanabhaṁgū, bhūpa soca kara kavana prasaṁgū.**
**rāma lakhana siya binu paga panahī̐, kari muni beṣa phirahi̐ bana banahī̐.4.**

"and who gave up his frail body as a result of his separation from Śrī Rāma. Thus there is hardly any occasion for lamentation on his account. What pains me is that dressing themselves as hermits Śrī Rāma, Lakṣmaṇa and Sītā roam from forest to forest without even sandals on their feet. (4)

दो०—अजिन बसन फल असन महि सयन डासि कुस पात।
बसि तरु तर नित सहत हिम आतप बरषा बात॥२११॥

Do.: **ajina basana phala asana mahi sayana ḍāsi kusa pāta,**
**basi taru tara nita sahata hima ātapa barasā bāta.211.**

"Clad in deerskin, living on bare fruits, reposing on the ground overspread with Kuśa grass and leaves, and halting under trees, they ever endure cold and scorching sun, rain and strong wind! (211)

चौ०—एहि दुख दाहँ दहइ दिन छाती। भूख न बासर नीद न राती॥
एहि कुरोग कर औषधु नाहीं। सोधेउँ सकल बिस्व मन माहीं॥१॥

Cau.: **ehi dukha dāhå dahai dina chātī, bhūkha na bāsara nīda na rātī.**
**ehi kuroga kara auṣadhu nāhī̊, sodheů sakala bisva mana māhī̊.1.**

"It is this burning agony which is ever consuming my mind, so that I feel no appetite by day and get no sleep at night. For this fell disease there is no remedy: I have mentally ransacked the whole world. (1)

मातु कुमत बढ़ई अघ मूला। तेहिं हमार हित कीन्ह बँसूला॥
कलि कुकाठ कर कीन्ह कुजंत्रू। गाड़ि अवधि पढ़ि कठिन कुमंत्रू॥२॥

**mātu kumata baRhaī agha mūlā, tehi̐ hamāra hita kīnha bå̄sūlā.**
**kali kukāṭha kara kīnha kujaṁtrū, gāRi avadhi paRhi kaṭhina kumaṁtrū.2.**

"My mother's evil design was like a sinful carpenter, who used my interests as an adze and fashioned out of the inauspicious wood of discord a destructive magical contrivance and muttering the terrible malevolent spell of Śrī Rāma's exile for a term of fourteen years, planted it in the soil of Ayodhyā.* (2)

मोहि लगि यहु कुठाटु तेहिं ठाटा। घालेसि सब जगु बारहबाटा॥
मिटइ कुजोगु राम फिरि आएँ। बसइ अवध नहिं आन उपाएँ॥३॥

**mohi lagi yahu kuṭhāṭu tehi̐ ṭhāṭā, ghālesi saba jagu bārahabāṭā.**
**miṭai kujogu rāma phiri āĕ, basai avadha nahi̐ āna upāĕ.3.**

"It is for my sake that she employed this vicious contrivance and brought ruin on the whole world. This calamity will cease only when Śrī Rāma returns; by no other means can Ayodhyā thrive again." (3)

भरत बचन सुनि मुनि सुखु पाई। सबहिं कीन्हि बहु भाँति बड़ाई॥
तात करहु जनि सोचु बिसेषी। सब दुखु मिटिहि राम पग देखी॥४॥

**bharata bacana suni muni sukhu pāī, sabahi̐ kīnhi bahu bhå̄ti baRāī.**
**tāta karahu jani socu biseṣī, saba dukhu miṭihi rāma paga dekhī.4.**

The sage, Bharadvāja, was gratified to hear Bharata's words and everyone applauded him in several ways. "Grieve not, dear child; all your woes will disappear the moment you behold Śrī Rāma's feet." (4)

दो०—**करि प्रबोधु मुनिबर कहेउ अतिथि पेमप्रिय होहु।**
**कंद मूल फल फूल हम देहिं लेहु करि छोहु॥२१२॥**

Do.: **kari prabodhu munibara kaheu atithi pemapriya hohu,**
**kaṁda mūla phala phūla hama dehi̐ lehu kari chohu.212.**

After comforting him thus, the chief of the sages, Bharadvāja, said, "Be my beloved guest and deign to accept the bulbs, roots, fruits and flowers that we may offer you." (212)

चौ०—सुनि मुनि बचन भरत हियँ सोचू। भयउ कुअवसर कठिन सँकोचू॥
जानि गरुइ गुर गिरा बहोरी। चरन बंदि बोले कर जोरी॥१॥

* This evidently refers to a magical contrivance, intended to drive out an enemy from his home, in which wood is cut during a particular period from the tree known as the helleric myrobalan and after fashioning a pin out of it the same is planted in the enemy's house with the recitaion of some spells. This is believed to bring the desired result.

Cau.: **suni muni bacana bharata hiyå̐ socū, bhayau kuavasara kaṭhina så̐kocū.
jāni garui gura girā bahorī, carana baṁdi bole kara jorī.1.**

On hearing the sage's words Bharata became pensive; for he was faced with a delicate situation at an odd time. Then, realizing the sanctity and righteousness of an elder's command, he adored the sage's feet and replied with folded hands: (1)

सिर धरि आयसु करिअ तुम्हारा। परम धरम यहु नाथ हमारा॥
भरत बचन मुनिबर मन भाए। सुचि सेवक सिष निकट बोलाए॥२॥

**sira dhari āyasu karia tumhārā, parama dharama yahu nātha hamārā.
bharata bacana munibara mana bhāe, suci sevaka siṣa nikaṭa bolāe.2.**

"Your orders must be solemnly obeyed; this is my paramount duty, my lord." Bharata's reply pleased the great sage Bharadvāja, who called his trusty servants and pupils by his side:— (2)

चाहिअ कीन्हि भरत पहुनाई। कंद मूल फल आनहु जाई॥
भलेहिं नाथ कहि तिन्ह सिर नाए। प्रमुदित निज निज काज सिधाए॥३॥

**cāhia kīnhi bharata pahunāī, kaṁda mūla phala ānahu jāī.
bhalehi̐ nātha kahi tinha sira nāe, pramudita nija nija kāja sidhāe.3.**

"Bharata has to be entertained; therefore, go and bring bulbs, roots and fruits." They bowed their heads with the words "Very well, sir!" and most gladly proceeded to take charge of their respective duties. (3)

मुनिहि सोच पाहुन बड़ नेवता। तसि पूजा चाहिअ जस देवता॥
सुनि रिधि सिधि अनिमादिक आईं। आयसु होइ सो करहिं गोसाईं॥४॥

**munihi soca pāhuna baRa nevatā, tasi pūjā cāhia jasa devatā.
suni ridhi sidhi animādika āī̐, āyasu hoi so karahi̐ gosāī̐.4.**

The sage anxiously thought that he had invited a distinguished guest and that a deity must be worshipped according to his or her rank. Hearing of this 'riches' of various kinds (Riddhis) and supernatural powers (Siddhis) like Aṇimā (the power of assuming atomic size) appeared (in a visible form) and said, "We are ready to do your bidding, O lord." (4)

दो०—**राम बिरह ब्याकुल भरतु सानुज सहित समाज।
पहुनाई करि हरहु श्रम कहा मुदित मुनिराज॥२१३॥**

Do.: **rāma biraha byākula bharatu sānuja sahita samāja,
pahunāī kari harahu śrama kahā mudita munirāja.213.**

"Bharata as well as his younger brother Śatrughna and the whole assemblage are distressed due to their separation from Śrī Rāma. Entertain them and relieve them of their fatigue," the great sage gladly said. (213)

चौ०—रिधि सिधि सिर धरि मुनिबर बानी। बड़भागिनि आपुहि अनुमानी॥
कहहिं परसपर सिधि समुदाई। अतुलित अतिथि राम लघु भाई॥१॥

Cau.: **ridhi sidhi sira dhari munibara bānī, baRabhāgini āpuhi anumānī.
kahahi̐ parasapara sidhi samudāī, atulita atithi rāma laghu bhāī.1.**

The 'riches' and supernatural powers in their embodied forms obeying the command of the great sage, bowed to him and deemed themselves highly blessed. The Siddhis said to one another, "Śrī Rāma's younger brother Bharata is a guest beyond compare. (1)

मुनि पद बंदि करिअ सोइ आजू। होइ सुखी सब राज समाजू॥
अस कहि रचेउ रुचिर गृह नाना। जेहि बिलोकि बिलखाहिं बिमाना॥ २॥

**muni pada baṁdi karia soi ājū, hoi sukhī saba rāja samājū.**
**asa kahi raceu rucira gṛha nānā, jehi biloki bilakhāhiँ bimānā.2.**

"Bowing at the sage's feet let us do that which may gratify the whole of the royal assemblage." So saying they erected beautiful dwellings of various patterns, which put to shame by their look the aerial cars of gods. (2)

भोग बिभूति भूरि भरि राखे। देखत जिन्हहि अमर अभिलाषे॥
दासीं दास साजु सब लीन्हें। जोगवत रहहिं मनहि मनु दीन्हें॥ ३॥

**bhoga bibhūti bhūri bhari rākhe, dekhata jinhahi amara abhilāṣe.**
**dāsī̐ dāsa sāju saba līnhe̐, jogavata rahahiँ manahi manu dīnhe̐.3.**

They were replete with abundant luxuries and splendours, which were coveted by immortals. Equipped with necessaries of all kinds, male-servants and maid-servants remained in attendance, focussing their attention on the pleasure of the guests. (3)

सब समाजु सजि सिधि पल माहीं। जे सुख सुरपुर सपनेहुँ नाहीं॥
प्रथमहिं बास दिए सब केही। सुंदर सुखद जथा रुचि जेही॥ ४॥

**saba samāju saji sidhi pala māhī̐, je sukha surapura sapanehu̐ nāhī̐.**
**prathamahiँ bāsa die saba kehī, suṁdara sukhada jathā ruci jehī.4.**

The Siddhis provided in an instant all the amenities which could not be dreamt of even in heaven. First of all they assigned to each of the guests quarters that were charming and comfortable and suited the taste of the occupant. (4)

दो०—**बहुरि सपरिजन भरत कहुँ रिषि अस आयसु दीन्ह।**
**बिधि बिसमय दायकु बिभव मुनिबर तपबल कीन्ह॥ २१४॥**

Do.: **bahuri saparijana bharata kahu̐ riṣi asa āyasu dīnha,**
**bidhi bisamaya dāyaku bibhava munibara tapabala kīnha.214.**

Thereafter Bharata and his family were assigned quarters; for such were the instructions given by the sage. By dint of his penance the great sage produced riches that astonished the Creator (Brahma) himself. (214)

चौ०—मुनि प्रभाउ जब भरत बिलोका। सब लघु लगे लोकपति लोका॥
सुख समाजु नहिं जाइ बखानी। देखत बिरति बिसारहिं ग्यानी॥ १॥

Cau.: **muni prabhāu jaba bharata bilokā, saba laghu lage lokapati lokā.**
**sukha samāju nahiँ jāi bakhānī, dekhata birati bisārahiँ gyānī.1.**

When Bharata beheld the sage's hold, the realms of all the rulers of the spheres looked small in his eyes. The luxuries were more than one could describe; even the wise would become oblivious of their dispassion on seeing them. (1)

आसन सयन सुबसन बिताना। बन बाटिका बिहग मृग नाना॥
सुरभि फूल फल अमिअ समाना। बिमल जलासय बिबिध बिधाना॥ २॥

**āsana sayana subasana bitānā, bana bāṭikā bihaga mṛga nānā.**
**surabhi phūla phala amia samānā, bimala jalāsaya bibidha bidhānā.2.**

There were seats and couches, drapery, canopies, groves and gardens, birds and beasts of different species, sweet-scented flowers and fruits tasting like ambrosia, many a lake and pond of limpid water; (2)

असन पान सुचि अमिअ अमी से। देखि लोग सकुचात जमी से॥
सुर सुरभी सुरतरु सबही कें। लखि अभिलाषु सुरेस सची कें॥ ३॥

**asana pāna suci amia amī se, dekhi loga sakucāta jamī se.**
**sura surabhī surataru sabahī kẽ, lakhi abhilāṣu suresa sacī kẽ.3.**

Foods and drinks, pure and undefiled, which were more delicious than nectar and ambrosia, and which the guests, like ascetics, would be reluctant to accept. Every house was supplied with a celestial cow (the cow of plenty) and a tree of paradise; Indra (the king of gods) and his consort, Śaci, grew covetous at their sight. (3)

रितु बसंत बह त्रिबिध बयारी। सब कहँ सुलभ पदारथ चारी॥
स्रक चंदन बनितादिक भोगा। देखि हरष बिसमय बस लोगा॥ ४॥

**ritu basaṁta baha tribidha bayārī, saba kahā̃ sulabha padāratha cārī.**
**sraka caṁdana banitādika bhogā, dekhi haraṣa bisamaya basa logā.4.**

It was the vernal season and a cool, fragrant and gentle breeze was blowing. Everyone had all the four prizes of life (viz., religious merit, worldly riches, sensuous enjoyment and final beatitude) within one's easy reach. At the sight of luxuries like garlands, sandal-paste and women the guests were overcome by a mixed feeling of joy and sorrow (joy at the unique hospitality shown by the sage by dint of his Yogic powers and sorrow because at a time when they should abstain from luxuries of every kind, they were being offered the same). (4)

दो०—**संपति चकई भरतु चक मुनि आयस खेलवार।**
**तेहि निसि आश्रम पिंजराँ राखे भा भिनुसार॥ २१५॥**

Do.: **saṁpati cakaī bharatu caka muni āyasa khelavāra,**
**tehi nisi āśrama piṁjarā̃ rākhe bhā bhinusāra.215.**

Affluence, like a female Cakravāka bird, and Bharata, as her mate, were caged together that night in the hermitage by the sage's order, which may be compared here with a playful child. And they remained there till it was dawn.* (215)

[PAUSE 19 FOR A THIRTY-DAY RECITATION]

* The metaphor is intended to show that just as a Cakravāka pair would never unite even though caught in a cage and would spend the whole night turning their back upon each other, likewise Bharata did not even care to look at the luxuries in the midst of which he was constrained to remain overnight. He kept scrupulously aloof from them.

चौ०—कीन्ह निमज्जनु तीरथराजा। नाइ मुनिहि सिरु सहित समाजा॥
रिषि आयसु असीस सिर राखी। करि दंडवत बिनय बहु भाषी॥१॥

Cau.: **kīnha nimajjanu tīratharājā, nāi munihi siru sahita samājā.**
**riṣi āyasu asīsa sira rākhī, kari daṁḍavata binaya bahu bhāṣī.1.**

Bharata and his party took a dip into the Triveṇī (the confluence of the Gaṅgā, Yamunā and Sarasvatī), the chief of sacred places, and bowed their head to sage Bharadvāja. Bharata reverently received his orders and blessings and prostrating himself made much supplication. (1)

पथ गति कुसल साथ सब लीन्हें। चले चित्रकूटहिं चितु दीन्हें॥
रामसखा कर दीन्हें लागू। चलत देह धरि जनु अनुरागू॥२॥

**patha gati kusala sātha saba līnhe̐, cale citrakūṭahiṁ citu dīnhe̐.**
**rāmasakhā kara dīnhe̐ lāgū, calata deha dhari janu anurāgū.2.**

Accompanied by expert guides and taking the whole host along with him, he proceeded on his journey with his thoughts directed towards Citrakūṭa. Holding Śrī Rāma's friend Guha by the hand he walked along like the very embodiment of love. (2)

नहिं पद त्रान सीस नहिं छाया। पेमु नेमु ब्रतु धरमु अमाया॥
लखन राम सिय पंथ कहानी। पूँछत सखहि कहत मृदु बानी॥३॥

**nahiṁ pada trāna sīsa nahiṁ chāyā, pemu nemu bratu dharamu amāyā.**
**lakhana rāma siya paṁtha kahānī, pū̐chata sakhahi kahata mṛdu bānī.3.**

He had no sandals and no umbrella over his head; and his love, self-discipline, austerity and piety were unfeigned. He asked his friend Guha to give an account of the wanderings of Lakṣmaṇa, Śrī Rāma and Sītā, and Guha narrated the same in soft accents. (3)

राम बास थल बिटप बिलोकें। उर अनुराग रहत नहिं रोकें॥
देखि दसा सुर बरिसहिं फूला। भइ मृदु महि मगु मंगल मूला॥४॥

**rāma bāsa thala biṭapa biloke̐, ura anurāga rahata nahiṁ roke̐.**
**dekhi dasā sura barisahiṁ phūlā, bhai mṛdu mahi magu maṁgala mūlā.4.**

When he saw the spots where Śrī Rāma had rested and the trees under which he had halted, the emotion within his (Bharata's) heart could not be contained. The gods who beheld his condition rained down flowers; the earth grew soft and the path became pleasant. (4)

दो०—**किएँ जाहिं छाया जलद सुखद बहइ बर बात।**
**तस मगु भयउ न राम कहँ जस भा भरतहि जात॥२१६॥**

Do.: **kie̐ jāhiṁ chāyā jalada sukhada bahai bara bāta,**
**tasa magu bhayau na rāma kahã̐ jasa bhā bharatahi jāta.216.**

The clouds afforded him shade all along and a delightful and excellent breeze kept blowing. The journey was not so agreeable even to Śrī Rāma as it proved to be for Bharata.(216)

चौ०—जड़ चेतन मग जीव घनेरे। जे चितए प्रभु जिन्ह प्रभु हेरे॥
ते सब भए परम पद जोगू। भरत दरस मेटा भव रोगू॥१॥

Cau.: **jaRa cetana maga jīva ghanere, je citae prabhu jinha prabhu here.**
**te saba bhae parama pada jogū, bharata darasa meṭā bhava rogū.1.**

The innumerable beings, both animate and inanimate, that saw the Lord or were seen by the Lord in their turn, had been rendered fit for the highest state; the sight of Bharata now finally rid them of the malady of transmigration. (1)

यह बड़ि बात भरत कइ नाहीं। सुमिरत जिनहि रामु मन माहीं॥
बारक राम कहत जग जेऊ। होत तरन तारन नर तेऊ॥ २॥

**yaha baRi bāta bharata kai nāhı̐̄, sumirata jinahi rāmu mana māhı̐̄.**
**bāraka rāma kahata jaga jeū, hota tarana tārana nara teū.2.**

This was no great thing for Bharata, whom Śrī Rāma ever cherished in His heart. "Even they who utter the name of Rāma only once in this world not only reach the other shore themselves but are also able to take others across. (2)

भरतु राम प्रिय पुनि लघु भ्राता। कस न होइ मगु मंगलदाता॥
सिद्ध साधु मुनिबर अस कहहीं। भरतहि निरखि हरषु हियँ लहहीं॥ ३॥

**bharatu rāma priya puni laghu bhrātā, kasa na hoi magu maṁgaladātā.**
**siddha sādhu munibara asa kahahı̐̄, bharatahi nirakhi harasu hiyå̐ lahahı̐̄.3.**

"As for Bharata, he is dearly loved by Śrī Rāma and is His younger brother, too. No wonder, then, that the journey should be delightful to him," Siddhas (a class of celestial beings), saints and great sages observed thus and rejoiced at heart to behold Bharata. (3)

देखि प्रभाउ सुरेसहि सोचू। जगु भल भलेहि पोच कहुँ पोचू॥
गुर सन कहेउ करिअ प्रभु सोई। रामहि भरतहि भेट न होई॥ ४॥

**dekhi prabhāu suresahi socū, jagu bhala bhalehi poca kahů pocū.**
**gura sana kaheu karia prabhu soī, rāmahi bharatahi bheṭa na hoī.4.**

Indra (the chief of gods) was filled with anxiety when he saw Bharata's sway of exuberant love. The world is good to the good and vile for the vile. He said to his preceptor, sage Bṛhaspati, "Something must be done, my lord, to prevent the meeting between Śrī Rāma and Bharata." (4)

दो०—**रामु सँकोची प्रेम बस भरत सपेम पयोधि।**
**बनी बात बेगरन चहति करिअ जतनु छलु सोधि॥ २१७॥**

**Do.: rāmu sǎkocī prema basa bharata sapema payodhi,**
**banī bāta begarana cahati karia jatanu chalu sodhi.217.**

"Śrī Rāma is bashful by nature and is won over by love, while Bharata is an ocean of affection. What has already been accomplished thus threatens to be rendered undone; therefore, finding out some stratagem, let us use it as a remedial measure." (217)

चौ०—बचन सुनत सुरगुरु मुसुकाने। सहसनयन बिनु लोचन जाने॥
मायापति सेवक सन माया। करइ त उलटि परइ सुरराया॥ १॥

Cau.: **bacana sunata suraguru musukāne, sahasanayana binu locana jāne.**
**māyāpati sevaka sana māyā, karai ta ulaṭi parai surarāyā.1.**

Hearing his words the preceptor of the gods, Bṛhaspati, smiled and realized that,

though endowed with a thousand eyes, Indra was really blind i.e., lacked discernment. He said, "If anyone practises deception on a devotee of Śrī Rāma (the Lord of Māyā), it recoils on the artificer himself. (1)

तब किछु कीन्ह राम रुख जानी। अब कुचालि करि होइहि हानी॥
सुनु सुरेस रघुनाथ सुभाऊ। निज अपराध रिसाहिं न काऊ॥ २॥

**taba kichu kīnha rāma rukha jānī, aba kucāli kari hoihi hānī.**
**sunu suresa raghunātha subhāū, nija aparādha risāhi̐ na kāū.2.**

"O king of gods! Last time we did something knowing that it had Śrī Rāma's tacit approval; but by resorting to some underhand means this time we are sure to meet with disaster. Listen, O lord of gods: it is Śrī Rāma's nature not to be angry at any offence against Himself. (2)

जो अपराधु भगत कर करई। राम रोष पावक सो जरई॥
लोकहुँ बेद बिदित इतिहासा। यह महिमा जानहिं दुरबासा॥ ३॥

**jo aparādhu bhagata kara karaī, rāma roṣa pāvaka so jaraī.**
**lokahu̐ beda bidita itihāsā, yaha mahimā jānahi̐ durabāsā.3.**

"But he who sins against His devotees is surely consumed in the fire of His wrath. The story is well known both in the world as well as in the Veda and the sage Durvāsā* very well knows this glorious trait of Śrī Rāma's nature. (3)

भरत सरिस को राम सनेही। जगु जप राम रामु जप जेही॥ ४॥

**bharata sarisa ko rāma sanehī, jagu japa rāma rāmu japa jehī.4.**

"Has anyone loved Śrī Rāma even as Bharata, whose name is ever on the lips of Rāma, while Śrī Rāma's name is repeated by the whole world? (4)

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* We read in the Purāṇas how the sage Durvāsā, who is believed to be an incarnation of Lord Śiva and was noted for his irascible nature, once called on King Ambarīṣa, a great devotee of Bhagavān Viṣṇu. It happened to be a Dvādaśī (the twelfth day of a lunar fortnight). The king naturally invited the sage to. dine at his palace and the latter accepted his invitation and went to the river bank to take his bath. The king had fasted on the previous day and according to the scriptural injunctions it was necessary that he should break his fast while it was Dvādaśī. The sage, however, did not return in time and the pious king would never break his fast until the sage had taken his meals. He was, therefore, in a fix and consulted Brāhmaṇas on the point. The Brāhmaṇas advised the king to observe the formality of breaking his fast by sipping a spoonful of water in which the feet of the Lord's image had been immersed. By doing so he would not be guilty of dining before the invitee and would also be saved from the offence of not breaking his fast during the Dvādaśī. No sooner had the king sipped the holy water than the sage returned from the river bank and flew into a rage when he learnt that the king had broken his fast and did not await his return. He pulled out a hair from his head and produced therefrom a demoness known by the name of Kṛtyā, which ran to devour the king. Ambarīṣa, who had dedicated himself to the feet of the Lord, and absolutely depended on Him, remained standing where he was and neither shrank out of fear nor made any attempt to save himself.

The Lord, however, would not allow his devotee to die for no fault of his and despatched His own discus, Sudarśana, to save his life. The discus ran after the demoness and having disposed her of pursued the sage himself, who ran for his life and wandered throughout the universe for full one year; but none afforded him shelter. Even Bhagavān Viṣṇu pleaded His helplessness and asked him to approach the king himself and ask for his forgiveness. The king, who was too good to harbour any ill-will against the sage and out of sympathy for him had remained without any food ever since he left, was moved to pity at his predicament and prayed to the Lord's weapon, Sudarśana, to spare the Brāhmaṇa. Sudarśana granted the king's prayer and left. The sage, who now realized the king's greatness, fell at his feet and craved for his forgiveness for what he had done. The king in his turn felt sorry for the hardships which the sage had to suffer on his account and bade him good-bye after entertaining him to a sumptuous dinner and showing him all respect.

दो०—मनहुँ न आनिअ अमरपति रघुबर भगत अकाजु।
अजसु लोक परलोक दुख दिन दिन सोक समाजु॥ २१८॥

Do.: **manahů na ānia amarapati raghubara bhagata akāju,**
**ajasu loka paraloka dukha dina dina soka samāju.218.**

"Never harbour in your mind, O Lord of the immortals, even the thought of frustrating the purpose of a devotee of Śrī Rāma; for the same will bring you infamy in this world, sorrow in the next and a series of woes in your daily life. (218)

चौ०—सुनु सुरेस उपदेसु हमारा। रामहि सेवकु परम पिआरा॥
मानत सुखु सेवक सेवकाईं। सेवक बैर बैरु अधिकाईं॥ १॥

Cau.: **sunu suresa upadesu hamārā, rāmahi sevaku parama piārā.**
**mānata sukhu sevaka sevakāĩ, sevaka baira bairu adhikāĩ.1.**

"Hear my advice, O king of gods! A devotee is supremely dear to Śrī Rāma; He is gratified through service rendered to His devotees, but those who are hostile to them incur His great aversion. (1)

जद्यपि सम नहिं राग न रोषू। गहहिं न पाप पूनु गुन दोषू॥
करम प्रधान बिस्व करि राखा। जो जस करइ सो तस फलु चाखा॥ २॥

**jadyapi sama nahi̐ rāga na roṣū, gahahi̐ na pāpa pūnu guna doṣū.**
**karama pradhāna bisva kari rākhā, jo jasa karai so tasa phalu cākhā.2.**

"Even though the Lord is alike to all without either love or anger and receives neither sin nor virtue, neither merit nor demerit, and even though He has made 'Karma' (Fate) the ruling factor in this world, so that one reaps what one sows; (2)

तदपि करहिं सम बिषम बिहारा। भगत अभगत हृदय अनुसारा॥
अगुन अलेप अमान एकरस। रामु सगुन भए भगत पेम बस॥ ३॥

**tadapi karahi̐ sama biṣama bihārā, bhagata abhagata hṛdaya anusārā.**
**aguna alepa amāna ekarasa, rāmu saguna bhae bhagata pema basa.3.**

"Yet according as one possesses the heart of a devotee or an unbeliever, He appears to be loving or averse in His dealings. Though devoid of attributes, unattached, free from pride and ever abiding in His ethereal aspect, Śrī Rāma has assumed a human form yielding to the love of His devotees. (3)

राम सदा सेवक रुचि राखी। बेद पुरान साधु सुर साखी॥
असि जियँ जानि तजहु कुटिलाई। करहु भरत पद प्रीति सुहाई॥ ४॥

**rāma sadā sevaka ruci rākhī, beda purāna sādhu sura sākhī.**
**asa jiyå jāni tajahu kuṭilāī, karahu bharata pada prīti suhāī.4.**

"Śrī Rāma has ever cared for the wishes of His devotees: the Vedas and Purāṇas as well as saints and gods bear testimony to this. Bearing this in mind give up perversity and cherish earnest love for Bharata's feet. (4)

दो०—राम भगत परहित निरत पर दुख दुखी दयाल।
भगत सिरोमनि भरत तें जनि डरपहु सुरपाल॥ २१९॥

Do.: **rāma bhagata parahita nirata para dukha dukhī dayāla,**
**bhagata siromani bharata tě jani ḍarapahu surapāla.219.**

"Śrī Rāma's devotees are actively engaged in doing good to others, share the sorrows of others and are compassionate by nature. And Bharata is the very crest-jewel of devotees; therefore, be not afraid of him, O Ruler of gods. (219)

चौ०—सत्यसंध प्रभु सुर हितकारी। भरत राम आयस अनुसारी॥
स्वारथ बिबस बिकल तुम्ह होहू। भरत दोसु नहिं राउर मोहू॥१॥

Cau.: **satyasaṁdha prabhu sura hitakārī, bharata rāma āyasa anusārī.**
**svāratha bibasa bikala tumha hohū, bharata dosu nahi̐ rāura mohū.1.**

"The Lord is true to His word and a benefactor of the gods, while Bharata obeys Śrī Rāma's orders. You are feeling uneasy only because you are dominated by selfish interest. Bharata is not to blame at all; it is your own infatuation which is responsible for your uneasiness." (1)

सुनि सुरबर सुरगुर बर बानी। भा प्रमोदु मन मिटी गलानी॥
बरषि प्रसून हरषि सुरराऊ। लगे सराहन भरत सुभाऊ॥२॥

**suni surabara suragura bara bānī, bhā pramodu mana miṭī galānī.**
**baraṣi prasūna haraṣi surarāū, lage sarāhana bharata subhāū.2.**

The chief of gods, Indra, was overjoyed at heart to hear these valuable words of the gods' preceptor and the depression of his spirit was gone. The lord of celestials, therefore, rained down flowers and gladly began to extol Bharata's noble disposition. (2)

एहि बिधि भरत चले मग जाहीं। दसा देखि मुनि सिद्ध सिहाहीं॥
जबहिं रामु कहि लेहिं उसासा। उमगत पेमु मनहुँ चहु पासा॥३॥

**ehi bidhi bharata cale maga jāhī̐, dasā dekhi muni siddha sihāhī̐.**
**jabahi̐ rāmu kahi lehi̐ usāsā, umagata pemu manahů cahu pāsā.3.**

In this way Bharata went on his way, while sages and Siddhas extolled him on seeing his condition (surcharged with love). Whenever he heaved a long sigh with the word 'Rāma' on his lips, it seemed as if love overflowed on all sides. (3)

द्रवहिं बचन सुनि कुलिस पषाना। पुरजन पेमु न जाइ बखाना॥
बीच बास करि जमुनहिं आए। निरखि नीरु लोचन जल छाए॥४॥

**dravahi̐ bacana suni kulisa paṣānā, purajana pemu na jāi bakhānā.**
**bīca bāsa kari jamunahi̐ āe, nirakhi nīru locana jala chāe.4.**

Even adamant and stones melted at his words (full of love and humbleness); the love of the citizens (of Ayodhyā) was beyond description. Halting at one place on this side the party arrived on the bank of the Yamunā and Bharata's eyes were filled with tears as he gazed at its dark waters (which reminded him of Śrī Rāma's swarthy form). (4)

दो०—रघुबर बरन बिलोकि बर बारि समेत समाज।
होत मगन बारिधि बिरह चढ़े बिबेक जहाज॥२२०॥

Do.: **raghubara barana biloki bara bāri sameta samāja,**
**hota magana bāridhi biraha caRhe bibeka jahāja.220.**

At the sight of the lovely stream that possessed the same hue as the person of Śrī Rāma, Bharata and his people were plunged into an ocean of grief on account of separation from Śrī Rāma and were saved from drowning only by boarding the bark of discretion. (220)

चौ०—जमुन तीर तेहि दिन करि बासू। भयउ समय सम सबहि सुपासू॥
रातिहिं घाट घाट की तरनी। आईं अगनित जाहिं न बरनी॥ १॥

Cau.: **jamuna tīra tehi dina kari bāsū, bhayau samaya sama sabahi supāsū.**
**rātihi̐ ghāṭa ghāṭa kī taranī, āī̐ aganita jāhi̐ na baranī.1.**

That day they halted on the bank of the Yamunā; everyone was provided with comforts according to the occasion. (On indication of the Nisāda chief) in course of the night innumerable boats of untold varieties came from all the Ghāṭas. (1)

प्रात पार भए एकहि खेवाँ। तोषे रामसखा की सेवाँ॥
चले नहाइ नदिहि सिर नाई। साथ निषादनाथ दोउ भाई॥ २॥

**prāta pāra bhae ekahi khevā̐, toṣe rāmasakhā kī sevā̐.**
**cale nahāi nadihi sira nāī, sātha niṣādanātha dou bhāī.2.**

At daybreak all the people crossed the river in a single rowing; everyone was pleased with the services rendered by the Niṣāda chief in this behalf. After performing their ablutions and bowing their heads to the river Yamunā, the two brothers, Bharata and Śatrughna, resumed their journey with the Chief of Niṣādas. (2)

आगें मुनिबर बाहन आछें। राजसमाज जाइ सबु पाछें॥
तेहि पाछें दोउ बंधु पयादें। भूषन बसन बेष सुठि सादें॥ ३॥

**āgė̐ munibara bāhana āchė̐, rājasamāja jāi sabu pāchė̐.**
**tehi pāchė̐ dou baṁdhu payādė̐, bhūṣana basana beṣa suṭhi sādė̐.3.**

At the head of the convoy in chosen vehicles travelled the principal sages (Vāmadeva, Vasiṣṭha and so on), followed by the royal host. Next followed the two (royal) brothers, both on foot; their ornaments, costumes and style of dress were all the simplest. (3)

सेवक सुहृद सचिवसुत साथा। सुमिरत लखनु सीय रघुनाथा॥
जहँ जहँ राम बास बिश्रामा। तहँ तहँ करहिं सप्रेम प्रनामा॥ ४॥

**sevaka suhṛda sacivasuta sāthā, sumirata lakhanu sīya raghunāthā.**
**jahā̐ jahā̐ rāma bāsa biśrāmā, tahā̐ tahā̐ karahi̐ saprema pranāmā.4.**

They were accompanied by their servants, friends and the minister's son, and went with their thoughts fixed on Lakṣmaṇa, Sītā and Śrī Raghunātha. They lovingly bowed before each and every place where Śrī Rāma had either encamped or rested awhile. (4)

दो०—मगबासी नर नारि सुनि धाम काम तजि धाइ।
देखि सरूप सनेह सब मुदित जनम फलु पाइ॥ २२१॥

Do.: **magabāsī nara nāri suni dhāma kāma taji dhāi,**
**dekhi sarūpa saneha saba mudita janama phalu pāi.221.**

Hearing the news the men and women who lived by the roadside left their household work and ran after the royal travellers, and having seen their comely form and affection, they all rejoiced on attaining the reward of their life. (221)

चौ०—कहहिं सपेम एक एक पाहीं। रामु लखनु सखि होहिं कि नाहीं॥
बय बपु बरन रूपु सोइ आली। सीलु सनेहु सरिस सम चाली॥ १॥

Cau.: **kahahiँ sapema eka eka pāhīँ, rāmu lakhanu sakhi hohiँ ki nāhīँ.**
**baya bapu barana rūpu soi ālī, sīlu sanehu sarisa sama cālī.1.**

One woman lovingly said to another, "Friend, can they be Śrī Rāma and Lakṣmaṇa or not? Their age, constitution, complexion and comeliness of form are the same, dear fellow; their amiability and affection are also similar and their gait too resembles that of Śrī Rāma and Lakṣmaṇa. (1)

बेषु न सो सखि सीय न संगा। आगें अनी चली चतुरंगा॥
नहिं प्रसन्न मुख मानस खेदा। सखि संदेहु होइ एहिं भेदा॥ २॥

**beṣu na so sakhi sīya na saṁgā, āgeँ anī calī caturaṁgā.**
**nahiँ prasanna mukha mānasa khedā, sakhi saṁdehu hoi ehiँ bhedā.2.**

"Only their dress is not the same and they are not accompanied by Sītā, my friend; and an army complete in its four limbs (viz., horse and foot, elephants and chariots) is marching before them. Moreover, they do not wear a cheerful look and their heart is heavy with sorrow. This difference makes me doubt whether they are Śrī Rāma and Lakṣmaṇa, O friend." (2)

तासु तरक तियगन मन मानी। कहहिं सकल तेहि सम न सयानी॥
तेहि सराहि बानी फुरि पूजी। बोली मधुर बचन तिय दूजी॥ ३॥

**tāsu taraka tiyagana mana mānī, kahahiँ sakala tehi sama na sayānī.**
**tehi sarāhi bānī phuri pūjī, bolī madhura bacana tiya dūjī.3.**

Her argument appealed to the rest of the women; they said, "There is none so clever as she." Applauding the latter and admiring the truth of her remarks, another woman spoke in sweet accents: (3)

कहि सपेम सब कथाप्रसंगू। जेहि बिधि राम राज रस भंगू॥
भरतहि बहुरि सराहन लागी। सील सनेह सुभाय सुभागी॥ ४॥

**kahi sapema saba kathāprasaṁgū, jehi bidhi rāma rāja rasa bhaṁgū.**
**bharatahi bahuri sarāhana lāgī, sīla saneha subhāya subhāgī.4.**

She lovingly narrated the whole episode as to how the festivities in connection with Śrī Rāma's blessed coronation had been obstructed. That lady then began to praise Bharata's amiability, affection, and genial disposition:— (4)

दो०—**चलत पयादें खात फल पिता दीन्ह तजि राजु।**
**जात मनावन रघुबरहि भरत सरिस को आजु॥ २२२॥**

Do.: **calata payādeँ khāta phala pitā dīnha taji rāju,**
**jāta manāvana raghubarahi bharata sarisa ko āju.222.**

"Journeying on foot, living on fruits and relinquishing the sovereignty bestowed by his father, Bharata is proceeding to persuade Śrī Rāma to return. Who can equal Bharata today? (222)

चौ०—भायप भगति भरत आचरनू। कहत सुनत दुख दूषन हरनू॥
जो किछु कहब थोर सखि सोई। राम बंधु अस काहे न होई॥ १॥

Cau.: **bhāyapa bhagati bharata ācaranū, kahata sunata dukha dūṣana haranū.**
**jo kichu kahaba thora sakhi soī, rāma baṁdhu asa kāhe na hoī.1.**

"Bharata's brotherly affection, devotion and conduct dispel the woes and evil of those who talk or hear of them. Whatever may be said with regard to them, dear friend, will be quite inadequate; it is no wonder that the brother of Śrī Rāma should be like that. (1)

हम सब सानुज भरतहि देखें। भइन्ह धन्य जुबती जन लेखें॥
सुनि गुन देखि दसा पछिताहीं। कैकइ जननि जोगु सुतु नाहीं॥ २॥

**hama saba sānuja bharatahi dekhe̐, bhainha dhanya jubatī jana lekhe̐.**
**suni guna dekhi dasā pachitāhī̐, kaikai janani jogu sutu nāhī̐.2.**

"All of us who have seen Bharata and his younger brother Śatrughna have become praiseworthy among women." Hearing of his virtues and seeing his forlorn state they lamented, "Surely he is not fit to be the son of such a vile mother as Kaikeyī." (2)

कोउ कह दूषनु रानिहि नाहिन। बिधि सबु कीन्ह हमहि जो दाहिन॥
कहँ हम लोक बेद बिधि हीनी। लघु तिय कुल करतूति मलीनी॥ ३॥

**kou kaha dūṣanu rānihi nāhina, bidhi sabu kīnha hamahi jo dāhina.**
**kahā̐ hama loka beda bidhi hīnī, laghu tiya kula karatūti malīnī.3.**

Someone said, "The queen-mother Kaikeyī is not to blame at all; all this had been brought about by Providence, who is so favourably disposed to us. Otherwise of what account are we, vile women, bereft of both worldly and Vedic rites and impure by family lineage as well as by doings, (3)

बसहिं कुदेस कुगाँव कुबामा। कहँ यह दरसु पुन्य परिनामा॥
अस अनंदु अचिरिजु प्रति ग्रामा। जनु मरुभूमि कलपतरु जामा॥ ४॥

**basahī̐ kudesa kugā̐va kubāmā, kahā̐ yaha darasu punya parināmā.**
**asa anaṁdu aciriju prati grāmā, janu marubhūmi kalapataru jāmā.4.**

"who dwell in an accursed region (woodland) and in a wretched village and (even among women) are the worst of our class, that we should have such a sight, which is a reward of great religious merit?" There was similar rejoicing and wonder in every village: it seemed as if a celestial tree had sprung up in a desert. (4)

दो०—**भरत दरसु देखत खुलेउ मग लोगन्ह कर भागु।**
**जनु सिंघलबासिन्ह भयउ बिधि बस सुलभ प्रयागु॥ २२३॥**

Do.: **bharata darasu dekhata khuleu maga loganha kara bhāgu,**
**janu siṁghalabāsinha bhayau bidhi basa sulabha prayāgu.223.**

At the sight of Bharata the good fortune of the people by the roadside manifested itself as though by the will of Providence Prayāga had been brought within easy reach of the people of Siṁhala (Ceylon). (223)

चौ०—निज गुन सहित राम गुन गाथा। सुनत जाहिं सुमिरत रघुनाथा॥
तीरथ मुनि आश्रम सुरधामा। निरखि निमज्जहिं करहिं प्रनामा॥ १॥

Cau.: **nija guna sahita rāma guna gāthā, sunata jāhi̐ sumirata raghunāthā.**
**tīratha muni āśrama suradhāmā, nirakhi nimajjahi̐ karahi̐ pranāmā.1.**

Hearing compliments for his own self as well as of Śrī Rāma's virtues, Bharata went on his way remembering Śrī Rāma. Whenever he happened to see holy waters he bathed in them and whenever he caught sight of a hermitage or a temple, (1)

**मनहीं मन मागहिं बरु एहू। सीय राम पद पदुम सनेहू॥**
**मिलहिं किरात कोल बनबासी। बैखानस बटु जती उदासी॥२॥**

**manahi̐ mana māgahi̐ baru ehū, sīya rāma pada paduma sanehū.**
**milahi̐ kirāta kola banabāsī, baikhānasa baṭu jatī udāsī.2.**

he made obeisance to it, asking in his heart only one boon, viz., devotion to the lotus feet of Sītā and Śrī Rāma. Whomsoever he met, be he a Kola or any other forester or even if he were an anchorite, a religious student, a recluse or a hermit, (2)

**करि प्रनामु पूँछहिं जेहि तेही। केहि बन लखनु रामु बैदेही॥**
**ते प्रभु समाचार सब कहहीं। भरतहि देखि जनम फलु लहहीं॥३॥**

**kari pranāmu pū̐chahi̐ jehi tehī, kehi bana lakhanu rāmu baidehī.**
**te prabhu samācāra saba kahahi̐, bharatahi dekhi janama phalu lahahi̐.3.**

he would greet him with folded hands (i.e., do Praṇāma) and enquire in which part of the forest were Lakṣmaṇa, Śrī Rāma and Jānakī. They told him all the news of the Lord and at the sight of Bharata obtained the reward of their life. (3)

**जे जन कहहिं कुसल हम देखे। ते प्रिय राम लखन सम लेखे॥**
**एहि बिधि बूझत सबहि सुबानी। सुनत राम बनबास कहानी॥४॥**

**je jana kahahi̐ kusala hama dekhe, te priya rāma lakhana sama lekhe.**
**ehi bidhi būjhata sabahi subānī, sunata rāma banabāsa kahānī.4.**

Those persons who said they had seen the Lord doing well were counted as dear as Śrī Rāma and Lakṣmaṇa themselves. Thus in polite phrases he would make enquiries from all and hear the story of Śrī Rāma's forest life. (4)

दो०—**तेहि बासर बसि प्रातहीं चले सुमिरि रघुनाथ।**
**राम दरस की लालसा भरत सरिस सब साथ॥२२४॥**

Do.: **tehi bāsara basi prātahi̐ cale sumiri raghunātha,**
**rāma darasa kī lālasā bharata sarisa saba sātha.224.**

Halting that day in a suitable place, he resumed his journey early next morning invoking Śrī Raghunātha. Just like Bharata, everyone who accompanied him longed for a sight of Śrī Rāma. (224)

चौ०—**मंगल सगुन होहिं सब काहू। फरकहिं सुखद बिलोचन बाहू॥**
**भरतहि सहित समाज उछाहू। मिलिहहिं रामु मिटिहि दुख दाहू॥१॥**

Cau.: **maṁgala saguna hohi̐ saba kāhū, pharakahi̐ sukhada bilocana bāhū.**
**bharatahi sahita samāja uchāhū, milihahi̐ rāmu miṭihi dukha dāhū.1.**

Auspicious omens occurred to everyone; they had happy throbbings in their eyes and

arms. Bharata and his whole host rejoiced at the thought that they would be able to see Śrī Rāma and the agony of their sorrows would come to an end. (1)

**करत मनोरथ जस जियँ जाके। जाहिं सनेह सुराँ सब छाके॥**
**सिथिल अंग पग मग डगि डोलहिं। बिहबल बचन पेम बस बोलहिं॥ २॥**

**karata manoratha jasa jiyå̃ jāke, jāhi̐ saneha surå̃ saba chāke.**
**sithila aṁga paga maga ḍagi ḍolahi̐, bihabala bacana pema basa bolahi̐.2.**

Each had his own wish according to inclination of his mind. All in a state of inebriation on account of exuberance of love, went on their way; their limbs had become weary, their legs tottered and they spoke words in an incoherent way due to emotion. (2)

**रामसखाँ तेहि समय देखावा। सैल सिरोमनि सहज सुहावा॥**
**जासु समीप सरित पय तीरा। सीय समेत बसहिं दोउ बीरा॥ ३॥**

**rāmasakhå̃ tehi samaya dekhāvā, saila siromani sahaja suhāvā.**
**jāsu samīpa sarita paya tīrā, sīya sameta basahi̐ dou bīrā.3.**

Śrī Rāma's friend Guha presently pointed to Bharata the crest-jewel of mountains (Kāmadagirī), which was naturally charming and in the vicinity of which on the bank of the river Payaśvinī dwelt the two brothers, Śrī Rāma and Lakṣmaṇa, alongwith Sītā. (3)

**देखि करहिं सब दंड प्रनामा। कहि जय जानकि जीवन रामा॥**
**प्रेम मगन अस राजसमाजू। जनु फिरि अवध चले रघुराजू॥ ४॥**

**dekhi karahi̐ saba daṁḍa pranāmā, kahi jaya jānaki jīvana rāmā.**
**prema magana asa rājasamājū, janu phiri avadha cale raghurājū.4.**

Catching sight of the mountain all fell prostrate on the ground with loud acclamations of "Glory to Śrī Rāma, the life breath of Jānakī!" The royal host was so overwhelmed with emotion as though Śrī Raghunātha had turned back towards Ayodhyā. (4)

दो०—**भरत प्रेमु तेहि समय जस तस कहि सकइ न सेषु।**
**कबिहि अगम जिमि ब्रह्मसुखु अह मम मलिन जनेषु॥ २२५॥**

Do.: **bharata premu tehi samaya jasa tasa kahi sakai na seṣu,**
**kabihi agama jimi brahmasukhu aha mama malina janeṣu.225.**

Bharata's love at that time was more than Śeṣa (the thousand-headed serpent-king) could describe. It is as inaccessible to the poet as the bliss of absorption into Brahma is to those who are tainted by egotism and mineness. (225)

चौ०—**सकल सनेह सिथिल रघुबर कें। गए कोस दुइ दिनकर ढरकें॥**
**जलु थलु देखि बसे निसि बीतें। कीन्ह गवन रघुनाथ पिरीतें॥ १॥**

Cau.: **sakala saneha sithila raghubara kė̃, gae kosa dui dinakara ḍharakė̃.**
**jalu thalu dekhi base nisi bītė̃, kīnha gavana raghunātha pirītė̃.1.**

Being all overpowered by love for Śrī Rāma, they had covered a distance of only four miles by the time the sun set. Perceiving a suitable site and water close by, they halted; at the close of night, Bharata, the beloved of Śrī Rāma, resumed the journey. (1)

उहाँ रामु रजनी अवसेषा। जागे सीयँ सपन अस देखा॥
सहित समाज भरत जनु आए। नाथ बियोग ताप तन ताए॥ २॥

**uhā̐ rāmu rajanī avaseṣā, jāge sīyā̐ sapana asa dekhā.**
**sahita samāja bharata janu āe, nātha biyoga tāpa tana tāe.2.**

There Śrī Rāma awoke while it was yet dark. Sītā saw in a dream that very night as if Bharata had come with his retinue and that his body was tormented by the agony of separation from his lord. (2)

सकल मलिन मन दीन दुखारी। देखीं सासु आन अनुहारी॥
सुनि सिय सपन भरे जल लोचन। भए सोचबस सोच बिमोचन॥ ३॥

**sakala malina mana dīna dukhārī, dekhī̐ sāsu āna anuhārī.**
**suni siya sapana bhare jala locana, bhae socabasa soca bimocana.3.**

All who had accompanied him were sad at heart, miserable and afflicted; while Her mothers-in-law She found changed in appearance. On hearing of Sītā's dream Śrī Rāma's eyes filled with tears and He who rids others of their sorrow became sorrowful. (3)

लखन सपन यह नीक न होई। कठिन कुचाह सुनाइहि कोई॥
अस कहि बंधु समेत नहाने। पूजि पुरारि साधु सनमाने॥ ४॥

**lakhana sapana yaha nīka na hoī, kaṭhina kucāha sunāihi koī.**
**asa kahi baṁdhu sameta nahāne, pūji purāri sādhu sanamāne.4.**

"This dream, Lakṣmaṇa, bodes no good; somebody will break terribly bad news." Saying so, He took His bath with His brother and worshipping Lord Śiva, the Enemy of Tripura, paid His respects to holy men. (4)

छं०—सनमानि सुर मुनि बंदि बैठे उतर दिसि देखत भए।
नभ धूरि खग मृग भूरि भागे बिकल प्रभु आश्रम गए॥
तुलसी उठे अवलोकि कारनु काह चित सचकित रहे।
सब समाचार किरात कोलन्हि आइ तेहि अवसर कहे॥

Chaṁ.: **sanamāni sura muni baṁdi baiṭhe utara disi dekhata bhae,**
**nabha dhūri khaga mṛga bhūri bhāge bikala prabhu āśrama gae.**
**tulasī uṭhe avaloki kāranu kāha cita sacakita rahe,**
**saba samācāra kirāta kolanhi āi tehi avasara kahe.**

After adoring the gods and reverencing the hermits He sat down gazing towards the north. There was dust in the air and a host of birds and beasts had taken to flight in panic and were making their way to the Lord's hermitage. Says Tulasīdāsa: Śrī Rāma stood up when He saw this and wondered in his heart what could be the reason. Presently the Kolas and Kirātas came and told Him all the news.

सो०—सुनत सुमंगल बैन मन प्रमोद तन पुलक भर।
सरद सरोरुह नैन तुलसी भरे सनेह जल॥ २२६॥

So.: **sunata sumaṁgala baina mana pramoda tana pulaka bhara,**
**sarada saroruha naina tulasī bhare saneha jala.226.**

When He heard the delightful words He felt overjoyed at heart. A thrill ran through His body and His eyes, that resembled the autumnal lotus, says Tulasīdāsa, filled with the tears of affection. (226)

चौ०—**बहुरि सोचबस भे सियरवनू। कारन कवन भरत आगवनू॥**
**एक आइ अस कहा बहोरी। सेन संग चतुरंग न थोरी॥१॥**

Cau.: **bahuri socabasa bhe siyaravanū, kārana kavana bharata āgavanū.**
**eka āi asa kahā bahorī, sena saṁga caturaṁga na thorī.1.**

Sītā's lord, Śrī Rāma, became anxious the very next moment. "What can be the reason of Bharata's arrival?" Then somebody came and spoke to Him thus: "He has with him a large army complete in its four limbs (viz., foot, horse, elephants and chariots)." (1)

**सो सुनि रामहि भा अति सोचू। इत पितु बच इत बंधु सकोचू॥**
**भरत सुभाउ समुझि मन माहीं। प्रभु चित हित थिति पावत नाहीं॥२॥**

**so suni rāmahi bhā ati socū, ita pitu baca ita baṁdhu sakocū.**
**bharata subhāu samujhi mana māhī̐, prabhu cita hita thiti pāvata nāhī̐.2.**

Hearing this Śrī Rāma became deeply thoughtful. On the one hand there was His father's command, on the other His regard for His younger brother, Bharata. Realizing Bharata's disposition in His heart, the Lord found no proposition to fix His mind upon. (2)

**समाधान तब भा यह जाने। भरतु कहे महुँ साधु सयाने॥**
**लखन लखेउ प्रभु हृदयँ खभारू। कहत समय सम नीति बिचारू॥३॥**

**samādhāna taba bhā yaha jāne, bharatu kahe mahu̐ sādhu sayāne.**
**lakhana lakheu prabhu hṛdaya̐ khabhārū, kahata samaya sama nīti bicārū.3.**

Then He consoled Himself with the thought that Bharata was submissive, good and reasonable. Lakṣmaṇa saw that the Lord was anxious at heart and spoke what a pragmatic view of the situation demanded. (3)

**बिनु पूछें कछु कहउँ गोसाईं। सेवकु समयँ न ढीठ ढिठाईं॥**
**तुम्ह सर्बग्य सिरोमनि स्वामी। आपनि समुझि कहउँ अनुगामी॥४॥**

**binu pūche̐ kachu kahau̐ gosāī̐, sevaku samaya̐ na ḍhīṭha ḍhiṭhāī̐.**
**tumha sarbagya siromani svāmī, āpani samujhi kahau̐ anugāmī.4.**

"I make bold, my lord, to say something unasked; but a servant ceases to be impertinent if his impertinence is not inopportune. You, my master, are the crest-jewel of the all-wise; yet I, your servant, tell you my own mind: (4)

दो०—**नाथ सुहृद सुठि सरल चित सील सनेह निधान।**
**सब पर प्रीति प्रतीति जियँ जानिअ आपु समान॥२२७॥**

Do.: **nātha suhṛda suṭhi sarala cita sīla saneha nidhāna,**
**saba para prīti pratīti jiya̐ jānia āpu samāna.227.**

"You, my master, are loving by nature and guileless of heart and a repository of amiability and affection. You love and trust everyone and know all to be just like yourself. (227)

चौ०—बिषई जीव पाइ प्रभुताई। मूढ़ मोह बस होहिं जनाई॥
भरतु नीति रत साधु सुजाना। प्रभु पद प्रेमु सकल जगु जाना॥१॥

Cau.: **bisaī jīva pāi prabhutāī, mūRha moha basa hohi̐ janāī.**
**bharatu nīti rata sādhu sujānā, prabhu pada premu sakala jagu jānā.1.**

"Fools given to the pleasures of sense are seized with infatuation on attaining power and reveal their true nature. Bharata is righteous, good and wise and his devotion to the Lord's feet is known to the whole world. (1)

तेऊ आजु राम पदु पाई। चले धरम मरजाद मेटाई॥
कुटिल कुबंधु कुअवसरु ताकी। जानि राम बनबास एकाकी॥२॥

**teū āju rāma padu pāī, cale dharama marajāda meṭāī.**
**kuṭila kubaṁdhu kuavasaru tākī, jāni rāma banabāsa ekākī.2.**

"But now that he has attained Śrī Rāma's (your) position (as the ruler of Ayodhyā) even he has transgressed the bounds of righteousness. Finding an adverse situation and knowing that you are alone in the forest, (2)

करि कुमंत्रु मन साजि समाजू। आए करै अकंटक राजू॥
कोटि प्रकार कलपि कुटिलाई। आए दल बटोरि दोउ भाई॥३॥

**kari kumaṁtru mana sāji samājū, āe karai akaṁṭaka rājū.**
**koṭi prakāra kalapi kuṭilāī, āe dala baṭori dou bhāī.3.**

"this vile and wicked brother has plotted an evil design and after making due preparations has come to make his kingship secure. Planning all sorts of wicked schemes the two brothers have collected an army and have marched here. (3)

जौं जियँ होति न कपट कुचाली। केहि सोहाति रथ बाजि गजाली॥
भरतहि दोसु देइ को जाएँ। जग बौराइ राज पदु पाएँ॥४॥

**jaů jiyå̐ hoti na kapaṭa kucālī, kehi sohāti ratha bāji gajālī.**
**bharatahi dosu dei ko jāe̐, jaga baurāi rāja padu pāe̐.4.**

"If they had no wily intention and roguery at heart, who would like to bring chariots, horses and elephants? But why should one blame Bharata for nothing when we know that anyone in the world would be driven mad on attaining kingship? (4)

दो०—ससि गुर तिय गामी नघुषु चढ़ेउ भूमिसुर जान।
लोक बेद तें बिमुख भा अधम न बेन समान॥२२८॥

Do.: **sasi gura tiya gāmī naghuṣu caRheu bhūmisura jāna,**
**loka beda tẽ bimukha bhā adhama na bena samāna.228.**

"The moon-god committed adultery with the wife of his Guru (the sage Bṛhaspati), while Nahuṣa mounted a palanquin borne by Brāhmaṇas; and there was none so vile as King Vena,* an enemy of established usage as well as of the Vedic injunctions. (228)

* Vena was born of King Aṅga (a descendant of the celebrated devotee Dhruva), and Sunīthā (a daughter of Mṛtyu, the god of death). Being thus descended from Adharma (the spirit presiding over

चौ०—सहसबाहु सुरनाथु त्रिसंकू। केहि न राजमद दीन्ह कलंकू॥
भरत कीन्ह यह उचित उपाऊ। रिपु रिन रंच न राखब काऊ॥१॥

Cau.: **sahasabāhu suranāthu trisaṁkū, kehi na rājamada dīnha kalaṁkū.**
**bharata kīnha yaha ucita upāū, ripu rina raṁca na rākhaba kāū.1.**

"King Sahasrabāhu, Indra (the lord of celestials) and King Triśaṅku* (father of Hariścandra)–which of these was not brought into disrepute by the intoxication of kingly power? Bharata has resorted to a 'right' expedient; for one should leave no trace of one's enemy or debt in any case. (1)

एक कीन्हि नहिं भरत भलाई। निदरे रामु जानि असहाई॥
समुझि परिहि सोउ आजु बिसेषी। समर सरोष राम मुखु पेखी॥२॥

**eka kīnhi nahi̐ bharata bhalāī, nidare rāmu jāni asahāī.**
**samujhi parihi sou āju biseṣī, samara saroṣa rāma mukhu pekhī.2.**

"But he has made one mistake in that he has despised Śrī Rāma (yourself) as forlorn. And he will (bitterly) realize his grievous mistake today when he beholds Śrī Rāma's (your) indignant face on the battle-field." (2)

एतना कहत नीति रस भूला। रन रस बिटपु पुलक मिस फूला॥
प्रभु पद बंदि सीस रज राखी। बोले सत्य सहज बलु भाषी॥३॥

**etanā kahata nīti rasa bhūlā, rana rasa biṭapu pulaka misa phūlā.**
**prabhu pada baṁdi sīsa raja rākhī, bole satya sahaja balu bhāṣī.3.**

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unrighteousness, the father of Mṛtyu) on the mother's side, Vena was born with vicious propensities and grew to be the bane of society. Fed up with his atrocities and unable to correct him, King Aṅga left his capital one night and retired to an unknown destination. Seeing the kingdom masterless Bhṛgu and other sages installed Vena on the throne, even though the ministers were opposed to his installation. Power turned his head all the more and arrogantly accounting himself as greater than all he began to insult exalted souls. He went to the length of banning the performance of sacrifices and even charity and thus put a stop to all pious activities and the pursuit of religion.

When the sages perceived that the tyranny of the monarch was overstepping all bounds they felt sorry for having installed him on the throne. They, therefore, met and decided to expostulate with the king and persuade him, if possible, to desist from his evil ways. They further resolved to dispose him of in case he did not come round. The sages approached the king accordingly and admonished him but in vain. This enraged the sages, who killed him by the very sound of 'Hum'.

* Triśaṅku, son of Trayyaruni, was a king of Ayodhyā. He wanted to perform a sacrifice whereby he could bodily ascend to heaven. His priest Vasiṣṭha, however, refused to conduct such a sacrifice, which he said was unauthorized and futile. Vasiṣṭha's sons too declined on the same grounds. But Triśaṅku turned a deaf ear to their remonstrances. This enraged Vasiṣṭha's sons, who cursed him that he should fall in the social scale and be accounted a pariah. The king was thus converted into a Cāṇḍāla and was accordingly forsaken by his kinsmen, ministers and subjects too. Much agitated at heart over this, the ex-king now approached sage Viśvāmitra, who comforted him; and asking his sons to invite other sages he conducted the sacrifice. Vasiṣṭha's sons, however, ruled that at a sacrifice commenced by a pariah and conducted by a non-Brāhmaṇa priest (for such was Viśvāmitra till then) no gods would appear. The gods respected this ruling and accordingly no god appeared to accept the offerings. By dint of his own penance Viśvāmitra sent Triśaṅku to heaven; but the gods hurled him down. Exasperated at this Viśvāmitra proceeded to create another heaven and began to shape new heavenly bodies. The gods were dismayed at this and sought a conference with Viśvāmitra. It was ultimately decided by mutual agreement that Viśvāmitra should abandon his plan to create a new heaven and Triśaṅku should remain hanging in the air. He is still seen in the form of a triple luminary in the heavens. The saliva that dropped from his mouth forms the river Karmanāsā, which flows between Varanasi and Bihar and the water of which is considered as ever polluted.

Even as he said so, he forgot his love of propriety and the tree of his bellicose spirit burst into flowers in the shape of horripilation. Adoring the Lord's feet and placing their dust on his head he spoke, revealing his own real and natural might. (3)

अनुचित नाथ न मानब मोरा। भरत हमहि उपचार न थोरा॥
कहँ लगि सहिअ रहिअ मनु मारें। नाथ साथ धनु हाथ हमारें॥ ४॥

**anucita nātha na mānaba morā, bharata hamahi upacāra na thorā.**
**kahå̃ lagi sahia rahia manu mārẽ, nātha sātha dhanu hātha hamārẽ.4.**

"Pray, do not take offence, my lord, if I tell you that Bharata has provoked me not a little. After all how long shall I endure this and restrain my passion when my lord (yourself) is with me and the bow is in my hand? (4)

दो०—छत्रि जाति रघुकुल जनमु राम अनुग जगु जान।
लातहुँ मारें चढ़ति सिर नीच को धूरि समान॥ २२९॥

Do.: **chatri jāti raghukula janamu rāma anuga jagu jāna,**
**lātahů mārẽ caRhati sira nīca ko dhūri samāna.229.**

"A Kṣatriya (warrior) by caste and born in the race of Raghus, I am known throughout the world as a follower (servant) of Śrī Rāma (yourself). (How, then, can I put up with such insult?) What is so low as the dust on a road? But if you were to kick it up, it would rise to your head." (229)

चौ०—उठि कर जोरि रजायसु मागा। मनहुँ बीर रस सोवत जागा॥
बाँधि जटा सिर कसि कटि भाथा। साजि सरासनु सायकु हाथा॥ १॥

Cau.: **uṭhi kara jori rajāyasu māgā, manahů bīra rasa sovata jāgā.**
**bå̃dhi jaṭā sira kasi kaṭi bhāthā, sāji sarāsanu sāyaku hāthā.1.**

As he rose and with folded hands asked leave (to meet Bharata in an encounter), it seemed as if the heroic sentiment itself had awoken from sleep. Binding up the matted locks on his head and fastening the quiver to his back, he strung his bow and took an arrow in his hand. (1)

आजु राम सेवक जसु लेऊँ। भरतहि समर सिखावन देऊँ॥
राम निरादर कर फलु पाई। सोवहुँ समर सेज दोउ भाई॥ २॥

**āju rāma sevaka jasu leů, bharatahi samara sikhāvana deů.**
**rāma nirādara kara phalu pāī, sovahů samara seja dou bhāī.2.**

"Let me distinguish myself as a servant of Śrī Rāma today and teach Bharata a lesson in the battle. Reaping the fruit of their contempt for Śrī Rāma, let the two brothers sleep on the couch of the battle-field. (2)

आइ बना भल सकल समाजू। प्रगट करउँ रिस पाछिल आजू॥
जिमि करि निकर दलइ मृगराजू। लेइ लपेटि लवा जिमि बाजू॥ ३॥

**āi banā bhala sakala samājū, pragaṭa karaů risa pāchila ājū.**
**jimi kari nikara dalai mṛgarājū, lei lapeṭi lavā jimi bājū.3.**

"It is well that the whole host has collected at one place; I shall, therefore, give vent to my past anger. Even as a lion (the king of beasts) tears to pieces a herd of elephants or just as a hawk clutches and carries off a lark, (3)

तैसेहिं भरतहि सेन समेता। सानुज निदरि निपातउँ खेता॥
जौं सहाय कर संकरु आई। तौ मारउँ रन राम दोहाई॥ ४॥

**taisehi̐ bharatahi sena sametā, sānuja nidari nipātau̐ khetā.**
**jau̐ sahāya kara saṁkaru āī, tau mārau̐ rana rāma dohāī.4.**

"so shall I lightly overthrow on the field Bharata as well as his younger brother Śatrughna and all their host. Even if Lord Śaṅkara comes to his aid, I swear by Śrī Rāma that I will kill him in battle." (4)

दो०—**अति सरोष माखे लखनु लखि सुनि सपथ प्रवान।**
**सभय लोक सब लोकपति चाहत भभरि भगान॥ २३०॥**

Do.: **ati saroṣa mākhe lakhanu lakhi suni sapatha pravāna,**
**sabhaya loka saba lokapati cāhata bhabhari bhagāna.230.**

Seeing Lakṣmaṇa speak with such vehemence and fury and hearing his solemn oath all the spheres trembled with fear, while their rulers were anxious to flee away in panic. (230)

चौ०—जगु भय मगन गगन भइ बानी। लखन बाहुबलु बिपुल बखानी॥
तात प्रताप प्रभाउ तुम्हारा। को कहि सकइ को जाननिहारा॥ १॥

Cau.: **jagu bhaya magana gagana bhai bānī, lakhana bāhubalu bipula bakhānī.**
**tāta pratāpa prabhāu tumhārā, ko kahi sakai ko jānanihārā.1.**

The world was seized with terror and a voice was heard in the air extolling the enormous strength of Lakṣmaṇa's arm: "Who can tell, dear child, nay, who even knows your might and glory? (1)

अनुचित उचित काजु किछु होऊ। समुझि करिअ भल कह सबु कोऊ॥
सहसा करि पाछें पछिताहीं। कहहिं बेद बुध ते बुध नाहीं॥ २॥

**anucita ucita kāju kichu hoū, samujhi karia bhala kaha sabu koū.**
**sahasā kari pāche̐ pachitāhī̐, kahahi̐ beda budha te budha nāhī̐.2.**

"But before doing anything one must judge whether it is right or wrong; then everyone would admire it. They who act impulsively and repent afterwards are anything but wise: so declare the Vedas and the sages." (2)

सुनि सुर बचन लखन सकुचाने। राम सीयँ सादर सनमाने॥
कही तात तुम्ह नीति सुहाई। सब तें कठिन राजमदु भाई॥ ३॥

**suni sura bacana lakhana sakucāne, rāma sīya̐ sādara sanamāne.**
**kahī tāta tumha nīti suhāī, saba te̐ kaṭhina rājamadu bhāī.3.**

On hearing this voice from heaven Lakṣmaṇa felt abashed; but both Śrī Rāma and Sītā addressed him kindly and politely: "What you have said, dear Lakṣmaṇa, is sound wisdom; the intoxication of kingly power is the worst of all. (3)

जो अचवँत नृप मातहिं तेई। नाहिन साधुसभा जेहिं सेई॥
सुनहु लखन भल भरत सरीसा। बिधि प्रपंच महँ सुना न दीसा॥ ४॥

**jo acava̐ta nṛpa mātahi̐ teī, nāhina sādhusabhā jehi̐ seī.**
**sunahu lakhana bhala bharata sarīsā, bidhi prapaṁca maha̐ sunā na dīsā.4.**

"But of those rulers who have tasted it they alone lose their head who have never waited on congregation of saints. As for Bharata, I tell you, Lakṣmaṇa, in the whole of God's creation I have never seen or heard of anyone so good as he. (4)

दो०—भरतहि होइ न राजमदु बिधि हरि हर पद पाइ।
कबहुँ कि काँजी सीकरनि छीरसिंधु बिनसाइ॥ २३१॥

Do.: **bharatahi hoi na rājamadu bidhi hari hara pada pāi,**
**kabahů ki kåjī sīkarani chīrasiṁdhu binasāi.231.**

"Bharata would never be intoxicated with sovereign power even if he attained to the position of Brahma, Viṣṇu or Śiva. What! Can a few drops of Kāñjī* ever split the ocean of milk?" (231)

चौ०—तिमिरु तरुन तरनिहि मकु गिलई। गगनु मगन मकु मेघहिं मिलई॥
गोपद जल बूड़हिं घटजोनी। सहज छमा बरु छाड़ै छोनी॥ १॥

Cau.: **timiru taruna taranihi maku gilaī, gaganu magana maku meghahiṁ milaī.**
**gopada jala būRahiṁ ghaṭajonī, sahaja chamā baru chāRai chonī.1.**

"Darkness may swallow the midday sun, and sooner may the heavens be absorbed into a cloud or the jar-born sage Agastya (who is stated to have drunk off the ocean in a single draught) be drowned in the water collected in a cow's footprint; nay the earth may abandon its natural forbearance, (1)

मसक फूँक मकु मेरु उड़ाई। होइ न नृपमदु भरतहि भाई॥
लखन तुम्हार सपथ पितु आना। सुचि सुबंधु नहिं भरत समाना॥ २॥

**masaka phůka maku meru uRāī, hoi na nṛpamadu bharatahi bhāī.**
**lakhana tumhāra sapatha pitu ānā, suci subaṁdhu nahiṁ bharata samānā.2.**

"and Mount Meru be blown away by a puff of wind discharged from the mouth of a mosquito; but Bharata will never be intoxicated by kingly power, O brother Lakṣmaṇa, I swear by you as well as by our father that there is no brother so pure and immensely virtuous as Bharata. (2)

सगुनु खीरु अवगुन जलु ताता। मिलइ रचइ परपंचु बिधाता॥
भरतु हंस रबिबंस तड़ागा। जनमि कीन्ह गुन दोष बिभागा॥ ३॥

**sagunu khīru avaguna jalu tātā, milai racai parapaṁcu bidhātā.**
**bharatu haṁsa rabibaṁsa taRāgā, janami kīnha guna doṣa bibhāgā.3.**

"God, dear brother, creates the world by mixing the milk of goodness with the water of evil; while Bharata is a swan, born in the lake of the solar race, that has sifted goodness from evil. (3)

गहि गुन पय तजि अवगुन बारी। निज जस जगत कीन्हि उजिआरी॥
कहत भरत गुन सीलु सुभाऊ। पेम पयोधि मगन रघुराऊ॥ ४॥

**gahi guna paya taji avaguna bārī, nija jasa jagata kīnhi ujiārī.**
**kahata bharata guna sīlu subhāū, pema payodhi magana raghurāū.4.**

* A sour and savoury drink prepared by dissolving powdered rye seeds into water and preserving it for a few days.

"Choosing the milk of goodness and discarding the water of evil he has illumined the world by his glory." Even as Śrī Raghunātha extolled Bharata's virtues, amiability and noble disposition, He was engulfed in an ocean of love. (4)

दो०—सुनि रघुबर बानी बिबुध देखि भरत पर हेतु।
सकल सराहत राम सो प्रभु को कृपानिकेतु॥ २३२॥

**Do.: suni raghubara bānī bibudha dekhi bharata para hetu,**
**sakala sarāhata rāma so prabhu ko kṛpāniketu.232.**

On hearing the speech of Śrī Rāma and seeing His affection for Bharata all the gods were full of applause and said, "Can you name such a gracious lord as Śrī Rāma? (232)

चौ०—जौं न होत जग जनम भरत को। सकल धरम धुर धरनि धरत को॥
कबि कुल अगम भरत गुन गाथा। को जानइ तुम्ह बिनु रघुनाथा॥ १॥

**Cau.: jaů na hota jaga janama bharata ko, sakala dharama dhura dharani dharata ko.**
**kabi kula agama bharata guna gāthā, ko jānai tumha binu raghunāthā.1.**

"Had Bharata not been born into the world, who on this earth would have upheld the cause of virtue in its entirety? Who else than you, O Raghunātha, can know Bharata's good qualities, which are inaccessible even to the race of bards?" (1)

लखन राम सियँ सुनि सुर बानी। अति सुखु लहेउ न जाइ बखानी॥
इहाँ भरतु सब सहित सहाए। मंदाकिनीं पुनीत नहाए॥ २॥

**lakhana rāma siyå suni sura bānī, ati sukhu laheu na jāi bakhānī.**
**ihå bharatu saba sahita sahāe, maṁdākinī̊ punīta nahāe.2.**

On hearing the words of the gods, Lakṣmaṇa, Śrī Rāma and Sītā were extremely delighted as cannot be described in words. There Bharata with all his host bathed in the sacred Mandākinī. (2)

सरित समीप राखि सब लोगा। मागि मातु गुर सचिव नियोगा॥
चले भरतु जहँ सिय रघुराई। साथ निषादनाथु लघु भाई॥ ३॥

**sarita samīpa rākhi saba logā, māgi mātu gura saciva niyogā.**
**cale bharatu jahå siya raghurāī, sātha niṣādanāthu laghu bhāī.3.**

Then, leaving all the people on the riverside and taking permission of his mothers, the preceptor, Sage Vasiṣṭha, and the minister Sumantra, he proceeded to the spot where Sītā and Śrī Rāma were, taking the Niṣāda chief and his younger brother Śatrughna with him. (3)

समुझि मातु करतब सकुचाहीं। करत कुतरक कोटि मन माहीं॥
रामु लखनु सिय सुनि मम नाऊँ। उठि जनि अनत जाहिं तजि ठाऊँ॥ ४॥

**samujhi mātu karataba sakucāhī̊, karata kutaraka koṭi mana māhī̊.**
**rāmu lakhanu siya suni mama nāū̊, uṭhi jani anata jāhī̊ taji ṭhāū̊.4.**

As he thought of what his mother had done, he felt diffident and formed ill-conjectures of every kind in his mind: "God forbid that Śrī Rāma, Lakṣmaṇa and Sītā leave the place on hearing my name and shift to some other place! (4)

दो०—मातु मते महुँ मानि मोहि जो कछु करहिं सो थोर।
अघ अवगुन छमि आदरहिं समुझि आपनी ओर॥ २३३॥

**Do.: mātu mate mahů māni mohi jo kachu karahiṁ so thora,**
**agha avaguna chami ādarahiṁ samujhi āpanī ora.233.**

"Taking me to be an accomplice of my mother, nothing that he might do would be too much. But looking to his own self, I am sure, he will forgive my faults and will be benevolent to me. (233)

चौ०—जौं परिहरहिं मलिन मनु जानी। जौं सनमानहिं सेवकु मानी॥
मोरें सरन रामहि की पनही। राम सुस्वामि दोसु सब जनही॥ १॥

**Cau.: jaů pariharahiṁ malina manu jānī, jaů sanamānahiṁ sevaku mānī.**
**morẽ sarana rāmahi kī panahī, rāma susvāmi dosu saba janahī.1.**

"Whether He shuns me as one possessing a vile heart or welcomes me as his own servant, Śrī Rāma's sandals are my only refuge; he is really a noble master while the whole blame lies with this servant (i.e., myself). (1)

जग जस भाजन चातक मीना। नेम पेम निज निपुन नबीना॥
अस मन गुनत चले मग जाता। सकुच सनेहँ सिथिल सब गाता॥ २॥

**jaga jasa bhājana cātaka mīnā, nema pema nija nipuna nabīnā.**
**asa mana gunata cale maga jātā, sakuca sanehå sithila saba gātā.2.**

"The only beings deserving of fame in the world are the Cātaka bird and the fish, who are steadfast in keeping ever fresh their vow of fidelity and love." Revolving these thoughts in his mind he went on his journey, his whole body rendered powerless by bashfulness and deep affection. (2)

फेरति मनहुँ मातु कृत खोरी। चलत भगति बल धीरज धोरी॥
जब समुझत रघुनाथ सुभाऊ। तब पथ परत उताइल पाऊ॥ ३॥

**pherati manahů mātu kṛta khorī, calata bhagati bala dhīraja dhorī.**
**jaba samujhata raghunātha subhāū, taba patha parata utāila pāū.3.**

The sinful act of his mother Kaikeyī pulled him back, as it were; while the strength of his devotion pressed him forward, foremost among the resolute as he was. Whenever he thought of Śrī Rāma's good nature his feet moved quickly along the way. (3)

भरत दसा तेहि अवसर कैसी। जल प्रबाहँ जल अलि गति जैसी॥
देखि भरत कर सोचु सनेहू। भा निषाद तेहि समयँ बिदेहू॥ ४॥

**bharata dasā tehi avasara kaisī, jala prabāhå jala ali gati jaisī.**
**dekhi bharata kara socu sanehū, bhā niṣāda tehi samayå bidehū.4.**

Bharata's gait at that time resembled the movements of a water-fly carried along a stream. Seeing Bharata's anxiety and affection at that moment the Niṣāda chief forgot all about himself. (4)

दो०—लगे होन मंगल सगुन सुनि गुनि कहत निषादु।
मिटिहि सोचु होइहि हरषु पुनि परिनाम बिषादु॥ २३४॥

Do.: **lage hona maṁgala saguna suni guni kahata niṣādu,**
**miṭihi socu hoihi haraṣu puni parināma biṣādu.234.**

Auspicious omens occurred and the Niṣāda chief after hearing of and reflecting on them said, "Anxiety will pass away giving place to delight; but in the end there will be sorrow." (234)

चौ०—सेवक बचन सत्य सब जाने। आश्रम निकट जाइ निअराने॥
भरत दीख बन सैल समाजू। मुदित छुधित जनु पाइ सुनाजू॥ १॥

Cau.: **sevaka bacana satya saba jāne, āśrama nikaṭa jāi niarāne.**
**bharata dīkha bana saila samājū, mudita chudhita janu pāi sunājū.1.**

Bharata knew every word of the follower Guha to be true; proceeding further he drew near to the hermitage. When he saw the forest and the mountain range, he was as glad as a hungry man on getting excellent food. (1)

ईति भीति जनु प्रजा दुखारी। त्रिबिध ताप पीड़ित ग्रह मारी॥
जाइ सुराज सुदेस सुखारी। होहिं भरत गति तेहि अनुहारी॥ २॥

**īti bhīti janu prajā dukhārī, tribidha tāpa pīRita graha mārī.**
**jāi surāja sudesa sukhārī, hohi̐ bharata gati tehi anuhārī.2.**

Just as the people tormented by the fear of calamities* and afflicted by threefold troubles as well as by the influence of evil stars and by pestilence, feel happy on migrating to a well-governed and prosperous country, Bharata too had similar feelings. (2)

राम बास बन संपति भ्राजा। सुखी प्रजा जनु पाइ सुराजा॥
सचिव बिरागु बिबेकु नरेसू। बिपिन सुहावन पावन देसू॥ ३॥

**rāma bāsa bana saṁpati bhrājā, sukhī prajā janu pāi surājā.**
**saciva birāgu bibeku naresū, bipina suhāvana pāvana desū.3.**

The natural wealth of the forest grew while Śrī Rāma lived there, even as the people rejoice on securing a good king. The charming forest was the sacred realm referred to here, Discretion was the king who ruled over it, while Dispassion was his counsellor. (3)

भट जम नियम सैल रजधानी। सांति सुमति सुचि सुंदर रानी॥
सकल अंग संपन्न सुराऊ। राम चरन आश्रित चित चाऊ॥ ४॥

**bhaṭa jama niyama saila rajadhānī, sāṁti sumati suci suṁdara rānī.**
**sakala aṁga saṁpanna surāū, rāma carana āśrita cita cāū.4.**

Likewise, the five Yamas† and the five Niyamas‡ constituted the warriors of the realm,

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* Public calamities or visitations of God ('Ītis' as they are technically called) are reckoned as six in number, viz., excessive rain, drought, rats, locusts, parrots and invasion by some neighbouring king.
अतिवृष्टिरनावृष्टिर्मूषकाः शलभात्र शुकाः। प्रत्यासन्नाश्च राजानः षडेता ईतयः स्मृताः॥

† The five forms of self-restraint or Yamas as they are called in Yoga Philosophy are: Ahiṁsā (non-violence in thought, word and deed), Satya (truthfulness), Brahmacarya (abstinence from sexual indulgence in every form), Aparigraha (depriving oneself of all possessions) and Asteya (non-stealing).

‡ The five Niyamas or religious observances are: Śauca (external and internal purity), Santoṣa (contentment), Tapas (religious austerity). Swādhyāya (study and recitation of the Vedas and muttering or the chanting of the Divine Name) and Īśwara-Prāṇidhāna (self-surrender to and meditation on God).

Mount Citrakūṭa stood for its capital, while Peace and Good Understanding represented the virtuous and lovely queens. In this way the good king was complete in all the limbs* of a good state; and depending as he did on Śrī Rāma's feet his heart was full of zeal. (4)

दो०—जीति मोह महिपालु दल सहित बिबेक भुआलु।
करत अकंटक राजु पुरँ सुख संपदा सुकालु॥ २३५॥

Do.: **jīti moha mahipālu dala sahita bibeka bhuālu,**
**karata akaṁṭaka rāju purå̐ sukha saṁpadā sukālu.235.**

Having conquered King Delusion with all his host, King Discretion held undisputed sway in his capital; and joy, prosperity and plenty reigned everywhere. (235)

चौ०—बन प्रदेस मुनि बास घनेरे। जनु पुर नगर गाउँ गन खेरे॥
बिपुल बिचित्र बिहग मृग नाना। प्रजा समाजु न जाइ बखाना॥ १॥

Cau.: **bana pradesa muni bāsa ghanere, janu pura nagara gāů̐ gana khere.**
**bipula bicitra bihaga mṛga nānā, prajā samāju na jāi bakhānā.1.**

The numerous hermits' habitations in the forest region were like so many towns, cities, villages and hamlets (comprising the king's dominion). The many birds of various colours and the beasts of different varieties constituted his countless subjects. (1)

खगहा करि हरि बाघ बराहा। देखि महिष बृष साजु सराहा॥
बयरु बिहाइ चरहिं एक संगा। जहँ तहँ मनहुँ सेन चतुरंगा॥ २॥

**khagahā kari hari bāgha barāhā, dekhi mahiṣa bṛṣa sāju sarāhā.**
**bayaru bihāi carahi̐ eka saṁgā, jahå̐ tahå̐ manahů̐ sena caturaṁgā.2.**

The hares, elephants, lions, tigers, boars, buffaloes and bulls presented a sight which attracted admiration. Shedding their natural animosities, they roamed about together like an army complete in all its four limbs. (2)

झरना झरहिं मत्त गज गाजहिं। मनहुँ निसान बिबिधि बिधि बाजहिं॥
चक चकोर चातक सुक पिक गन। कूजत मंजु मराल मुदित मन॥ ३॥

**jharanā jharahi̐ matta gaja gājahi̐, manahů̐ nisāna bibidhi bidhi bājahi̐.**
**caka cakora cātaka suka pika gana, kūjata maṁju marāla mudita mana.3.**

Rills of water flowed and elephants in rut trumpeted; their noise resembled the beating of kettledrums of various kinds. Cakravākas, Cakoras, Cātakas, parrots and cuckoos and swans made delightful and merry concert. (3)

अलिगन गावत नाचत मोरा। जनु सुराज मंगल चहु ओरा॥
बेलि बिटप तृन सफल सफूला। सब समाजु मुद मंगल मूला॥ ४॥

**aligana gāvata nācata morā, janu surāja maṁgala cahu orā.**
**beli biṭapa tṛna saphala saphūlā, saba samāju muda maṁgala mūlā.4.**

Swarms of bees hummed and peacocks danced, which showed, as it were, that there was universal rejoicing in that prosperous kingdom. Creepers, trees and blades of grass alike were blossoming and bore fruit; the entire community thus wore a festive and delightful appearance. (4)

* Every good state must have the following seven limbs:–a sovereign, a minister, allies, a treasury, a principality or dominion, a fortress and an army.

दो०—राम सैल सोभा निरखि भरत हृदयँ अति पेमु।
तापस तप फलु पाइ जिमि सुखी सिरानें नेमु॥ २३६॥

Do.: **rāma saila sobhā nirakhi bharata hṛdayå̐ ati pemu,**
**tāpasa tapa phalu pāi jimi sukhī sirānĕ̐ nemu.236.**

Beholding the beauty of Śrī Rāma's hill (Citrakūṭa) Bharata's heart overflowed with love even as an ascetic, who has reaped the fruit of his penance (तप), rejoices on the fulfilment of his vow. (236)

[PAUSE 20 FOR A THIRTY-DAY RECITATION]

[PAUSE 5 FOR A NINE-DAY RECITATION]

चौ०—तब केवट ऊँचें चढ़ि धाई। कहेउ भरत सन भुजा उठाई॥
नाथ देखिअहिं बिटप बिसाला। पाकरि जंबु रसाल तमाला॥ १॥

Cau.: **taba kevaṭa ū̐cĕ̐ caRhi dhāī, kaheu bharata sana bhujā uṭhāī.**
**nātha dekhiahi̐ biṭapa bisālā, pākari jaṁbu rasāla tamālā.1.**

In the meantime the Niṣāda chief ran and climbed up an eminence, and lifting his arm, exclaimed to Bharata; "My lord, look at those huge and noble trees of Pākara (the citron-leaved Indian fig tree), Jambu (the black plum), Mango and Tamāla, (1)

जिन्ह तरुबरन्ह मध्य बटु सोहा। मंजु बिसाल देखि मनु मोहा॥
नील सघन पल्लव फल लाला। अबिरल छाहँ सुखद सब काला॥ २॥

**jinha tarubaranha madhya baṭu sohā, maṁju bisāla dekhi manu mohā.**
**nīla saghana pallava phala lālā, abirala chāhå̐ sukhada saba kālā.2.**

"in the midst of which stands out a beautiful and stately banyan, which is so charming to behold with its dark and dense foliage, red fruit and unbroken shade, which is pleasant throughout the year, (2)

मानहुँ तिमिर अरुनमय रासी। बिरची बिधि सँकेलि सुषमा सी॥
ए तरु सरित समीप गोसाँई। रघुबर परनकुटी जहँ छाई॥ ३॥

**mānahů̐ timira arunamaya rāsī, biracī bidhi så̐keli suṣamā sī.**
**e taru sarita samīpa goså̐ī, raghubara paranakuṭī jahå̐ chāī.3.**

"as if God had brought together all that was exquisitely beautiful and given it the shape of a dark and rosy mass. The trees in question, my lord, stand close to the riverside where Śrī Rāma has erected His hut of leaves. (3)

तुलसी तरुबर बिबिध सुहाए। कहुँ कहुँ सियँ कहुँ लखन लगाए॥
बट छायाँ बेदिका बनाई। सियँ निज पानि सरोज सुहाई॥ ४॥

**tulasī tarubara bibidha suhāe, kahů̐ kahů̐ siyå̐ kahů̐ lakhana lagāe.**
**baṭa chāyå̐ bedikā banāī, siyå̐ nija pāni saroja suhāī.4.**

"In front of it you will find a variety of charming Tulasī (basil) shrubs planted here by Sītā and there by Lakṣmaṇa. And in the shade of the banyan tree there is a lovely altar raised by Sītā with Her own lotus hands, (4)

दो०—**जहाँ बैठि मुनिगन सहित नित सिय रामु सुजान।**
**सुनहिं कथा इतिहास सब आगम निगम पुरान॥ २३७॥**

Do.: **jahā̐ baiṭhi munigana sahita nita siya rāmu sujāna,**
**sunahiṁ kathā itihāsa saba āgama nigama purāna.237.**

"seated whereon the all-wise Sītā and Śrī Rāma listen every day, in the midst of an assemblage of hermits, to all kinds of stories and legends from the Āgamas (Tantras), Vedas and Purāṇas." (237)

चौ०—**सखा बचन सुनि बिटप निहारी। उमगे भरत बिलोचन बारी॥**
**करत प्रनाम चले दोउ भाई। कहत प्रीति सारद सकुचाई॥ १॥**

Cau.: **sakhā bacana suni biṭapa nihārī, umage bharata bilocana bārī.**
**karata pranāma cale dou bhāī, kahata prīti sārada sakucāī.1.**

The moment Bharata heard the words of his friend Guha and saw the trees, tears rushed to his eyes. The two brothers, Bharata and Śatrughna, made obeisance as they proceeded; even Sarasvatī, the goddess of speech, felt diffident in describing their love for Śrī Rāma. (1)

**हरषहिं निरखि राम पद अंका। मानहुँ पारसु पायउ रंका॥**
**रज सिर धरि हियँ नयनन्हि लावहिं। रघुबर मिलन सरिस सुख पावहिं॥ २॥**

**haraṣahiṁ nirakhi rāma pada aṁkā, mānahů pārasu pāyau raṁkā.**
**raja sira dhari hiyā̐ nayananhi lāvahiṁ, raghubara milana sarisa sukha pāvahiṁ.2.**

They were as delighted to behold Śrī Rāma's footprints as a pauper who had stumbled on a philosopher's stone. Placing the dust on their head and heart they applied it to their eyes and experienced the same degree of joy as they would on seeing Śrī Raghunātha Himself. (2)

**देखि भरत गति अकथ अतीवा। प्रेम मगन मृग खग जड़ जीवा॥**
**सखहि सनेह बिबस मग भूला। कहि सुपंथ सुर बरषहिं फूला॥ ३॥**

**dekhi bharata gati akatha atīvā, prema magana mṛga khaga jaRa jīvā.**
**sakhahi saneha bibasa maga bhūlā, kahi supaṁtha sura baraṣahiṁ phūlā.3.**

Perceiving Bharata's condition, which was altogether beyond description, beasts and birds and even inanimate creatures (such as trees etc.) were overwhelmed with emotion. Overpowered by love, Bharata's friend Guha lost his way; but the gods showed it to him and rained flowers. (3)

**निरखि सिद्ध साधक अनुरागे। सहज सनेहु सराहन लागे॥**
**होत न भूतल भाउ भरत को। अचर सचर चर अचर करत को॥ ४॥**

**nirakhi siddha sādhaka anurāge, sahaja sanehu sarāhana lāge.**
**hota na bhūtala bhāu bharata ko, acara sacara cara acara karata ko.4.**

God-realized saints as well as striving souls were filled with love at Bharata's very sight and began to praise his natural affection. If Bharata had not been born on this globe (or if the earth had not witnessed his love) it would not have been possible to turn inanimate into animate and animate into inanimate beings. (4)

दो०—पेम अमिअ मंदरु बिरहु भरतु पयोधि गँभीर।
मथि प्रगटेउ सुर साधु हित कृपासिंधु रघुबीर॥ २३८॥

**Do.: pema amia maṁdaru birahu bharatu payodhi gå̐bhīra,**
**mathi pragaṭeu sura sādhu hita kṛpāsiṁdhu raghubīra.238.**

For the sake of gods and saints the all-compassionate Śrī Rāma extracted this nectar of love by churning the unfathomable depths of Bharata's soul; and it was separation from Him which stood for Mount Mandara (that served as a churning-rod).* (238)

चौ०—सखा समेत मनोहर जोटा। लखेउ न लखन सघन बन ओटा॥
भरत दीख प्रभु आश्रमु पावन। सकल सुमंगल सदनु सुहावन॥ १॥

**Cau.: sakhā sameta manohara joṭā, lakheu na lakhana saghana bana oṭā.**
**bharata dīkha prabhu āśramu pāvana, sakala sumaṁgala sadanu suhāvana.1.**

The two charming brothers and their friend Guha could not be seen by Lakṣmaṇa, screened as they were by a dense thicket. Bharata, however, saw the holy and lovely hermitage of his lord, which was an abode of all fair blessings. (1)

करत प्रबेस मिटे दुख दावा। जनु जोगीं परमारथु पावा॥
देखे भरत लखन प्रभु आगे। पूँछे बचन कहत अनुरागे॥ २॥

**karata prabesa miṭe dukha dāvā, janu jogī̐ paramārathu pāvā.**
**dekhe bharata lakhana prabhu āge, pū̐che bacana kahata anurāge.2.**

Even as he entered it, his woe and affliction disappeared; it seemed as though a Yogī (mystic) had realized the supreme truth. Bharata saw Lakṣmaṇa standing before the Lord and affectionately answering His queries. (2)

सीस जटा कटि मुनि पट बाँधें। तून कसें कर सरु धनु काँधें॥
बेदी पर मुनि साधु समाजू। सीय सहित राजत रघुराजू॥ ३॥

**sīsa jaṭā kaṭi muni paṭa bå̐dhě̐, tūna kasě̐ kara saru dhanu kå̐dhě̐.**
**bedī para muni sādhu samājū, sīya sahita rājata raghurājū.3.**

He wore matted hair on his head and had a hermit's robe girt about his loins. Besides there was a quiver fastened to his back and he bore an arrow in his hand and a bow slung across his shoulder. On the altar in the midst of an assembly of hermits and holy men shone Sītā and Śrī Raghunātha. (3)

बलकल बसन जटिल तनु स्यामा। जनु मुनि बेष कीन्ह रति कामा॥
कर कमलनि धनु सायकु फेरत। जिय की जरनि हरत हँसि हेरत॥ ४॥

**balakala basana jaṭila tanu syāmā, janu muni beṣa kīnha rati kāmā.**
**kara kamalani dhanu sāyaku pherata, jiya kī jarani harata hå̐si herata.4.**

Śrī Rāma was clad in the bark of trees and had matted hair on His head and a swarthy complexion; it seemed as though Rati and the god of love had appeared there in hermit's garb. He was revolving His bow and arrow between His lotus hands and would dispel by one smiling glance the anguish of one's soul. (4)

* The metaphor has been taken from the Paurāṇika story of Amṛta-Manthana.

दो०—लसत मंजु मुनि मंडली मध्य सीय रघुचंदु।
ग्यान सभाँ जनु तनु धरें भगति सच्चिदानंदु॥ २३९॥

**Do.: lasata maṁju muni maṁḍalī madhya sīya raghucaṁdu,**
**gyāna sabhā̐ janu tanu dhare̐ bhagati saccidānaṁdu.239.**

In the midst of a charming ring of hermits Sītā and Śrī Rāma shone forth like Devotion and the Supreme Spirit (who is Truth, Consciousness and Bliss combined) incarnated, as it were, in a circle of wisdom. (239)

चौ०—सानुज सखा समेत मगन मन। बिसरे हरष सोक सुख दुख गन॥
पाहि नाथ कहि पाहि गोसाईं। भूतल परे लकुट की नाईं॥ १॥

**Cau.: sānuja sakhā sameta magana mana, bisare haraṣa soka sukha dukha gana.**
**pāhi nātha kahi pāhi gosāī̐, bhūtala pare lakuṭa kī nāī̐.1.**

Bharata as well as his younger brother Śatrughna and friend Guha were so enraptured that their joy and sorrow, pleasure and pain, were all forgotten. Uttering the words "Protect me, my lord; save me, my master" he fell flat on the ground like a log. (1)

बचन सपेम लखन पहिचाने। करत प्रनामु भरत जियँ जाने॥
बंधु सनेह सरस एहि ओरा। उत साहिब सेवा बस जोरा॥ २॥

**bacana sapema lakhana pahicāne, karata pranāmu bharata jiyā̐ jāne.**
**baṁdhu saneha sarasa ehi orā, uta sāhiba sevā basa jorā.2.**

Lakṣmaṇa recognized his loving voice and inferred in his mind that it was Bharata making obeisance.* On the one hand there was the loving affection of an elder brother, Bharata, while, on the other, there was the stronger claim of service to his master. (2)

मिलि न जाइ नहिं गुदरत बनई। सुकबि लखन मन की गति भनई॥
रहे राखि सेवा पर भारू। चढ़ी चंग जनु खैंच खेलारू॥ ३॥

**mili na jāi nahi̐ gudarata banaī, sukabi lakhana mana kī gati bhanaī.**
**rahe rākhi sevā para bhārū, caRhī caṁga janu khai̐ca khelārū.3.**

He was, therefore, neither able to meet his brother (Bharata) nor ignore him; some good poet alone could describe Lakṣmaṇa's state of mind. He threw his whole weight on the side of service and remained where he was, even as a kite-flier would pull against a kite that has risen high in the air. (3)

कहत सप्रेम नाइ महि माथा। भरत प्रनाम करत रघुनाथा॥
उठे रामु सुनि पेम अधीरा। कहुँ पट कहुँ निषंग धनु तीरा॥ ४॥

**kahata saprema nāi mahi māthā, bharata pranāma karata raghunāthā.**
**uṭhe rāmu suni pema adhīrā, kahu̐ paṭa kahu̐ niṣaṁga dhanu tīrā.4.**

Bowing his head on the ground he lovingly said, "Bharata is making obeisance to you, O Śrī Raghunātha." Overwhelmed with emotion Śrī Rāma started up as soon as He heard this, His robe flying in one direction, and His quiver and bow and arrows in another. (4)

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* Since Bharata had fallen prostrate behind his back, Lakṣmaṇa, who was loath to divert his mind from Śrī Rāma's service, could not see him; hence he could only infer his identity from his voice.

दो०—बरबस लिए उठाइ उर लाए कृपानिधान।
भरत राम की मिलनि लखि बिसरे सबहि अपान॥ २४०॥

Do.: **barabasa lie uṭhāi ura lāe kṛpānidhāna,**
**bharata rāma kī milani lakhi bisare sabahi apāna.240.**

The all-compassionate Lord perforce lifted Bharata and clasped him to His bosom. Everyone who witnessed the meeting of Bharata and Śrī Rāma lost all self-consciousness. (240)

चौ०—मिलनि प्रीति किमि जाइ बखानी। कबिकुल अगम करम मन बानी॥
परम पेम पूरन दोउ भाई। मन बुधि चित अहमिति बिसराई॥ १॥

Cau.: **milani prīti kimi jāi bakhānī, kabikula agama karama mana bānī.**
**parama pema pūrana dou bhāī, mana budhi cita ahamiti bisarāī.1.**

How can the affectionate meeting be described? It was inaccessible to the poet in thought, word and deed alike. The two brothers overflowed with supreme affection; their mind, reason, intellect and ego were all lost. (1)

कहहु सुपेम प्रगट को करई। केहि छाया कबि मति अनुसरई॥
कबिहि अरथ आखर बलु साँचा। अनुहरि ताल गतिहि नटु नाचा॥ २॥

**kahahu supema pragaṭa ko karaī, kehi chāyā kabi mati anusaraī.**
**kabihi aratha ākhara balu sā̃cā, anuhari tāla gatihi naṭu nācā.2.**

Tell me, who can portray such supreme love? By following what example will the poet's mind seek to attain to it? The poet's solid strength lies in the theme to be worked on and the expression he uses; a dancer regulates his movements according to the cadence of the accompanying music. (2)

अगम सनेह भरत रघुबर को। जहँ न जाइ मनु बिधि हरि हर को॥
सो मैं कुमति कहौं केहि भाँती। बाज सुराग कि गाँडर ताँती॥ ३॥

**agama saneha bharata raghubara ko, jahā̃ na jāi manu bidhi hari hara ko.**
**so maĩ kumati kahau̐ kehi bhā̃tī, bāja surāga ki gā̃ḍara tā̃tī.3.**

Unapproachable is the affection of Bharata and Śrī Raghunātha, which is beyond the conception of Brahma (the Creator), Hari (the Protector) and Hara (the Destroyer of the universe). How, then, can I describe it, dull-witted as I am? Can an instrument strung with a chord made of a species of grass known by the name of Gāṅḍara produce good music? (3)

मिलनि बिलोकि भरत रघुबर की। सुरगन सभय धकधकी धरकी॥
समुझाए सुरगुरु जड़ जागे। बरषि प्रसून प्रसंसन लागे॥ ४॥

**milani biloki bharata raghubara kī, suragana sabhaya dhakadhakī dharakī.**
**samujhāe suraguru jaRa jāge, baraṣi prasūna prasaṁsana lāge.4.**

When the gods witnessed the meeting of Bharata and Śrī Rāma, they were alarmed and their hearts began to palpitate. The dull fellows were disillusioned only when their preceptor, sage Bṛhaspati, admonished them, and now they rained flowers and gave shouts of applause. (4)

दो०—मिलि सपेम रिपुसूदनहि केवटु भेंटेउ राम।
भूरि भायँ भेंटे भरत लछिमन करत प्रनाम॥ २४१॥

**Do.: mili sapema ripusūdanahi kevaṭu bhĕṭeu rāma,**
**bhūri bhāyå̐ bhĕṭe bharata lachimana karata pranāma.241.**

After fondly embracing Śatrughna, Śrī Rāma met the Niṣāda chief. Even so, with profuse love Bharata embraced Lakṣmaṇa while the latter was paying his obeisance to him. (241)

चौ०—भेंटेउ लखन ललकि लघु भाई। बहुरि निषादु लीन्ह उर लाई॥
पुनि मुनिगन दुहुँ भाइन्ह बंदे। अभिमत आसिष पाइ अनंदे॥ १॥

**Cau.: bhĕṭeu lakhana lalaki laghu bhāī, bahuri niṣādu līnha ura lāī.**
**puni munigana duhů bhāinha baṁde, abhimata āsiṣa pāi anaṁde.1.**

Likewise, Lakṣmaṇa eagerly met his younger brother Śatrughna and next clasped the Niṣāda chief to his bosom. Then the two brothers Bharata and Śatrughna greeted the present host of hermits and were delighted to receive blessings to their liking. (1)

सानुज भरत उमगि अनुरागा। धरि सिर सिय पद पदुम परागा॥
पुनि पुनि करत प्रनाम उठाए। सिर कर कमल परसि बैठाए॥ २॥

**sānuja bharata umagi anurāgā, dhari sira siya pada paduma parāgā.**
**puni puni karata pranāma uṭhāe, sira kara kamala parasi baiṭhāe.2.**

In a rapture of love Bharata and his younger brother Śatrughna placed on their head the dust of Sītā's lotus feet and made obeisance to Her again and again; while She lifted them and stroking their head with Her lotus hand, lovingly made them sit. (2)

सीयँ असीस दीन्हि मन माहीं। मगन सनेहँ देह सुधि नाहीं॥
सब बिधि सानुकूल लखि सीता। भे निसोच उर अपडर बीता॥ ३॥

**sīyå̐ asīsa dīnhi mana māhī̐, magana sanehå̐ deha sudhi nāhī̐.**
**saba bidhi sānukūla lakhi sītā, bhe nisoca ura apaḍara bītā.3.**

Sītā blessed them in Her heart; She was so overwhelmed with love that She lost all consciousness of Her own self. When they found Sītā propitious in everyway, they became free from anxiety and the imaginary fears of their heart were gone. (3)

कोउ किछु कहइ न कोउ किछु पूँछा। प्रेम भरा मन निज गति छूँछा॥
तेहि अवसर केवटु धीरजु धरि। जोरि पानि बिनवत प्रनामु करि॥ ४॥

**kou kichu kahai na kou kichu pů̐chā, prema bharā mana nija gati chů̐chā.**
**tehi avasara kevaṭu dhīraju dhari, jori pāni binavata pranāmu kari.4.**

No one uttered a word nor asked any question; the mind was so full of love that it had stopped its activity. Presently the Niṣāda chief collected himself and bowing his head submitted with folded hands, (4)

दो०—**नाथ साथ मुनिनाथ के मातु सकल पुर लोग।**
**सेवक सेनप सचिव सब आए बिकल बियोग॥ २४२॥**

**Do.: nātha sātha muninātha ke mātu sakala pura loga,**
**sevaka senapa saciva saba āe bikala biyoga.242.**

"Stricken with grief due to separation from you, my lord, all your mothers, the people of the city, servants (सेवक), generals and ministers, all have come alongwith the lord of sages, Muni Vasiṣṭha." (242)

चौ०—सीलसिंधु सुनि गुर आगवनू। सिय समीप राखे रिपुदवनू॥
चले सबेग रामु तेहि काला। धीर धरम धुर दीनदयाला॥ १॥

Cau.: **sīlasiṁdhu suni gura āgavanū, siya samīpa rākhe ripudavanū.**
**cale sabega rāmu tehi kālā, dhīra dharama dhura dīnadayālā.1.**

When the Ocean of amiability, Śrī Rāma, learnt that His preceptor had come, He left Śatrughna by Sītā's side and the All-merciful Śrī Rāma proceeded at once with quick steps, an upholder of virtue and steadfast in righteousness that He was. (1)

गुरहि देखि सानुज अनुरागे। दंड प्रनाम करन प्रभु लागे॥
मुनिबर धाइ लिए उर लाई। प्रेम उमगि भेंटे दोउ भाई॥ २॥

**gurahi dekhi sānuja anurāge, daṁḍa pranāma karana prabhu lāge.**
**munibara dhāi lie ura lāī, prema umagi bhẽṭe dou bhāī.2.**

On seeing the Guru both Lord Śrī Rāma and His younger brother Lakṣmaṇa were overwhelmed with affection and prostrated themselves on the ground. The chief of sages, however, ran and clasped them to his bosom; he received them with a heart overflowing with love. (2)

प्रेम पुलकि केवट कहि नामू। कीन्ह दूरि तें दंड प्रनामू॥
रामसखा रिषि बरबस भेंटा। जनु महि लुठत सनेह समेटा॥ ३॥

**prema pulaki kevaṭa kahi nāmū, kīnha dūri tẽ daṁḍa pranāmū.**
**rāmasakhā riṣi barabasa bhẽṭā, janu mahi luṭhata saneha sameṭā.3.**

Thrilling all over with emotion and mentioning his name the Niṣāda chief too fell prostrate on the ground at a respectable distance. The sage, however, perforce embraced him as a friend of Śrī Rāma; it seemed as though he had gathered up love lying scattered on the ground. (3)

रघुपति भगति सुमंगल मूला। नभ सराहि सुर बरिसहिं फूला॥
एहि सम निपट नीच कोउ नाहीं। बड़ बसिष्ठ सम को जग माहीं॥ ४॥

**raghupati bhagati sumaṁgala mūlā, nabha sarāhi sura barisahiṁ phūlā.**
**ehi sama nipaṭa nīca kou nāhī̃, baRa basiṣṭha sama ko jaga māhī̃.4.**

"Devotion to Śrī Raghunātha is the root of all coveted blessings!" with these words of admiration the gods in heaven rained down flowers. "There is no one so utterly low as this man (in the form of Niṣāda); and who is so great as Vasiṣṭha in this world? (4)

दो०—**जेहि लखि लखनहु तें अधिक मिले मुदित मुनिराउ।**
**सो सीतापति भजन को प्रगट प्रताप प्रभाउ॥ २४३॥**

Do.: **jehi lakhi lakhanahu tẽ adhika mile mudita munirāu,**
**so sītāpati bhajana ko pragaṭa pratāpa prabhāu.243.**

"Yet on seeing him (Niṣāda) the king of sages, Vasiṣṭha, embraced him with greater happiness than he did even Lakṣmaṇa. Such is the palpable glory and effect of adoring Sītā's lord, Śrī Rāma!" (243)

चौ०—आरत लोग राम सबु जाना। करुनाकर सुजान भगवाना॥
जो जेहि भायँ रहा अभिलाषी। तेहि तेहि कै तसि तसि रुख राखी॥ १॥

Cau.: **ārata loga rāma sabu jānā, karunākara sujāna bhagavānā.**
**jo jehi bhāya̐ rahā abhilāṣī, tehi tehi kai tasi tasi rukha rākhī.1.**

Śrī Rāma, the all-compassionate and all-wise Lord, found all the people restless (for meeting him); and therefore, meeting the wish of everyone according to the sentiment each cherished in his heart, (1)

सानुज मिलि पल महुँ सब काहू। कीन्ह दूरि दुखु दारुन दाहू॥
यह बड़ि बात राम कै नाहीं। जिमि घट कोटि एक रबि छाहीं॥ २॥

**sānuja mili pala mahu̐ saba kāhū, kīnha dūri dukhu dāruna dāhū.**
**yaha baRi bāta rāma kai nāhī̐, jimi ghaṭa koṭi eka rabi chāhī̐.2.**

He and His younger brother Lakṣmaṇa met them all in an instant and relieved their distress and terrible agony. This was nothing great for Śrī Rāma: the sun would as well cast its reflection in millions of jars full of water simultaneously. (2)

मिलि केवटहि उमगि अनुरागा। पुरजन सकल सराहहिं भागा॥
देखीं राम दुखित महतारीं। जनु सुबेलि अवलीं हिम मारीं॥ ३॥

**mili kevaṭahi umagi anurāgā, purajana sakala sarāhahi̐ bhāgā.**
**dekhī̐ rāma dukhita mahatārī̐, janu subeli avalī̐ hima mārī̐.3.**

All the citizens met the Niṣāda chief with a heart overflowing with love and praised his good fortune. Śrī Rāma found all His mothers as stricken with grief as a row of tender creepers that had been smitten by frost. (3)

प्रथम राम भेंटी कैकेई। सरल सुभायँ भगति मति भेई॥
पग परि कीन्ह प्रबोधु बहोरी। काल करम बिधि सिर धरि खोरी॥ ४॥

**prathama rāma bhĕṭī kaikeī, sarala subhāya̐ bhagati mati bheī.**
**paga pari kīnha prabodhu bahorī, kāla karama bidhi sira dhari khorī.4.**

First of all He met Kaikeyī, and assuaged her mind by His guileless disposition and devotion. He fell at her feet and then soothed her attributing the blame to the wheel of time, destiny and Providence. (4)

दो०—भेटीं रघुबर मातु सब करि प्रबोधु परितोषु।
अंब ईस आधीन जगु काहु न देइअ दोषु॥ २४४॥

Do.: **bheṭī̐ raghubara mātu saba kari prabodhu paritoṣu,**
**aṁba īsa ādhīna jagu kāhu na deia doṣu.244.**

Śrī Raghunātha thereafter met all His mothers and consoled them by exhorting them in the following words: "Mother, the world is controlled by the will of God; no one should, therefore, be blamed." (244)

चौ०—गुरतिय पद बंदे दुहु भाईं। सहित बिप्रतिय जे सँग आईं॥
गंग गौरि सम सब सनमानीं। देहिं असीस मुदित मृदु बानीं॥ १॥

Cau.: **guratiya pada baṁde duhu bhāī̐, sahita bipratiya je sa̐ga āī̐.**
**gaṁga gauri sama saba sanamānī̐, dehi̐ asīsa mudita mṛdu bānī̐.1.**

The two brothers, Śrī Rāma and Lakṣmaṇa, then adored the feet of their preceptor's

wife, Arundhati, as well as of all those Brāhamaṇa ladies who had accompanied her, paying them all the same honour as is due to the holy Gaṅgā and Goddess Gaurī (Śiva's Consort); while the ladies gladly blessed them in soft accents. (1)

गहि पद लगे सुमित्रा अंका। जनु भेंटी संपति अति रंका॥
पुनि जननी चरननि दोउ भ्राता। परे पेम ब्याकुल सब गाता॥२॥

**gahi pada lage sumitrā aṁkā, janu bhẽṭī saṁpati ati raṁkā.**
**puni jananī caranani dou bhrātā, pare pema byākula saba gātā.2.**

After clasping Sumitrā's feet they sought her lap even as an abject pauper would hug a treasure. Both the brothers now fell at the feet of mother Kausalyā, all their limbs overwrought by love. (2)

अति अनुराग अंब उर लाए। नयन सनेह सलिल अन्हवाए॥
तेहि अवसर कर हरष बिषादू। किमि कबि कहै मूक जिमि स्वादू॥३॥

**ati anurāga aṁba ura lāe, nayana saneha salila anhavāe.**
**tehi avasara kara haraṣa biṣādū, kimi kabi kahai mūka jimi svādū.3.**

The mother most fondly clasped them to her bosom and bathed them with tears of affection. How can any poet describe the joy and grief of the occasion any more than a dumb man the taste of what he has eaten. (3)

मिलि जननिहि सानुज रघुराऊ। गुर सन कहेउ कि धारिअ पाऊ॥
पुरजन पाइ मुनीस नियोगू। जल थल तकि तकि उतरेउ लोगू॥४॥

**mili jananihi sānuja raghurāū, gura sana kaheu ki dhāria pāū.**
**purajana pāi munīsa niyogū, jala thala taki taki utareu logū.4.**

After meeting their mother, Śrī Raghunātha and His younger brother Lakṣmaṇa requested their Guru to accompany them to their cottage. On receiving the sage's command, the citizens encamped themselves wherever they saw a suitable site and water close by. (4)

दो०—**महिसुर मंत्री मातु गुर गने लोग लिए साथ।**
**पावन आश्रम गवनु किय भरत लखन रघुनाथ॥२४५॥**

Do.: **mahisura maṁtrī mātu gura gane loga lie sātha,**
**pāvana āśrama gavanu kiya bharata lakhana raghunātha.245.**

Taking with them a few chosen people, viz., the Brāhmaṇas, the ministers, the queen-mothers and the preceptor, Bharata, Lakṣmaṇa and Śrī Raghunātha proceeded to the holy hermitage. (245)

चौ०—सीय आइ मुनिबर पग लागी। उचित असीस लही मन मागी॥
गुरपतिनिहि मुनितियन्ह समेता। मिली पेमु कहि जाइ न जेता॥१॥

Cau.: **sīya āi munibara paga lāgī, ucita asīsa lahī mana māgī.**
**gurapatinihi munitiyanha sametā, milī pemu kahi jāi na jetā.1.**

Sītā came and threw herself at the feet of Vasiṣṭha, the chief of sages, and received suitable blessings solicited by Her mind. The affectionate manner in which She met the Guru's wife Arundhati and the wives of other hermits was beyond description. (1)

बंदि बंदि पग सिय सबही के। आसिरबचन लहे प्रिय जी के॥
सासु सकल जब सीयँ निहारीं। मूदे नयन सहमि सुकुमारीं॥ २॥

**baṁdi baṁdi paga siya sabahī ke, āsirabacana lahe priya jī ke.**
**sāsu sakala jaba sīyå̐ nihārī̐, mūde nayana sahami sukumārī̐.2.**

Adoring the feet of all individually Sītā received blessings dear to Her heart. When Sītā saw all Her mothers-in-law, the tender girl closed Her eyes in dismay. (2)

परीं बधिक बस मनहुँ मरालीं। काह कीन्ह करतार कुचालीं॥
तिन्ह सिय निरखि निपट दुखु पावा। सो सबु सहिअ जो दैउ सहावा॥ ३॥

**parī̐ badhika basa manahů̐ marālī̐, kāha kīnha karatāra kucālī̐.**
**tinha siya nirakhi nipaṭa dukhu pāvā, so sabu sahia jo daiu sahāvā.3.**

They appeared to Her like so many female swans fallen into the hands of some fowler. "What has a wicked Providence done!" She said to Herself. They too were sore distressed when they gazed on Sītā. "We must bear all that Fate imposes on us," they thought. (3)

जनकसुता तब उर धरि धीरा। नील नलिन लोयन भरि नीरा॥
मिली सकल सासुन्ह सिय जाई। तेहि अवसर करुना महि छाई॥ ४॥

**janakasutā taba ura dhari dhīrā, nīla nalina loyana bhari nīrā.**
**milī sakala sāsunha siya jāī, tehi avasara karunā mahi chāī.4.**

Jānakī then took courage in Her heart and with Her dark lotus eyes filled with tears, She approached and embraced all Her mothers-in-law. Earth was full of pathos at the moment. (4)

दो०—लागि लागि पग सबनि सिय भेंटति अति अनुराग।
हृदयँ असीसहिं पेम बस रहिअहु भरी सोहाग॥ २४६॥

**Do.: lāgi lāgi paga sabani siya bhĕ̐ṭati ati anurāga,**
**hṛdayå̐ asīsahĩ pema basa rahiahu bharī sohāga.246.**

Throwing Herself at the feet of all her mothers-in-law by turns, Sītā greeted them with utmost love. Overwhelmed with emotion they blessed Her from the core of their heart: "May you ever enjoy a happy wedded-life!" (246)

चौ०—बिकल सनेहँ सीय सब रानीं। बैठन सबहि कहेउ गुर ग्यानीं॥
कहि जग गति मायिक मुनिनाथा। कहे कछुक परमारथ गाथा॥ १॥

**Cau.: bikala sanehå̐ sīya saba rānī̐, baiṭhana sabahi kaheu gura gyānī̐.**
**kahi jaga gati māyika munināthā, kahe kachuka paramāratha gāthā.1.**

Finding Sītā and all the queen-mothers shaken with emotion, the wise Guru bade them all to sit down. Declaring the nature of the world to be illusory, the lord of sages gave them discourse on spiritual matters. (1)

नृप कर सुरपुर गवनु सुनावा। सुनि रघुनाथ दुसह दुखु पावा॥
मरन हेतु निज नेहु बिचारी। भे अति बिकल धीर धुर धारी॥ २॥

**nṛpa kara surapura gavanu sunāvā, suni raghunātha dusaha dukhu pāvā.**
**marana hetu nija nehu bicārī, bhe ati bikala dhīra dhura dhārī.2.**

He then announced the king's departure to heaven and Śrī Raghunātha was deeply pained to hear of it. Thinking the king had died on account of love for Him, the staunchest of the staunch Śrī Rāma was very much grieved. (2)

कुलिस कठोर सुनत कटु बानी। बिलपत लखन सीय सब रानी॥
सोक बिकल अति सकल समाजू। मानहुँ राजु अकाजेउ आजू॥ ३॥

**kulisa kaṭhora sunata kaṭu bānī, bilapata lakhana sīya saba rānī.**
**soka bikala ati sakala samājū, mānahů̐ rāju akājeu ājū.3.**

Hearing the unpalatable news, which was cruel as the thunderbolt, Lakṣmaṇa, Sītā and all the queens broke out into lamentation. Nay, the whole assembly was sore stricken with grief as though the king had died that very day. (3)

मुनिबर बहुरि राम समुझाए। सहित समाज सुसरित नहाए॥
ब्रतु निरंबु तेहि दिन प्रभु कीन्हा। मुनिहु कहें जलु काहुँ न लीन्हा॥ ४॥

**munibara bahuri rāma samujhāe, sahita samāja susarita nahāe.**
**bratu niraṁbu tehi dina prabhu kīnhā, munihu kahě̐ jalu kāhů̐ na līnhā.4.**

The chief of sages, Vasiṣṭha, then comforted Śrī Rāma, who with all those present there bathed in the heavenly stream. The Lord fasted that day, abstaining even from water. And even though persuaded by the sage, none else took a drop of water either. (4)

दो०—**भोरु भएँ रघुनंदनहि जो मुनि आयसु दीन्ह।**
**श्रद्धा भगति समेत प्रभु सो सबु सादरु कीन्ह॥ २४७॥**

Do.: **bhoru bhaě̐ raghunaṁdanahi jo muni āyasu dīnha,**
**śraddhā bhagati sameta prabhu so sabu sādaru kīnha.247.**

At daybreak the Lord reverently and devoutly did all that the sage bade Śrī Raghunātha to do. (247)

चौ०—करि पितु क्रिया बेद जसि बरनी। भे पुनीत पातक तम तरनी॥
जासु नाम पावक अघ तूला। सुमिरत सकल सुमंगल मूला॥ १॥

Cau.: **kari pitu kriyā beda jasi baranī, bhe punīta pātaka tama taranī.**
**jāsu nāma pāvaka agha tūlā, sumirata sakala sumaṁgala mūlā.1.**

Having performed His father's obsequies as prescribed in the Vedas, the Lord, who was a sun as it were to the darkness of sins, became 'purified' again. The Lord whose Name Itself is a fire to the cotton of sins and whose very thought is the root of all coveted blessings, (1)

सुद्ध सो भयउ साधु संमत अस। तीरथ आवाहन सुरसरि जस॥
सुद्ध भएँ दुइ बासर बीते। बोले गुर सन राम पिरीते॥ २॥

**suddha so bhayau sādhu saṁmata asa, tīratha āvāhana surasari jasa.**
**suddha bhaě̐ dui bāsara bīte, bole gura sana rāma pirīte.2.**

attained the state of 'purification' even as the heavenly stream is consecrated by invoking into it other sacred waters*: such is the verdict of holy men. When two days elapsed after the purification, Śrī Rāma lovingly said to the Guru, (2)

* The Gaṅgā, which is pure in itself, is consecrated only in name by invoking other sacred waters into it; on the other hand, it lends purity to the waters that are invoked into it. Even so the Lord, who is all-pure,

नाथ लोग सब निपट दुखारी। कंद मूल फल अंबु अहारी॥
सानुज भरतु सचिव सब माता। देखि मोहि पल जिमि जुग जाता॥ ३॥

**nātha loga saba nipaṭa dukhārī, kaṁda mūla phala aṁbu ahārī.**
**sānuja bharatu saciva saba mātā, dekhi mohi pala jimi juga jātā.3.**

"My lord, all the people are sore distressed, living as they do on bulbs, roots, fruits and water alone. When I behold Bharata and younger brother Śatrughna, the ministers and all my mothers, every minute that passes seems an age to me. (3)

सब समेत पुर धारिअ पाऊ। आपु इहाँ अमरावति राऊ॥
बहुत कहेउँ सब कियउँ ढिठाई। उचित होइ तस करिअ गोसाँई॥ ४॥

**saba sameta pura dhāria pāū, āpu ihā̐ amarāvati rāū.**
**bahuta kaheu̐ saba kiyau̐ ḍhiṭhāī, ucita hoi tasa karia gosā̐ī.4.**

"Therefore, pray, return to the city with all; for, you are here and the king (my father) is in heaven (there is no one to look after Ayodhyā). I have said too much and all this amounts to gross presumption on my part. Now, my lord, do what is proper." (4)

दो०—**धर्म सेतु करुनायतन कस न कहहु अस राम।**
**लोग दुखित दिन दुइ दरस देखि लहहुँ बिश्राम॥ २४८॥**

Do.: **dharma setu karunāyatana kasa na kahahu asa rāma,**
**loga dukhita dina dui darasa dekhi lahahu̐ biśrāma.248.**

"It is no wonder, Rāma, that you should speak like this, a bulwark of righteousness and an epitome of compassion that you are. But sorely grieved as the people are, let them derive solace by enjoying your sight for a couple of days." (248)

चौ०—राम बचन सुनि सभय समाजू। जनु जलनिधि महुँ बिकल जहाजू॥
सुनि गुर गिरा सुमंगल मूला। भयउ मनहुँ मारुत अनुकूला॥ १॥

Cau.: **rāma bacana suni sabhaya samājū, janu jalanidhi mahu̐ bikala jahājū.**
**suni gura girā sumaṁgala mūlā, bhayau manahu̐ māruta anukūlā.1.**

Hearing the words of Śrī Rāma the assembly trembled with fear like a ship tossed on the ocean. When, however, they heard the auspicious words of the Guru, it seemed as though the wind had turned in their favour. (1)

पावन पयँ तिहुँ काल नहाहीं। जो बिलोकि अघ ओघ नसाहीं॥
मंगलमूरति लोचन भरि भरि। निरखहिं हरषि दंडवत करि करि॥ २॥

**pāvana payā̐ tihu̐ kāla nahāhī̐, jo biloki agha ogha nasāhī̐.**
**maṁgalamūrati locana bhari bhari, nirakhahi̐ haraṣi daṁḍavata kari kari.2.**

Thrice in the day (in the morning, at noon and in the evening) they bathed in the holy Payaśvinī river, the very sight of which wipes out hosts of sins, ever feasting their eyes on Śrī Rāma, the incarnation of blessedness, and gladly prostrating themselves before Him again and again. (2)

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attained 'purification' in the eyes of the world by performing certain religious rites: while, as a matter of fact, the rites themselves were consecrated from the time they were performed by the Lord.

राम सैल बन देखन जाहीं। जहँ सुख सकल सकल दुख नाहीं॥
झरना झरहिं सुधासम बारी। त्रिबिध तापहर त्रिबिध बयारी॥ ३॥

**rāma saila bana dekhana jāhī̐, jahå̐ sukha sakala sakala dukha nāhī̐.**
**jharanā jharahi̐ sudhāsama bārī, tribidha tāpahara tribidha bayārī.3.**

They went out to see the hill and woods hallowed by the presence of Śrī Rāma, where reigned joy of every kind and which was free from all sorrows. Water sweet as nectar flowed from springs; while soft, cool and fragrant breeze soothed every mind and body taking away all misery. (3)

बिटप बेलि तृन अगनित जाती। फल प्रसून पल्लव बहु भाँती॥
सुंदर सिला सुखद तरु छाहीं। जाइ बरनि बन छबि केहि पाहीं॥ ४॥

**biṭapa beli tṛna aganita jātī, phala prasūna pallava bahu bhā̐tī.**
**suṁdara silā sukhada taru chāhī̐, jāi barani bana chabi kehi pāhī̐.4.**

Trees, creepers and grasses of infinite variety; fruits, flowers and leaves of many kinds; beautiful slabs of stone and the delightful shade of trees: the splendour of the forest was beyond description. (4)

दो०—**सरनि सरोरुह जल बिहग कूजत गुंजत भृंग।**
**बैर बिगत बिहरत बिपिन मृग बिहंग बहुरंग॥ २४९॥**

Do.: **sarani saroruha jala bihaga kūjata guṁjata bhṛṁga,**
**baira bigata biharata bipina mṛga bihaṁga bahuraṁga.249.**

Lotuses adorned the lakes, waterfowls cooed and bees hummed; while birds and beasts of various colours roamed about in the forest free from animosities. (249)

चौ०—कोल किरात भिल्ल बनबासी। मधु सुचि सुंदर स्वादु सुधा सी॥
भरि भरि परन पुटीं रचि रूरी। कंद मूल फल अंकुर जूरी॥ १॥

Cau.: **kola kirāta bhilla banabāsī, madhu suci suṁdara svādu sudhā sī.**
**bhari bhari parana puṭī̐ raci rūrī, kaṁda mūla phala aṁkura jūrī.1.**

The Kolas, Kirātas, Bhīlas and other dwellers of the forest prepared lovely bowls of leaves and filling them with honey, pure, fine and delicious as nectar, presented them with small bundles of bulbs, roots, fruits and sprouts, (1)

सबहि देहिं करि बिनय प्रनामा। कहि कहि स्वाद भेद गुन नामा॥
देहिं लोग बहु मोल न लेहीं। फेरत राम दोहाई देहीं॥ २॥

**sabahi dehi̐ kari binaya pranāmā, kahi kahi svāda bheda guna nāmā.**
**dehi̐ loga bahu mola na lehī̐, pherata rāma dohāī dehī̐.2.**

to all the newcomers with humble submission and salutations, severally mentioning the taste, species, virtue and name of each. The people offered a liberal price, but the foresters would not accept it and returned it adjuring them by Śrī Rāma's love to take it back. (2)

कहहिं सनेह मगन मृदु बानी। मानत साधु पेम पहिचानी॥
तुम्ह सुकृती हम नीच निषादा। पावा दरसनु राम प्रसादा॥ ३॥

**kahahi̐ saneha magana mr̥du bānī, mānata sādhu pema pahicānī.**
**tumha sukr̥tī hama nīca niṣādā, pāvā darasanu rāma prasādā.3.**

Overwhelmed with emotion they submitted in gentle tones: "Hon'ble people value true love once they have come to recognize it. You are all virtuous souls, while we are vile Niṣādas; it is through Śrī Rāma's grace that we have been blessed with your sight. (3)

हमहि अगम अति दरसु तुम्हारा। जस मरु धरनि देवधुनि धारा॥
राम कृपाल निषाद नेवाजा। परिजन प्रजउ चहिअ जस राजा॥४॥

**hamahi agama ati darasu tumhārā, jasa maru dharani devadhuni dhārā.**
**rāma kr̥pāla niṣāda nevājā, parijana prajau cahia jasa rājā.4.**

"You were utterly inaccessible to us even as the stream of the heavenly river Gaṅgā is to the desert land of Maru (Western Rājasthāna and Sindh). The all-merciful Śrī Rāma has showered his grace on the Niṣāda chief; a king's kith and kin and subjects too should display the same disposition. (4)

## दो०—यह जियँ जानि सँकोचु तजि करिअ छोहु लखि नेहु।
## हमहि कृतारथ करन लगि फल तृन अंकुर लेहु॥२५०॥

## Do.: yaha jiyå̐ jāni så̐kocu taji karia chohu lakhi nehu,
## hamahi kr̥tāratha karana lagi phala tr̥na aṁkura lehu.250.

"Bearing this in mind shake off all scruple and recognizing our affection be gracious to us. And in order to oblige us, do accept fruits, grass and shoots from us. (250)

चौ०—तुम्ह प्रिय पाहुने बन पगु धारे। सेवा जोगु न भाग हमारे॥
देब काह हम तुम्हहि गोसाँई। ईंधनु पात किरात मिताई॥१॥

Cau.: **tumha priya pāhune bana pagu dhāre, sevā jogu na bhāga hamāre.**
**deba kāha hama tumhahi gosā̐ī, īṁdhanu pāta kirāta mitāī.1.**

"You have come to this forest as our welcome guests; but we are not lucky enough to be fit for any service to you. After all what can we offer you, noble Sir? Fuel and leaves are the only tokens of a Kirāta's friendship. (1)

यह हमारि अति बड़ि सेवकाई। लेहिं न बासन बसन चोराई॥
हम जड़ जीव जीव गन घाती। कुटिल कुचाली कुमति कुजाती॥२॥

**yaha hamāri ati baRi sevakāī, lehi̐ na bāsana basana corāī.**
**hama jaRa jīva jīva gana ghātī, kuṭila kucālī kumati kujātī.2.**

"And our greatest service is that we do not steal and remove your utensils and clothes. We are insensitive creatures taking others' life, and are crooked by nature, wicked, evil-minded and lowborn. (2)

पाप करत निसि बासर जाहीं। नहिं पट कटि नहिं पेट अघाहीं॥
सपनेहुँ धरमबुद्धि कस काऊ। यह रघुनंदन दरस प्रभाऊ॥३॥

**pāpa karata nisi bāsara jāhī̐, nahi̐ paṭa kaṭi nahi̐ peṭa aghāhī̐.**
**sapanehu̐ dharamabuddhi kasa kāū, yaha raghunaṁdana darasa prabhāū.3.**

"Our days and nights are spent in sinful pursuits and yet we have no cloth to cover

our loins and do not get food enough to fill our stomach. How could we possibly have ever dreamt of entertaining pious sentiments but for the virtue of having seen Śrī Raghunātha?(3)

जब तें प्रभु पद पदुम निहारे। मिटे दुसह दुख दोष हमारे॥
बचन सुनत पुरजन अनुरागे। तिन्ह के भाग सराहन लागे॥ ४॥

**jaba tẽ prabhu pada paduma nihāre, miṭe dusaha dukha doṣa hamāre.**
**bacana sunata purajana anurāge, tinha ke bhāga sarāhana lāge.4.**

"Ever since we have had the good fortune of gazing on our Lord's lotus feet, our terrible woes and evils have disappeared." The citizens were overwhelmed with emotion to hear these words and began to extol the good fortune of the foresters. (4)

छं०—**लागे सराहन भाग सब अनुराग बचन सुनावहीं।**
**बोलनि मिलनि सिय राम चरन सनेहु लखि सुखु पावहीं॥**
**नर नारि निदरहिं नेहु निज सुनि कोल भिल्लनि की गिरा।**
**तुलसी कृपा रघुबंसमनि की लोह लै लौका तिरा॥**

Chaṁ.: **lāge sarāhana bhāga saba anurāga bacana sunāvahī̃,**
**bolani milani siya rāma carana sanehu lakhi sukhu pāvahī̃.**
**nara nāri nidarahī̃ nehu nija suni kola bhillani kī girā,**
**tulasī kṛpā raghubaṁsamani kī loha lai laukā tirā.**

All began to extol the good fortune of the foresters and addressed them in terms of endearment. Every one rejoiced to hear their talk and behold their polite manners as well as their devotion to the feet of Sītā and Śrī Rāma. Men and women deprecated their own love when they heard the talk of the Kolas and Bhīlas. It was through the grace of Śrī Rāma, the Jewel of Raghus, says Tulasīdāsa, that a block of iron floated with a boat loaded on it.*

सो०—**बिहरहिं बन चहु ओर प्रतिदिन प्रमुदित लोग सब।**
**जल ज्यों दादुर मोर भए पीन पावस प्रथम॥ २५१॥**

So.: **biharahī̃ bana cahu ora pratidina pramudita loga saba,**
**jala jyõ dādura mora bhae pīna pāvasa prathama.251.**

Day after day all the people roamed through every quarter of the forest in great delight even like frogs and peacocks reinvigorated by the first shower of the rains. (251)

चौ०—पुर जन नारि मगन अति प्रीती। बासर जाहिं पलक सम बीती॥
सीय सासु प्रति बेष बनाई। सादर करइ सरिस सेवकाई॥ १॥

* Evidently the people of Ayodhyā, who were all deeply attached to Śrī Rāma and were highly virtuous souls, are here likened to a boat inasmuch as they were fit to carry any number of people through the ocean of metempsychosis to the feet of Śrī Rāma by their devotion. The Kolas and Bhīlas, on the other hand, who represented the lowest strata of society and were low by birth as well as by conduct, are compared to a block of iron which cannot even float, much less carry any other weight on it. Through the grace of Śrī Rāma, however, the foresters put to shame the people of Ayodhyā by their artless devotion to Śrī Rāma and hence the metaphorical statement that a block of iron floated with a boat placed on it.

Cau.: **pura jana nāri magana ati prītī, bāsara jāhi̐ palaka sama bītī.**
**sīya sāsu prati beṣa banāī, sādara karai sarisa sevakāī.1.**

The men and women of Ayodhyā remained deeply immersed in love; days passed like a moment to them. Sītā, assuming as many forms as She had mothers-in-law, waited on each with equal attention. (1)

लखा न मरमु राम बिनु काहूँ। माया सब सिय माया माहूँ॥
सीयँ सासु सेवा बस कीन्हीं। तिन्ह लहि सुख सिख आसिष दीन्हीं॥ २॥

**lakhā na maramu rāma binu kāhū̐, māyā saba siya māyā māhū̐.**
**sīya̐ sāsu sevā basa kīnhī̐, tinha lahi sukha sikha āsiṣa dīnhī̐.2.**

No one but Śrī Rāma knew the mystery behind it; for all delusive potencies form part of Sītā's delusive power (Māyā). Sītā won over the queen-mothers by Her services, gratified by which they instructed and blessed Her. (2)

लखि सिय सहित सरल दोउ भाई। कुटिल रानि पछितानि अघाई॥
अवनि जमहि जाचति कैकेई। महि न बीचु बिधि मीचु न देई॥ ३॥

**lakhi siya sahita sarala dou bhāī, kuṭila rāni pachitāni aghāī.**
**avani jamahi jācati kaikeī, mahi na bīcu bidhi mīcu na deī.3.**

Perceiving the two brothers as well as Sita so natural in their dealings, the wicked queen bitterly repented. Kaikeyī sought help both from Earth and the god of death; but neither Earth absorbed her within itself nor did Providence grant her death. (3)

लोकहुँ बेद बिदित कबि कहहीं। राम बिमुख थलु नरक न लहहीं॥
यहु संसउ सब के मन माहीं। राम गवनु बिधि अवध कि नाहीं॥ ४॥

**lokahu̐ beda bidita kabi kahahī̐, rāma bimukha thalu naraka na lahahī̐.**
**yahu saṁsau saba ke mana māhī̐, rāma gavanu bidhi avadha ki nāhī̐.4.**

It is well-known by popular tradition as well as through the Vedas, and the Sages too declare, that those who are hostile to Śrī Rāma find no resting-place even in hell. The question that stirred every one's mind now was: "Good heavens, will Śrī Rāma return to Ayodhyā or not?" (4)

दो०—**निसि न नीद नहिं भूख दिन भरतु बिकल सुचि सोच।**
**नीच कीच बिच मगन जस मीनहि सलिल सँकोच॥ २५२॥**

Do.: **nisi na nīda nahi̐ bhūkha dina bharatu bikala suci soca,**
**nīca kīca bica magana jasa mīnahi salila sa̐koca.252.**

Bharata had no sleep by night nor appetite by day, perturbed as he was by a pious anxiety, even as a fish sunk in a shallow marsh is worried by paucity of water. (252)

चौ०—कीन्हि मातु मिस काल कुचाली। ईति भीति जस पाकत साली॥
केहि बिधि होइ राम अभिषेकू। मोहि अवकलत उपाउ न एकू॥ १॥

Cau.: **kīnhi mātu misa kāla kucālī, īti bhīti jasa pākata sālī.**
**kehi bidhi hoi rāma abhiṣekū, mohi avakalata upāu na ekū.1.**

'Disguised as my mother it was Fate that wrought this upheaval, even as a crop of

paddy ripening for the harvest may be infested by some pest. How can Śrī Rāma's coronation be accomplished? I can hit upon no device to secure this. (1)

अवसि फिरहिं गुर आयसु मानी। मुनि पुनि कहब राम रुचि जानी॥
मातु कहेहुँ बहुरहिं रघुराऊ। राम जननि हठ करबि कि काऊ॥ २॥

**avasi phirahi̐ gura āyasu mānī, muni puni kahaba rāma ruci jānī.**
**mātu kahehů bahurahi̐ raghurāū, rāma janani haṭha karabi ki kāū.2.**

'He would certainly return in obedience to the Guru's commands; but the sage would say something only after knowing Śrī Rāma's inclination. Śrī Raghunātha would return even at the bidding of his mother; but will Śrī Rāma's mother ever be insistent on it? (2)

मोहि अनुचर कर केतिक बाता। तेहि महँ कुसमउ बाम बिधाता॥
जौं हठ करउँ त निपट कुकरमू। हरगिरि तें गुरु सेवक धरमू॥ ३॥

**mohi anucara kara ketika bātā, tehi mahå̐ kusamau bāma bidhātā.**
**jaů haṭha karaů ta nipaṭa kukaramū, haragiri tē̐ guru sevaka dharamū.3.**

'As for myself, I am only his vassal and as such count for nothing. On top of it I have fallen on evil days and Providence is against me. If I assert my own will, it would be a grievous sin, for the duty of a servant is more arduous than the lifting of Mount Kailāśa (Śiva's own Abode).' (3)

एकउ जुगुति न मन ठहरानी। सोचत भरतहि रैनि बिहानी॥
प्रात नहाइ प्रभुहि सिर नाई। बैठत पठए रिषयँ बोलाई॥ ४॥

**ekau juguti na mana ṭhaharānī, socata bharatahi raini bihānī.**
**prāta nahāi prabhuhi sira nāī, baiṭhata paṭhae riṣayå̐ bolāī.4.**

Bharata could not decide upon any device and he spent the whole night in speculation. At daybreak he bathed, bowed his head to Lord Śrī Rāma and was going to sit down beside Him when he was sent for by the sage, Vasiṣṭha. (4)

दो०—गुर पद कमल प्रनामु करि बैठे आयसु पाइ।
बिप्र महाजन सचिव सब जुरे सभासद आइ॥ २५३॥

**Do.: gura pada kamala pranāmu kari baiṭhe āyasu pāi,**
**bipra mahājana saciva saba jure sabhāsada āi.253.**

Bowing at the preceptor's lotus feet and receiving his permission, Bharata sat down; and presently the Brāhmaṇas, the elite of the city, the ministers and all other councillors came and assembled there. (253)

चौ०—बोले मुनिबरु समय समाना। सुनहु सभासद भरत सुजाना॥
धरम धुरीन भानुकुल भानू। राजा रामु स्वबस भगवानू॥ १॥

**Cau.: bole munibaru samaya samānā, sunahu sabhāsada bharata sujānā.**
**dharama dhurīna bhānukula bhānū, rājā rāmu svabasa bhagavānū.1.**

The chief of the sages, Vasiṣṭha, spoke in words appropriate to the occasion: "Listen, O councillors, and you, wise Bharata: the sun of the solar race, King Rāma, is an ardent upholder of righteousness and the almighty Lord dependent on none but Himself. (1)

सत्यसंध पालक श्रुति सेतू। राम जनमु जग मंगल हेतू॥
गुर पितु मातु बचन अनुसारी। खल दलु दलन देव हितकारी॥ २॥

**satyasaṁdha pālaka śruti setū, rāma janamu jaga maṁgala hetū.**
**gura pitu mātu bacana anusārī, khala dalu dalana deva hitakārī.2.**

"Śrī Rāma is true to His word and maintains the standard of morality set up by the Vedas; His very advent is a source of blessing to the world. Obedient to the commands of His preceptor and parents, He crushes the armies of the wicked and is a benefactor of the gods. (2)

नीति प्रीति परमारथ स्वारथु। कोउ न राम सम जान जथारथु॥
बिधि हरि हरु ससि रबि दिसिपाला। माया जीव करम कुलि काला॥ ३॥

**nīti prīti paramāratha svārathu, kou na rāma sama jāna jathārathu.**
**bidhi hari haru sasi rabi disipālā, māyā jīva karama kuli kālā.3.**

"Propriety of conduct, love, the highest object of life and worldly interests— no one knows these aright as Śrī Rāma does. Brahmā (the Creator), Hari (the Preserver) and Hara (the Destroyer of the universe), the moon-god, the sun-god and the guardians of the various quarters, Māyā (the deluding potency of God), Jīva (the embodied soul), the various forms of Karma (the residue of actions) and the Time-Spirit, (3)

अहिप महिप जहँ लगि प्रभुताई। जोग सिद्धि निगमागम गाई॥
करि बिचार जियँ देखहु नीकें। राम रजाइ सीस सबही कें॥ ४॥

**ahipa mahipa jahå lagi prabhutāī, joga siddhi nigamāgama gāī.**
**kari bicāra jiyå dekhahu nīkẽ, rāma rajāi sīsa sabahī kẽ.4.**

"Śeṣa (the lord of serpents), the rulers of the earth and whatever other powers there are and, even so, the accomplishments of Yoga extolled in the Vedas and other scriptures— ponder in your heart and consider well—Śrī Rāma's commands exercise their authority over all i.e., Śrī Rāma is the supreme Lord. (4)

दो०—राखें राम रजाइ रुख हम सब कर हित होइ।
समुझि सयाने करहु अब सब मिलि संमत सोइ॥ २५४॥

Do.: **rākhẽ rāma rajāi rukha hama saba kara hita hoi,**
**samujhi sayāne karahu aba saba mili saṁmta soi.254.**

"If we carry out Śrī Rāma's orders and respect His wishes, it will be well for us all. Ponder this, O wise men, and do that which you all unanimously resolve upon. (254)

चौ०—सब कहुँ सुखद राम अभिषेकू। मंगल मोद मूल मग एकू॥
केहि बिधि अवध चलहिं रघुराऊ। कहहु समुझि सोइ करिअ उपाऊ॥ १॥

Cau.: **saba kahů sukhada rāma abhiṣekū, maṁgala moda mūla maga ekū.**
**kehi bidhi avadha calahiṁ raghurāū, kahahu samujhi soi karia upāū.1.**

"Śrī Rāma's coronation will be delightful to all; that is the only course which is conducive to good luck and joy. In what way can Śrī Raghunātha be prevailed upon to return to Ayodhyā; ponder this and tell me, so that we may adopt the same device." (1)

सब सादर सुनि मुनिबर बानी। नय परमारथ स्वारथ सानी॥
उतरु न आव लोग भए भोरे। तब सिरु नाइ भरत कर जोरे॥ २॥

**saba sādara suni munibara bānī, naya paramāratha svāratha sānī.**
**utaru na āva loga bhae bhore, taba siru nāi bharata kara jore.2.**

Everyone listened with reverence to the sage's speech, surcharged as it was with prudence and spiritual wisdom and salutary from the worldly point of view as well. But no answer was forthcoming: the people were dumbfounded. Then Bharata bowed his head and with folded hands began as follows: (2)

भानुबंस भए भूप घनेरे। अधिक एक तें एक बड़ेरे॥
जनम हेतु सब कहँ पितु माता। करम सुभासुभ देइ बिधाता॥ ३॥

**bhānubaṁsa bhae bhūpa ghanere, adhika eka tẽ eka baRere.**
**janama hetu saba kahå̃ pitu mātā, karama subhāsubha dei bidhātā.3.**

"The solar race has produced many a king, each one far greater than the others. For the birth of all the father and mother are responsible; whereas it is God who dispenses the good or evil fruit of their actions. (3)

दलि दुख सजइ सकल कल्याना। अस असीस राउरि जगु जाना॥
सो गोसाइँ बिधि गति जेहिं छेंकी। सकइ को टारि टेक जो टेकी॥ ४॥

**dali dukha sajai sakala kalyānā, asa asīsa rāuri jagu jānā.**
**so gosāĩ bidhi gati jehĩ chẽkī, sakai ko ṭāri ṭeka jo ṭekī.4.**

"Your benediction, as all the world knows, wipes out sorrow and confers all blessings. As for yourself, my lord, you thwarted the course of Providence*; no one can alter what you have resolved upon. (4)

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* A few instances are quoted below to prove the truth of this statement:

(1) King Daśaratha had no male issue. As a result of Vasiṣṭha's benediction he was blessed with four sons at the age of 60,000 years.

(2) The seventh Manu, Vaivaśvata, had no son. The sage Vasiṣṭha caused a sacrifice to be performed by him. Manu's consort, *Śraddhā,* wished to have a daughter and accordingly requested the sacrificial priest (Hotā) to get her a daughter. The priest offered oblations with that motive and as a result of this a daughter, Ila by name, was born to *Śraddhā.* Vaivaśvata was taken aback to hear of this change and approached the sage with his grievance. Vasiṣṭha, who came to know the cause through meditation, consoled the Manu and assured him that he would fulfil his desire by dint of his penance. He prayed to the Lord and propitiated Him and secured a blessing from Him to the effect that the king's daughter would be transformed into a son. Ila was accordingly changed into Sudyumna. One day, Sudyumna, who was now grown up into full manhood and was out for hunting, entered the precincts of a pleasure-grove at the foot of Mount Sumeru, reserved for Bhagavān Śiva and Goddess Pārvatī, and was retransformed into a woman under a standing curse pronounced by Śiva that any male who entered the grove would change into a woman. The moon-god's son, Budha, who had been practising austerity in the vicinity of that grove fell in love with the woman and she too was attracted towards him. The pair accordingly lived together as husband and wife. One day the princess invoked Vasiṣṭha, who appeared before her and was moved with pity to see her plight. He prayed to Lord Śiva and secured from him a boon to the effect that the prince would change his sex every month. He thus lived with Budha as his wife for one month and ruled over his kingdom as Sudyumna during another by rotation.

(3) Vasiṣṭha, who was a mind-born son of Brahmā, was called upon by his father to assume the role of a family priest in relation to the kings of the solar race. Finding him reluctant to accept this position,

दो०—बूझिअ मोहि उपाउ अब सो सब मोर अभागु।
सुनि सनेहमय बचन गुर उर उमगा अनुरागु॥ २५५॥

**Do.: būjhia mohi upāu aba so saba mora abhāgu,**
**suni sanehamaya bacana gura ura umagā anurāgu.255.**

"And yet you ask advice of me at this juncture ! All this is my misfortune." The Guru's heart overflowed with love when he heard these affectionate words. (255)

चौ०—तात बात फुरि राम कृपाहीं। राम बिमुख सिधि सपनेहुँ नाहीं॥
सकुचउँ तात कहत एक बाता। अरध तजहिं बुध सरबस जाता॥ १॥

**Cau.: tāta bāta phuri rāma kṛpāhī̐, rāma bimukha sidhi sapanehů nāhī̐.**
**sakucaů tāta kahata eka bātā, aradha tajahi̐ budha sarabasa jātā.1.**

"What you have said is no doubt true, my child; but it is all due to Śrī Rāma's grace. He who is hostile to Rāma can never dream of success. I hesitate to tell you one thing: the wise forgo one-half when they find the whole in peril. (1)

तुम्ह कानन गवनहु दोउ भाई। फेरिअहिं लखन सीय रघुराई॥
सुनि सुबचन हरषे दोउ भ्राता। भे प्रमोद परिपूरन गाता॥ २॥

**tumha kānana gavanahu dou bhāī, pheriahi̐ lakhana sīya raghurāī.**
**suni subacana haraṣe dou bhrātā, bhe pramoda paripūrana gātā.2.**

"You two brothers, Śatrughna and yourself, retire to the woods; while Lakṣmaṇa, Sītā and Śrī Raghunātha may be sent back." The two brothers, Bharata and Śatrughna, were delighted to hear these agreeable words; their whole bodies were filled with exultation. (2)

मन प्रसन्न तन तेजु बिराजा। जनु जिय राउ रामु भए राजा॥
बहुत लाभ लोगन्ह लघु हानी। सम दुख सुख सब रोवहिं रानी॥ ३॥

**mana prasanna tana teju birājā, janu jiya rāu rāmu bhae rājā.**
**bahuta lābha loganha laghu hānī, sama dukha sukha saba rovahi̐ rānī.3.**

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which was rather humiliating, Brahmā tried to persuade him by the argument that the Lord Himself would appear in that line in the *Tretāyuga* and that he would automatically secure the enviable position of the Lord's own family priest and preceptor and live on most intimate terms with Him. According to the order of sequence originally determined, *Dvāpara* (literally, the second *Yuga*) was to follow *Satyayuga* and *Tretā* (literally, the third Yuga) was to come next. Vasiṣṭha, however, was too impatient to wait for a couple of *Yugas* and accordingly changed their order of sequence. It was under His dispensation that Tretā followed *Satyayuga* and *Dvāpara* succeeded *Tretā.*

(4) The sage Viśvāmitra, who originally belonged to the *Kṣatriya* caste, practised austere penance for thousands of years with a view to attaining Brahmanhood. At last Brahma recognized his claims to Brahmanhood and called him a Brāhmaṇa (A Brāhmaṇa sage). But Viśvāmitra would not be satisfied until Vasiṣṭha accepted him as such. In this way he attached greater weight to Vasiṣṭha's opinion. Vasiṣṭha, however, declined to accept him as a *Brahmarṣi* till he retained even a tinge of egotism. He addressed him as a *Brahmarṣi* only when he was satisfied that Viśvāmitra had been purged of the last traces of egotism. Others, however, maintain that Vasiṣṭha did not recognize his claims to Brahmanhood till the last.

(5) During the nuptials of King Dilipa and Sudakṣiṇa the ends of the garments of the bride and bridegroom were tied together most tightly. When Vasiṣṭha enquired the reason he was told that the pair would die the moment their knot was untied. The sage thereupon altered the course of destiny and averted their death.

They were pleased at heart and a glow irradiated their bodies as though King Daśaratha had come to life again and Śrī Rāma had been crowned king. The people thought they would gain much while their loss would be comparatively low. The queen-mothers, however, all wept because their joy and sorrow were equal. (3)

कहहिं भरतु मुनि कहा सो कीन्हे। फलु जग जीवन्ह अभिमत दीन्हे॥
कानन करउँ जनम भरि बासू। एहि तें अधिक न मोर सुपासू॥४॥

**kahahiँ bharatu muni kahā so kīnhe, phalu jaga jīvanha abhimata dīnhe.**
**kānana karaů janama bhari bāsū, ehi tĕ adhika na mora supāsū.4.**

"By obeying the Guru's commands," Bharata observed, "one would attain the fruit of gratifying all the creatures of the world. I will stay all my life in the forest; I conceive of no greater happiness than this. (4)

दो०—अंतरजामी रामु सिय तुम्ह सरबग्य सुजान।
जौं फुर कहहु त नाथ निज कीजिअ बचनु प्रवान॥ २५६॥

**Do.: aṁtarajāmī rāmu siya tumha sarabagya sujāna,**
**jaů phura kahahu ta nātha nija kījia bacanu pravāna.256.**

"Śrī Rāma and Sītā have access to all hearts, while you are omniscient and wise. If what you say is true, then redeem your word, my lord." (256)

चौ०—भरत बचन सुनि देखि सनेहू। सभा सहित मुनि भए बिदेहू॥
भरत महा महिमा जलरासी। मुनि मति ठाढ़ि तीर अबला सी॥१॥

**Cau.: bharata bacana suni dekhi sanehū, sabhā sahita muni bhae bidehū.**
**bharata mahā mahimā jalarāsī, muni mati ṭhāRhi tīra abalā sī.1.**

Hearing Bharata's words and seeing his love, the sage as well as the whole assembly became forgetful of themselves. Bharata's transcendent glory resembled the ocean and the sage's wit stood on its brink like a helpless woman, (1)

गा चह पार जतनु हियँ हेरा। पावति नाव न बोहितु बेरा॥
औरु करिहि को भरत बड़ाई। सरसी सीपि कि सिंधु समाई॥२॥

**gā caha pāra jatanu hiyå̐ herā, pāvati nāva na bohitu berā.**
**auru karihi ko bharata baRāī, sarasī sīpi ki siṁdhu samāī.2.**

who longed to cross it and sought many a device but was unable to find a boat, ship or raft. Who else, then, can glorify Bharata? Can the ocean be contained in the shell of a small pool? (2)

भरतु मुनिहि मन भीतर भाए। सहित समाज राम पहिं आए॥
प्रभु प्रनामु करि दीन्ह सुआसनु। बैठे सब सुनि मुनि अनुसासनु॥३॥

**bharatu munihi mana bhītara bhāe, sahita samāja rāma pahiँ āe.**
**prabhu pranāmu kari dīnha suāsanu, baiṭhe saba suni muni anusāsanu.3.**

The sage was pleased with Bharata in his heart of hearts; with the whole assembly, he came to Śrī Rāma. The Lord made obeisance and offered him a seat of honour; and receiving the sage's permission all sat down. (3)

बोले मुनिबरु बचन बिचारी। देस काल अवसर अनुहारी॥
सुनहु राम सरबग्य सुजाना। धरम नीति गुन ग्यान निधाना॥ ४॥

**bole munibaru bacana bicārī, desa kāla avasara anuhārī.**
**sunahu rāma sarabagya sujānā, dharama nīti guna gyāna nidhānā.4.**

The great sage then spoke in well-considered phrases appropriate to the time, place and circumstances: "Listen Rāma, you are omniscient and wise and a repository of piety, prudence, virtue and knowledge. (4)

दो०—**सब के उर अंतर बसहु जानहु भाउ कुभाउ।**
**पुरजन जननी भरत हित होइ सो कहिअ उपाउ॥ २५७॥**

Do.: **saba ke ura aṁtara basahu jānahu bhāu kubhāu,**
**purajana jananī bharata hita hoi so kahia upāu.257.**

"You dwell in the hearts of all and know all our good and evil intents. Tell us, therefore, the way in which the citizens, your mothers and Bharata too may be benefited. (257)

चौ०—आरत कहहिं बिचारि न काऊ। सूझ जुआरिहि आपन दाऊ॥
सुनि मुनि बचन कहत रघुराऊ। नाथ तुम्हारेहि हाथ उपाऊ॥ १॥

Cau.: **ārata kahahiṁ bicāri na kāū, sūjha juārihi āpana dāū.**
**suni muni bacana kahata raghurāū, nātha tumhārehi hātha upāū.1.**

"The afflicted never speak with forethought. A gambler sees his own game!" On hearing the sage's words, Śrī Raghunātha replied, "My lord, the remedy lies in your own hands. (1)

सब कर हित रुख राउरि राखें। आयसु किएँ मुदित फुर भाषें॥
प्रथम जो आयसु मो कहुँ होई। माथें मानि करौं सिख सोई॥ २॥

**saba kara hita rukha rāuri rākhẽ, āyasu kiẽ mudita phura bhāṣẽ.**
**prathama jo āyasu mo kahũ hoī, māthẽ māni karaũ sikha soī.2.**

"Everyone will be benefited by meeting your wishes, carrying out your behests and gladly acclaiming them. In the first place, whatever orders and instructions are given to me I will reverently carry them out. (2)

पुनि जेहि कहँ जस कहब गोसाईं। सो सब भाँति घटिहि सेवकाईं॥
कह मुनि राम सत्य तुम्ह भाषा। भरत सनेहँ बिचारु न राखा॥ ३॥

**puni jehi kahȁ jasa kahaba gosāı̃, so saba bhȁti ghaṭihi sevakāı̃.**
**kaha muni rāma satya tumha bhāṣā, bharata sanehȁ bicāru na rākhā.3.**

"Then, my lord, whoever receives any order from you will fully devote himself to your service." Said the sage, "What you have said, Rāma, is true; but Bharata's love has robbed me of my wits. (3)

तेहि तें कहउँ बहोरि बहोरी। भरत भगति बस भइ मति मोरी॥
मोरें जान भरत रुचि राखी। जो कीजिअ सो सुभ सिव साखी॥ ४॥

**tehiṁ tẽ kahaũ bahori bahorī, bharata bhagati basa bhai mati morī.**
**morẽ jāna bharata ruci rākhī, jo kījia so subha siva sākhī.4.**

"That is why I say again and again, my judgment has been enthralled by Bharata's devotion. To my mind, Śiva be my witness, whatever you do with due deference to Bharata's wishes will be all for good. (4)

दो०—भरत बिनय सादर सुनिअ करिअ बिचारु बहोरि।
करब साधुमत लोकमत नृपनय निगम निचोरि॥ २५८॥

**Do.: bharata binaya sādara sunia karia bicāru bahori,**
**karaba sādhumata lokamata nṛpanaya nigama nicori.258.**

"Listen with attention to Bharata's humble submission and then think over it. Again, sifting the worldly point of view and the conclusions of holy men as well as policies of statecraft and the Vedas, do what they enjoin upon you." (258)

चौ०—गुर अनुरागु भरत पर देखी। राम हृदयँ आनंदु बिसेषी॥
भरतहि धरम धुरंधर जानी। निज सेवक तन मानस बानी॥ १॥

**Cau.: gura anurāgu bharata para dekhī, rāma hṛdayå ānaṁdu biseṣī.**
**bharatahi dharama dhuraṁdhara jānī, nija sevaka tana mānasa bānī.1.**

Śrī Rāma was particularly delighted at heart to see the Guru's affection for Bharata. Knowing Bharata to be keen upholder of virtue and His devoted follower in thought, word and deed, (1)

बोले गुर आयस अनुकूला। बचन मंजु मृदु मंगलमूला॥
नाथ सपथ पितु चरन दोहाई। भयउ न भुअन भरत सम भाई॥ २॥

**bole gura āyasa anukūlā, bacana maṁju mṛdu maṁgalamūlā.**
**nātha sapatha pitu carana dohāī, bhayau na bhuana bharata sama bhāī.2.**

He spoke words that were sweet, soft and delightful and harmonized with the Guru's commands: "My lord, I swear by you as well as by the feet of my father that in the whole world there has been no brother like Bharata. (2)

जे गुर पद अंबुज अनुरागी। ते लोकहुँ बेदहुँ बड़भागी॥
राउर जा पर अस अनुरागू। को कहि सकइ भरत कर भागू॥ ३॥

**je gura pada aṁbuja anurāgī, te lokahů bedahů baRabhāgī.**
**rāura jā para asa anurāgū, ko kahi sakai bharata kara bhāgū.3.**

"Those who are devoted to the lotus feet of their preceptor are highly blessed from the point of view of the world as well as of the Vedas. And who can extol Bharata's good fortune, for whom you cherish such love! (3)

लखि लघु बंधु बुद्धि सकुचाई। करत बदन पर भरत बड़ाई॥
भरतु कहहिं सोइ किएँ भलाई। अस कहि राम रहे अरगाई॥ ४॥

**lakhi laghu baṁdhu buddhi sakucāī, karata badana para bharata baRāī.**
**bharatu kahahiṁ soi kiě bhalāī, asa kahi rāma rahe aragāī.4.**

"Knowing him to be a younger brother my mind recoils when I proceed to praise him to his face. Of course, it will be conducive to our good to do what he suggests." Having said so, Śrī Rāma kept silent. (4)

दो०—तब मुनि बोले भरत सन सब सँकोचु तजि तात।
कृपासिंधु प्रिय बंधु सन कहहु हृदय कै बात॥ २५९॥

Do.: **taba muni bole bharata sana saba sa̐kocu taji tāta,**
**kṛpāsiṁdhu priya baṁdhu sana kahahu hṛdaya kai bāta.259.**

The sage now said to Bharata, "Shaking off all scruple, my dear child, tell your dear brother, who is an ocean of kindness, what is there in your heart." (259)

चौ०—सुनि मुनि बचन राम रुख पाई। गुरु साहिब अनुकूल अघाई॥
लखि अपनें सिर सबु छरु भारू। कहि न सकहिं कछु करहिं बिचारू॥ १॥

Cau.: **suni muni bacana rāma rukha pāī, guru sāhiba anukūla aghāī.**
**lakhi apane̐ sira sabu charu bhārū, kahi na sakahiṁ kachu karahiṁ bicārū.1.**

When Bharata heard the sage's words and understood what was in Śrī Rāma's mind, he was satisfied that both the preceptor and the master were exceedingly propitious to him. At the same time he realized that the entire responsibility had come upon his own shoulders. He was, therefore, unable to speak a word and became thoughtful. (1)

पुलकि सरीर सभाँ भए ठाढ़े। नीरज नयन नेह जल बाढ़े॥
कहब मोर मुनिनाथ निबाहा। एहि तें अधिक कहौं मैं काहा॥ २॥

**pulaki sarīra sabha̐ bhae ṭhāRhe, nīraja nayana neha jala bāRhe.**
**kahaba mora muninātha nibāhā, ehi te̐ adhika kahau̐ maiṁ kāhā.2.**

With his body thrilling all over he stood in the assembly and tears of love gushed forth from his lotus eyes. "The lord of sages has already said what I had to say. Beyond that I have nothing to submit. (2)

मैं जानउँ निज नाथ सुभाऊ। अपराधिहु पर कोह न काऊ॥
मो पर कृपा सनेहु बिसेषी। खेलत खुनिस न कबहूँ देखी॥ ३॥

**maiṁ jānau̐ nija nātha subhāū, aparādhihu para koha na kāū.**
**mo para kṛpā sanehu biseṣī, khelata khunisa na kabahū̐ dekhī.3.**

"I know the disposition of my master, who is never angry even with the offender. To me he has been particularly kind and affectionate; I have never seen him frown even in play. (3)

सिसुपन तें परिहरेउँ न संगू। कबहुँ न कीन्ह मोर मन भंगू॥
मैं प्रभु कृपा रीति जियँ जोही। हारेहुँ खेल जितावहिं मोही॥ ४॥

**sisupana te̐ parihareu̐ na saṁgū, kabahu̐ na kīnha mora mana bhaṁgū.**
**maiṁ prabhu kṛpā rīti jiya̐ johī, hārehu̐ khela jitāvahiṁ mohī.4.**

"Even from my infancy I never left his company and at no time did he dampen my spirits. I have realized in my heart the benevolent ways of my lord, who would have me win the game even though I had lost it. (4)

दो०—महूँ सनेह सकोच बस सनमुख कही न बैन।
दरसन तृपित न आजु लगि पेम पिआसे नैन॥ २६०॥

Do.: **mahũ saneha sakoca basa sanamukha kahī na baina,**
**darasana tṛpita na āju lagi pema piāse naina.260.**

"Overcome by affection and modesty I too never opened my mouth before him. And my eyes, that have been thirsting due to love for His sight, have not been sated to this day. (260)

चौ०—बिधि न सकेउ सहि मोर दुलारा। नीच बीचु जननी मिस पारा॥
यहउ कहत मोहि आजु न सोभा। अपनीं समुझि साधु सुचि को भा॥१॥

Cau.: **bidhi na sakeu sahi mora dulārā, nīca bīcu jananī misa pārā.**
**yahau kahata mohi āju na sobhā, apanī̐ samujhi sādhu suci ko bhā.1.**

"But Fate could not bear to see me treated with fondness. In the disguise of my vile mother God created a cleft between us (myself and my Lord). It does not behove me today to say even this; for who has come to be recognized as good and pious on the basis of his own estimation? (1)

मातु मंदि मैं साधु सुचाली। उर अस आनत कोटि कुचाली॥
फरइ कि कोदव बालि सुसाली। मुकता प्रसव कि संबुक काली॥२॥

**mātu maṁdi maĩ sādhu sucālī, ura asa ānata koṭi kucālī.**
**pharai ki kodava bāli susālī, mukatā prasava ki saṁbuka kālī.2.**

"To entertain the thought that my mother is wicked while I am virtuous and upright in itself tantamounts to a million evils. Can an ear of the Kodo* plant yield good rice and can a dark bivalve shell produce a pearl? (2)

सपनेहुँ दोसक लेसु न काहू। मोर अभाग उदधि अवगाहू॥
बिनु समुझें निज अघ परिपाकू। जारिउँ जायँ जननि कहि काकू॥३॥

**sapanehũ dosaka lesu na kāhū, mora abhāga udadhi avagāhū.**
**binu samujhẽ nija agha paripākū, jāriũ jāyå̃ janani kahi kākū.3.**

"Not a tinge of blame attaches to anyone even in a dream; my own ill-luck is unfathomable like the ocean. In vain did I torment my mother by abusing her without estimating the consequences of my own sins. (3)

हृदयँ हेरि हारेउँ सब ओरा। एकहि भाँति भलेहिं भल मोरा॥
गुर गोसाइँ साहिब सिय रामू। लागत मोहि नीक परिनामू॥४॥

**hṛdayå̃ heri hāreũ saba orā, ekahi bhā̃ti bhalehĩ bhala morā.**
**gura gosāĩ sāhiba siya rāmū, lāgata mohi nīka parināmū.4.**

"I have mentally surveyed all possible avenues but feel frustrated. There is only one hope of my salvation: Your Holiness is my preceptor while Sītā and Śrī Rāma are my masters. From this I presume that all will be well in the end. (4)

दो०—**साधु सभाँ गुर प्रभु निकट कहउँ सुथल सतिभाउ।**
**प्रेम प्रपंचु कि झूठ फुर जानहिं मुनि रघुराउ॥२६१॥**

* The Kodo (Saṁskṛta Kodrava) is a kind of corn grown in the eastern parts of U. P. It bears a small grain of inferior quality, eaten by the poor.

**Do.: sādhu sabhā̐ gura prabhu nikaṭa kahaů suthala satibhāu,**
**prema prapaṁcu ki jhūṭha phura jānahi̐ muni raghurāu.261.**

"In this concourse of holy men, in the presence of my preceptor and master and in this holy place I speak in good faith. Whether there is any love in my heart or it is all simulation and whether what I say is true or false is known to the all-knowing sage as well as to Śrī Raghunātha (the knower of one's inner feelings). (261)

चौ०—भूपति मरन पेम पनु राखी। जननी कुमति जगतु सबु साखी॥
देखि न जाहिं बिकल महतारीं। जरहिं दुसह जर पुर नर नारीं॥१॥

Cau.: **bhūpati marana pema panu rākhī, jananī kumati jagatu sabu sākhī.**
**dekhi na jāhi̐ bikala mahatārī̐, jarahi̐ dusaha jara pura nara nārī̐.1.**

"The whole world will bear witness, on the one hand,to the king having died as a result of his uncompromising love, and to my mother's evil intent, on the other. The queen-mothers are in such distress that one cannot bear to look at them, while the men and women of the city are burning with deep agony. (1)

महीं सकल अनरथ कर मूला। सो सुनि समुझि सहिउँ सब सूला॥
सुनि बन गवनु कीन्ह रघुनाथा। करि मुनि बेष लखन सिय साथा॥२॥

**mahī̐ sakala anaratha kara mūlā, so suni samujhi sahiů saba sūlā.**
**suni bana gavanu kīnha raghunāthā, kari muni beṣa lakhana siya sāthā.2.**

"I have heard and realized that I am the root of all trouble and have accordingly endured all suffering. To crown all this when I heard that clad in hermit's robes and accompanied by Lakṣmaṇa and Sītā, Śrī Raghunātha had proceeded to the woods on foot, (2)

बिनु पानहिन्ह पयादेहि पाएँ। संकरु साखि रहेउँ एहि घाएँ॥
बहुरि निहारि निषाद सनेहू। कुलिस कठिन उर भयउ न बेहू॥३॥

**binu pānahinha payādehi pāě, saṁkaru sākhi raheů ehi ghāě.**
**bahuri nihāri niṣāda sanehū, kulisa kaṭhina ura bhayau na behū.3.**

"and without sandals, Śaṅkara be my witness, I survived even that blow. On top of it, when I witnessed the Niṣāda's love, my heart, which is harder than adamant, refused to break. (3)

अब सबु आँखिन्ह देखेउँ आई। जिअत जीव जड़ सबइ सहाई॥
जिन्हहि निरखि मग साँपिनि बीछी। तजहिं बिषम बिषु तामस तीछी॥४॥

**aba sabu ā̐khinha dekheů āī, jiata jīva jaRa sabai sahāī.**
**jinhahi nirakhi maga sā̐pini bīchī, tajahi̐ biṣama biṣu tāmasa tīchī.4.**

"And now I have seen all with my own eyes and so long as I live, my stupid self will subject me to all kinds of suffering. What shall I say of Śrī Rāma, Lakṣmaṇa and Sītā, at whose sight even snakes and scorpions on the road forget their virulent poison and irrepressible anger!" (4)

दो०—**तेइ रघुनंदनु लखनु सिय अनहित लागे जाहि।**
**तासु तनय तजि दुसह दुख दैउ सहावइ काहि॥२६२॥**

Do.: **tei raghunaṁdanu lakhanu siya anahita lāge jāhi,
tāsu tanaya taji dusaha dukha daiu sahāvai kāhi.262.**

"On whom else, then, should Providence inflict severe pain if not on the son of Kaikeyī, who looked upon these very Rāma, Lakṣmaṇa and Sītā as her enemies!" (262)

चौ०—सुनि अति बिकल भरत बर बानी। आरति प्रीति बिनय नय सानी॥
सोक मगन सब सभाँ खभारू। मनहुँ कमल बन परेउ तुसारू॥१॥

Cau.: **suni ati bikala bharata bara bānī, ārati prīti binaya naya sānī.
soka magana saba sabhā̐ khabhārū, manahu̐ kamala bana pareu tusārū.1.**

On hearing the ardent and most impassioned speech of Bharata, which was full of agony, distress, love, humility and prudence, everybody was plunged in sorrow and the assembly became sad as if a bed of lotuses had been smitten by frost. (1)

कहि अनेक बिधि कथा पुरानी। भरत प्रबोधु कीन्ह मुनि ग्यानी॥
बोले उचित बचन रघुनंदू। दिनकर कुल कैरव बन चंदू॥२॥

**kahi aneka bidhi kathā purānī, bharata prabodhu kīnha muni gyānī.
bole ucita bacana raghunaṁdū, dinakara kula kairava bana caṁdū.2.**

The enlightened sage comforted Bharata by narrating old legends of various kinds; and the Delighter of Raghus, Śrī Raghunātha, who was a veritable moon to the lily-like solar race, spoke words which were meet and proper: (2)

तात जायँ जियँ करहु गलानी। ईस अधीन जीव गति जानी॥
तीनि काल तिभुअन मत मोरें। पुन्यसिलोक तात तर तोरें॥३॥

**tāta jāyå̐ jiyå̐ karahu galānī, īsa adhīna jīva gati jānī.
tīni kāla tibhuana mata morĕ̐, punyasiloka tāta tara torĕ̐.3.**

"You feel inflicted in spirit for nothing, dear brother; know that the destiny of men lies in the hands of God. To my mind, men of holy reputation in all the three spheres of creation and belonging to the past, present and future are very small before you, my darling. (3)

उर आनत तुम्ह पर कुटिलाई। जाइ लोकु परलोकु नसाई॥
दोसु देहिं जननिहि जड़ तेई। जिन्ह गुर साधु सभा नहिं सेई॥४॥

**ura ānata tumha para kuṭilāī, jāi loku paraloku nasāī.
dosu dehi̐ jananihi jaRa teī, jinha gura sādhu sabhā nahi̐ seī.4.**

"He who attributes malevolence to you even in his mind will be ruined in this world as well as in the next. As for mother Kaikeyī, they alone blame her who have waited neither on the Guru nor on assemblage of holy men. (4)

दो०—**मिटिहहिं पाप प्रपंच सब अखिल अमंगल भार।
लोक सुजसु परलोक सुखु सुमिरत नामु तुम्हार॥२६३॥**

Do.: **miṭihahi̐ pāpa prapaṁca saba akhila amaṁgala bhāra,
loka sujasu paraloka sukhu sumirata nāmu tumhāra.263.**

"With the very invocation of your name all sins and error and all the hosts of evils

will be obliterated; nay, it will bring in its train fair renown in this world and happiness hereafter. (263)

चौ०—कहउँ सुभाउ सत्य सिव साखी। भरत भूमि रह राउरि राखी॥
तात कुतरक करहु जनि जाएँ। बैर पेम नहिं दुरइ दुराएँ॥ १॥

Cau.: **kahaũ subhāu satya siva sākhī, bharata bhūmi raha rāuri rākhī.**
**tāta kutaraka karahu jani jāẽ, baira pema nahi̐ durai durāẽ.1.**

"With Lord Śiva as my witness I speak the truth in good faith, Bharata: the earth is being sustained by you. Pray! do not indulge in wrong hypotheses about yourself for nothing, my darling; hatred and love cannot be disguised even if one tries to conceal them. (1)

मुनिगन निकट बिहग मृग जाहीं। बाधक बधिक बिलोकि पराहीं॥
हित अनहित पसु पच्छिउ जाना। मानुष तनु गुन ग्यान निधाना॥ २॥

**munigana nikaṭa bihaga mṛga jāhī̐, bādhaka badhika biloki parāhī̐.**
**hita anahita pasu pacchiu jānā, mānuṣa tanu guna gyāna nidhānā.2.**

"Birds and beasts draw close to hermits, while they run away at the very sight of a hunter, who torments them. Even beasts and birds can distinguish between a friend and a foe, to say nothing of the human being, who is a storehouse of virtue and knowledge. (2)

तात तुम्हहि मैं जानउँ नीकें। करौं काह असमंजस जीकें॥
राखेउ रायँ सत्य मोहि त्यागी। तनु परिहरेउ पेम पन लागी॥ ३॥

**tāta tumhahi mai̐ jānaũ nīkẽ, karaũ kāha asamaṁjasa jīkẽ.**
**rākheu rāyã satya mohi tyāgī, tanu parihareu pema pana lāgī.3.**

"I know you full well, dear brother; but what am I to do? There is great perplexity in my mind. The king (our father), you know, kept his word and forsook me; nay, he gave up his life in order to keep his vow of love. (3)

तासु बचन मेटत मन सोचू। तेहि तें अधिक तुम्हार सँकोचू॥
ता पर गुर मोहि आयसु दीन्हा। अवसि जो कहहु चहउँ सोइ कीन्हा॥ ४॥

**tāsu bacana meṭata mana socū, tehi tẽ adhika tumhāra sãkocū.**
**tā para gura mohi āyasu dīnhā, avasi jo kahahu cahaũ soi kīnhā.4.**

"I feel perturbed in my mind if I am to violate his word; and my scruple on your account is even greater. On top of it my preceptor has given his command to me. In any case, I am prepared to do precisely what you suggest. (4)

दो०—**मनु प्रसन्न करि सकुच तजि कहहु करौं सोइ आजु।**
**सत्यसंध रघुबर बचन सुनि भा सुखी समाजु॥ २६४॥**

Do.: **manu prasanna kari sakuca taji kahahu karaũ soi āju,**
**satyasaṁdha raghubara bacana suni bhā sukhī samāju.264.**

"With a cheerful heart and shaking off all scruple, tell me what to do; and I will accomplish it this very day." The assembly rejoiced to hear these words of Śrī Rāma, the glory of Raghus, who was ever true to his word. (264)

चौ०—सुर गन सहित सभय सुरराजू। सोचहिं चाहत होन अकाजू॥
बनत उपाउ करत कछु नाहीं। राम सरन सब गे मन माहीं॥ १॥

Cau.: **sura gana sahita sabhaya surarājū, socahi̐ cāhata hona akājū.**
**banata upāu karata kachu nāhī̐, rāma sarana saba ge mana māhī̐.1.**

Indra, the king of celestials, and the hosts of other gods trembled with fear and felt perturbed at the thought that their whole scheme was going to miscarry. They were completely at a loss what to do. At last they mentally approached Śrī Rāma for protection. (1)

बहुरि बिचारि परस्पर कहहीं। रघुपति भगत भगति बस अहहीं॥
सुधि करि अंबरीष दुरबासा। भे सुर सुरपति निपट निरासा॥ २॥

**bahuri bicāri paraspara kahahī̐, raghupati bhagata bhagati basa ahahī̐.**
**sudhi kari aṁbarīṣa durabāsā, bhe sura surapati nipaṭa nirāsā.2.**

Again they deliberated with one another and said that Śrī Raghunātha was bound by devotion of His devotees. Remembering the story of Ambarīṣa and Durvāsā, the gods as well as their lord Indra became utterly despondent. (2)

सहे सुरन्ह बहु काल बिषादा। नरहरि किए प्रगट प्रहलादा॥
लगि लगि कान कहहिं धुनि माथा। अब सुर काज भरत के हाथा॥ ३॥

**sahe suranha bahu kāla biṣādā, narahari kie pragaṭa prahalādā.**
**lagi lagi kāna kahahi̐ dhuni māthā, aba sura kāja bharata ke hāthā.3.**

In the past too the gods suffered for a long time till at last it was Prahlāda who revealed Lord Narsiṁha*. Beating their head they whispered into one another's ear: "The gods' interests now lie in Bharata's hands. (3)

आन उपाउ न देखिअ देवा। मानत रामु सुसेवक सेवा॥
हियँ सपेम सुमिरहु सब भरतहि। निज गुन सील राम बस करतहि॥ ४॥

**āna upāu na dekhia devā, mānata rāmu susevaka sevā.**
**hiya̐ sapema sumirahu saba bharatahi, nija guna sīla rāma basa karatahi.4.**

"We see no other remedy, O gods; Śrī Rāma acknowledges the services rendered to His noble servants. Do you all, therefore, invoke with a loving heart Bharata, who has won over Śrī Rāma by his virtues and amiability." (4)

दो०—**सुनि सुरमत सुरगुर कहेउ भल तुम्हार बड़ भागु।**
**सकल सुमंगल मूल जग भरत चरन अनुरागु॥ २६५॥**

Do.: **suni suramata suragura kaheu bhala tumhāra baRa bhāgu,**
**sakala sumaṁgala mūla jaga bharata carana anurāgu.265.**

When the preceptor of the gods, sage Bṛhaspati heard of the gods' intention, he said, "Good! Your luck is great. Devotion to Bharata's feet is the root of all coveted blessings in this world." (265)

चौ०—सीतापति सेवक सेवकाई। कामधेनु सय सरिस सुहाई॥
भरत भगति तुम्हरें मन आई। तजहु सोचु बिधि बात बनाई॥ १॥

Cau.: **sītāpati sevaka sevakāī, kāmadhenu saya sarisa suhāī.**
**bharata bhagati tumhare̐ mana āī, tajahu socu bidhi bāta banāī.1.**

* So-called because He had taken the form of a man-lion.

"The service of a devotee of Sītā's lord Śrī Rāma is as good as the hundred cows of plenty (i.e., it fulfils all one's desires). Now that devotion to Bharata has appealed to your mind, worry no more; for God has accomplished your object. (1)

देखु देवपति भरत प्रभाऊ। सहज सुभायँ बिबस रघुराऊ॥
मन थिर करहु देव डरु नाहीं। भरतहि जानि राम परिछाहीं॥२॥

**dekhu devapati bharata prabhāū, sahaja subhāyå̐ bibasa raghurāū.**
**mana thira karahu deva ḍaru nāhī̐, bharatahi jāni rāma parichāhī̐.2.**

"See Bharata's greatness, O king of gods; Śrī Raghunātha is completely under his sway as a matter of course. Knowing Bharata to be Śrī Rāma's shadow (i.e. follower), make your mind easy. O gods, there is no cause for fear." (2)

सुनि सुरगुर सुर संमत सोचू। अंतरजामी प्रभुहि सकोचू॥
निज सिर भारु भरत जियँ जाना। करत कोटि बिधि उर अनुमाना॥३॥

**suni suragura sura saṁmata socū, aṁtarajāmī prabhuhi sakocū.**
**nija sira bhāru bharata jiyå̐ jānā, karata koṭi bidhi ura anumānā.3.**

The Lord, who has access to all hearts, became bashful when He came to know of the conference between the gods and their preceptor, sage Bṛhaspati, and of the anxiety of the former. Bharata now felt in his heart that the whole responsibility rested on his shoulders; he, therefore, entertained in his mind propositions of innumerable kinds. (3)

करि बिचारु मन दीन्ही ठीका। राम रजायस आपन नीका॥
निज पन तजि राखेउ पनु मोरा। छोहु सनेहु कीन्ह नहिं थोरा॥४॥

**kari bicāru mana dīnhī ṭhīkā, rāma rajāyasa āpana nīkā.**
**nija pana taji rākheu panu morā, chohu sanehu kīnha nahi̐ thorā.4.**

After much deliberation he came to the conclusion that his welfare lay in obeying Śrī Rāma. "He has kept my vow, relinquishing his own, and has thereby shown not a little kindness and love. (4)

दो०—**कीन्ह अनुग्रह अमित अति सब बिधि सीतानाथ।**
**करि प्रनामु बोले भरतु जोरि जलज जुग हाथ॥२६६॥**

Do.: **kīnha anugraha amita ati saba bidhi sītānātha,**
**kari pranāmu bole bharatu jori jalaja juga hātha.266.**

"Śrī Jānakīnātha has done me a great and unbounded favour in everyway." Then, bowing his head and folding his lotus hands, Bharata said:– (266)

चौ०—कहौं कहावौं का अब स्वामी। कृपा अंबुनिधि अंतरजामी॥
गुर प्रसन्न साहिब अनुकूला। मिटी मलिन मन कलपित सूला॥१॥

Cau.: **kahau̐ kahāvau̐ kā aba svāmī, kṛpā aṁbunidhi aṁtarajāmī.**
**gura prasanna sāhiba anukūlā, miṭī malina mana kalapita sūlā.1.**

"What shall I say or cause others to say, my lord, an ocean of compassion and the knower of all hearts that You are? Now that my Guru is pleased and my master (yourself) propitious, the torment, which was the creation of my foul mind, is over. (1)

अपडर डरेउँ न सोच समूलें। रबिहि न दोसु देव दिसि भूलें॥
मोर अभागु मातु कुटिलाई। बिधि गति बिषम काल कठिनाई॥ २॥

**apaḍara ḍareů̐ na soca samūlě̐, rabihi na dosu deva disi bhūlě̐.**
**mora abhāgu mātu kuṭilāī, bidhi gati biṣama kāla kaṭhināī.2.**

"I was obsessed with imaginary fears and my anxiety had no foundation whatsoever. It is no fault of the sun if anyone mistakes one's directions. My own ill-luck, my mother's perversity, the odd ways of Providence and the cruelty of fate, (2)

पाउ रोपि सब मिलि मोहि घाला। प्रनतपाल पन आपन पाला॥
यह नइ रीति न राउरि होई। लोकहुँ बेद बिदित नहिं गोई॥ ३॥

**pāu ropi saba mili mohi ghālā, pranatapāla pana āpana pālā.**
**yaha nai rīti na rāuri hoī, lokahů̐ beda bidita nahi̐ goī.3.**

"all conspired with the avowed object of ruining me; but you came to my rescue by redeeming your vow (of protecting your devotees), protector of the suppliant that you are. This is, however, no novel precept for you; it is well-known to the world as well as to the Vedas and is an open secret. (3)

जगु अनभल भल एकु गोसाईं। कहिअ होइ भल कासु भलाईं॥
देउ देवतरु सरिस सुभाऊ। सनमुख बिमुख न काहुहि काऊ॥ ४॥

**jagu anabhala bhala eku gosāī̐, kahia hoi bhala kāsu bhalāī̐.**
**deu devataru sarisa subhāū, sanamukha bimukha na kāhuhi kāū.4.**

"If the whole world is hostile and you alone are kindly disposed, my lord, tell me through whose goodness, if not through your's, can one's good be accomplished? My lord, you are of the same disposition as the tree of paradise: it is neither for nor against anyone.(4)

दो०—**जाइ निकट पहिचानि तरु छाहँ समनि सब सोच।**
**मागत अभिमत पाव जग राउ रंकु भल पोच॥ २६७॥**

Do.: **jāi nikaṭa pahicāni taru chāhå̐ samani saba soca,**
**māgata abhimata pāva jaga rāu raṁku bhala poca.267.**

"Should anyone approach the tree of paradise recognizing it as such, its very shade relieves all anxiety. And everyone in this world obtains the desired object from it on the mere asking, be he a prince or pauper, good or bad. (267)

चौ०—लखि सब बिधि गुर स्वामि सनेहू। मिटेउ छोभु नहिं मन संदेहू॥
अब करुनाकर कीजिअ सोई। जन हित प्रभु चित छोभु न होई॥ १॥

Cau.: **lakhi saba bidhi gura svāmi sanehū, miṭeu chobhu nahi̐ mana saṁdehū.**
**aba karunākara kījia soī, jana hita prabhu cita chobhu na hoī.1.**

"Since I have found my Guru and my master (yourself) affectionate to me in everyway, my unrest has gone and I have no doubt left in my mind. Now, O mine of compassion, do that only whereby you do not feel perturbed on account of your servant (i.e., myself). (1)

जो सेवकु साहिबहि सँकोची। निज हित चहइ तासु मति पोची॥
सेवक हित साहिब सेवकाई। करै सकल सुख लोभ बिहाई॥ २॥

**jo sevaku sāhibahi sa̐kocī, nija hita cahai tāsu mati pocī.**
**sevaka hita sāhiba sevakāī, karai sakala sukha lobha bihāī.2.**

"A servant who seeks his own gain by placing his master in an embarrassing situation is a mean-minded fellow. A servant will gain only if he serves his master renouncing all his personal comforts and greed. (2)

स्वारथु नाथ फिरें सबही का। किएँ रजाइ कोटि बिधि नीका॥
यह स्वारथ परमारथ सारू। सकल सुकृत फल सुगति सिंगारू॥ ३॥

**svārathu nātha phire̐ sabahī kā, kie̐ rajāi koṭi bidhi nīkā.**
**yaha svāratha paramāratha sārū, sakala sukṛta phala sugati siṁgārū.3.**

"If, my lord, you return to Ayodhyā, everyone will be a gainer. And if we obey your orders, we shall gain in millions of ways. Obedience to you constitutes the highest gain, both materially and spiritually; nay, it is the consummation of all meritorious acts and the ornament of all good destinies. (3)

देव एक बिनती सुनि मोरी। उचित होइ तस करब बहोरी॥
तिलक समाजु साजि सबु आना। करिअ सुफल प्रभु जौं मनु माना॥ ४॥

**deva eka binatī suni morī, ucita hoi tasa karaba bahorī.**
**tilaka samāju sāji sabu ānā, karia suphala prabhu jau̐ manu mānā.4.**

"My lord, listen to a request of mine and then do as you deem fit. I have brought with me, duly arranged, all the requisites for the coronation ceremony. Kindly utilize them, my lord, if it so pleases you. (4)

दो०—**सानुज पठइअ मोहि बन कीजिअ सबहि सनाथ।**
**नतरु फेरिअहिं बंधु दोउ नाथ चलौं मैं साथ॥ २६८॥**

Do.: **sānuja paṭhaia mohi bana kījia sabahi sanātha,**
**nataru pheriahi̐ baṁdhu dou nātha calau̐ mai̐ sātha.268.**

"Send me into exile with my younger brother Śatrughna and let everybody feel secure under your protection. Or else, send back both the younger brothers, Lakṣmaṇa and Śatrughna, and let me accompany you, my lord. (268)

चौ०—नतरु जाहिं बन तीनिउ भाई। बहुरिअ सीय सहित रघुराई॥
जेहि बिधि प्रभु प्रसन्न मन होई। करुना सागर कीजिअ सोई॥ १॥

Cau.: **nataru jāhi̐ bana tīniu bhāī, bahuria sīya sahita raghurāī.**
**jehi bidhi prabhu prasanna mana hoī, karunā sāgara kījia soī.1.**

"Or (as a third alternative) we three brothers may remain in the forest, while Sītā and yourself may return to Ayodhyā. Do that, O ocean of mercy, which may please your heart, my lord. (1)

देवँ दीन्ह सबु मोहि अभारू। मोरें नीति न धरम बिचारू॥
कहउँ बचन सब स्वारथ हेतू। रहत न आरत कें चित चेतू॥ २॥

**devā̐ dīnha sabu mohi abhārū, more̐ nīti na dharama bicārū.**
**kahau̐ bacana saba svāratha hetū, rahata na ārata ke̐ cita cetū.2.**

"You have put the entire responsibility on me, my master; but I have no principled insight nor any idea of religious precepts. I am actuated by self-interest in whatever I say; a man in distress loses his senses. (2)

उतरु देइ सुनि स्वामि रजाई। सो सेवकु लखि लाज लजाई॥
अस मैं अवगुन उदधि अगाधू। स्वामि सनेहँ सराहत साधू॥ ३॥

**utaru dei suni svāmi rajāī, so sevaku lakhi lāja lajāī.**
**asa maĩ avaguna udadhi agādhū, svāmi sanehå̃ sarāhata sādhū.3.**

"Shame herself would be ashamed to look at a servant who evades compliance with an order given by his master. Even though I am such an unfathomable ocean of faults, my master (Yourself) out of affection for me commends me as 'virtuous'. (3)

अब कृपाल मोहि सो मत भावा। सकुच स्वामि मन जाइँ न पावा॥
प्रभु पद सपथ कहउँ सति भाऊ। जग मंगल हित एक उपाऊ॥ ४॥

**aba kṛpāla mohi so mata bhāvā, sakuca svāmi mana jāĩ na pāvā.**
**prabhu pada sapatha kahaů sati bhāū, jaga maṁgala hita eka upāū.4.**

"Now, O merciful one, I will submit to that proposition which will spare my lord an awkward situation. Swearing by my lord's feet, I tell you in good faith that this is the only way to ensure the happiness of the world. (4)

दो०—**प्रभु प्रसन्न मन सकुच तजि जो जेहि आयसु देब।**
**सो सिर धरि धरि करिहि सबु मिटिहि अनट अवरेब॥ २६९॥**

Do.: **prabhu prasanna mana sakuca taji jo jehi āyasu deba,**
**so sira dhari dhari karihi sabu miṭihi anaṭa avareba.269.**

"Each one of us will reverently carry out the orders that the Lord may be pleased to give with a cheerful heart and without reserve; and all agitation of mind and imbroglio will end." (269)

चौ०—भरत बचन सुचि सुनि सुर हरषे। साधु सराहि सुमन सुर बरषे॥
असमंजस बस अवध नेवासी। प्रमुदित मन तापस बनबासी॥ १॥

Cau.: **bharata bacana suci suni sura harașe, sādhu sarāhi sumana sura barașe.**
**asamaṁjasa basa avadha nevāsī, pramudita mana tāpasa banabāsī.1.**

The gods rejoiced to hear Bharata's guileless speech, and acclaiming him in the words "Well done!" they rained down flowers. The people of Ayodhyā felt much puzzled, while the ascetics and the foresters were greatly delighted. (1)

चुपहिं रहे रघुनाथ सँकोची। प्रभु गति देखि सभा सब सोची॥
जनक दूत तेहि अवसर आए। मुनि बसिष्ठँ सुनि बेगि बोलाए॥ २॥

**cupahĩ rahe raghunātha såkocī, prabhu gati dekhi sabhā saba socī.**
**janaka dūta tehi avasara āe, muni basiṣṭhå̃ suni begi bolāe.2.**

Śrī Raghunātha, who is very considerate by nature, kept mum; observing His silence the whole assembly felt perturbed. That very moment messengers from King Janaka arrived. When sage Vasiṣṭha heard of it he sent for them promptly. (2)

करि प्रनाम तिन्ह रामु निहारे। बेषु देखि भए निपट दुखारे॥
दूतन्ह मुनिबर बूझी बाता। कहहु बिदेह भूप कुसलाता॥ ३॥

**kari pranāma tinha rāmu nihāre, beṣu dekhi bhae nipaṭa dukhāre.**
**dūtanha munibara būjhī bātā, kahahu bideha bhūpa kusalātā.3.**

After making obeisance they looked at Śrī Rāma and were much grieved to behold His attire (which resembled that of a hermit). The chief of sages, Vasiṣṭha, made enquires from the messengers: "Tell me if all is well with King Janaka." (3)

सुनि सकुचाइ नाइ महि माथा। बोले चर बर जोरें हाथा॥
बूझब राउर सादर साईं। कुसल हेतु सो भयउ गोसाईं॥ ४॥

**suni sakucāi nāi mahi māthā, bole cara bara jorẽ hāthā.**
**būjhaba rāura sādara sāī̃, kusala hetu so bhayau gosāī̃.4.**

The noble messengers felt abashed to hear this. They bowed their head on the ground and replied with folded hands: "Your loving enquiry itself, O lord, has proved conducive to our good, holy Sir. (4)

दो०—नाहिं त कोसलनाथ कें साथ कुसल गइ नाथ।
मिथिला अवध बिसेष तें जगु सब भयउ अनाथ॥ २७०॥

Do.: **nāhĩ ta kosalanātha kẽ sātha kusala gai nātha,**
**mithilā avadha biseṣa tẽ jagu saba bhayau anātha.270.**

"Otherwise our welfare, O lord, passed away with the king of Kosala, whose death has left the whole world, particularly Mithilā (Janaka's capital) and Ayodhyā, masterless. (270)

चौ०—कोसलपति गति सुनि जनकौरा। भे सब लोक सोकबस बौरा॥
जेहिं देखे तेहि समय बिदेहू। नामु सत्य अस लाग न केहू॥ १॥

Cau.: **kosalapati gati suni janakaurā, bhe saba loka sokabasa baurā.**
**jehĩ dekhe tehi samaya bidehū, nāmu satya asa lāga na kehū.1.**

"On hearing of the demise of King Daśaratha, the lord of Ayodhyā, the people of Janakapura were all mad with grief. No one who saw King Videha (deep in sorrow) at that time took his name 'Videha' to have any truth in it. (1)

रानि कुचालि सुनत नरपालहि। सूझ न कछु जस मनि बिनु ब्यालहि॥
भरत राज रघुबर बनबासू। भा मिथिलेसहि हृदयँ हराँसू॥ २॥

**rāni kucāli sunata narapālahi, sūjha na kachu jasa mani binu byālahi.**
**bharata rāja raghubara banabāsū, bhā mithilesahi hṛdayå̃ harå̃sū.2.**

"When the king heard of Queen Kaikeyī's treachery, he was as nonplussed as a serpent without its gem. Prince Bharata crowned King and the Chief of Raghus, Śrī Rāma, exiled into the woods! The news caused deep agony to the heart of Mithilā's lord, Janaka.(2)

नृप बूझे बुध सचिव समाजू। कहहु बिचारि उचित का आजू॥
समुझि अवध असमंजस दोऊ। चलिअ कि रहिअ न कह कछु कोऊ॥ ३॥

**nṛpa būjhe budha saciva samājū, kahahu bicāri ucita kā ājū.**
**samujhi avadha asamaṁjasa doū, calia ki rahia na kaha kachu koū.3.**

"The king called together a council of wise men and ministers and said, 'Tell me after careful deliberation what ought to be done now.' But realizing the conditions in Ayodhyā and the difficulty in either case nobody could give any definite opinion whether to go or to stay back at home. (3)

नृपहिं धीर धरि हृदयँ बिचारी। पठए अवध चतुर चर चारी॥
बूझि भरत सति भाउ कुभाऊ। आएहु बेगि न होइ लखाऊ॥ ४॥

**nṛpahi̐ dhīra dhari hṛdayå̐ bicārī, paṭhae avadha catura cara cārī.**
**būjhi bharata sati bhāu kubhāū, āehu begi na hoi lakhāū.4.**

"The king now collected himself and after calm reflection despatched four shrewd spies to Ayohdyā with the instructions: 'Ascertain whether Bharata means well or ill and come back at once without being recognized'. (4)

दो०—गए अवध चर भरत गति बूझि देखि करतूति।
चले चित्रकूटहि भरतु चार चले तेरहूति॥ २७१॥

Do.: **gae avadha cara bharata gati būjhi dekhi karatūti,**
**cale citrakūṭahi bharatu cāra cale terahūti.271.**

"The spies went to Ayodhyā and having ascertained Bharata's ways and seen his doings, they proceeded back to Tirahuta (Mithilā) the moment Bharata left for Citrakūṭa. (271)

चौ०—दूतन्ह आइ भरत कइ करनी। जनक समाज जथामति बरनी॥
सुनि गुर परिजन सचिव महीपति। भे सब सोच सनेहँ बिकल अति॥ १॥

Cau.: **dūtanha āi bharata kai karanī, janaka samāja jathāmati baranī.**
**suni gura parijana saciva mahīpati, bhe saba soca sanehå̐ bikala ati.1.**

"The spies on their arrival gave an account in Janaka's court of Bharata's doings as best as they could. The Guru (the sage Satānanda), the members of the royal family, the ministers and the king himself were all overpowered with grief and affection at the report. (1)

धरि धीरजु करि भरत बड़ाई। लिए सुभट साहनी बोलाई॥
घर पुर देस राखि रखवारे। हय गय रथ बहु जान सँवारे॥ २॥

**dhari dhīraju kari bharata baRāī, lie subhaṭa sāhanī bolāī.**
**ghara pura desa rākhi rakhavāre, haya gaya ratha bahu jāna så̐vāre.2.**

"Then, collecting himself and gloryfying Bharata, the king summoned his chosen warriors and equerries and posting guards at the palaces, city and realm, got ready a number of horses, elephants, chariots and other conveyances. (2)

दुघरी साधि चले ततकाला। किए बिश्रामु न मग महिपाला॥
भोरहिं आजु नहाइ प्रयागा। चले जमुन उतरन सबु लागा॥ ३॥

**dugharī sādhi cale tatakālā, kie biśrāmu na maga mahipālā.**
**bhorahi̐ āju nahāi prayāgā, cale jamuna utarana sabu lāgā.3.**

"After ascertaining a lucky period within an hour* he started at once and did not halt

* There is a universal belief among the Hindus in the occult influence of stars upon human affairs and in his day-to-day life a Hindu is guided by astrological principles both in his secular and religious activities.

on the way. Having bathed at Prayāga this very morning, he has already left the place; and when the whole party began to cross the Yamunā, (3)

खबरि लेन हम पठए नाथा। तिन्ह कहि अस महि नायउ माथा॥
साथ किरात छ सातक दीन्हे। मुनिबर तुरत बिदा चर कीन्हे॥४॥

**khabari lena hama paṭhae nāthā, tinha kahi asa mahi nāyau māthā.**
**sātha kirāta cha sātaka dīnhe, munibara turata bidā cara kīnhe.4.**

"they despatched us ahead for obtaining news, holy Sir." So saying they bowed their head on the ground. The great sage Vasiṣṭha let the messengers go at once, sending with them an escort of six or seven Kirātas. (4)

दो०—सुनत जनक आगवनु सबु हरषेउ अवध समाजु।
रघुनंदनहि सकोचु बड़ सोच बिबस सुरराजु॥२७२॥

Do.: **sunata janaka āgavanu sabu haraṣeu avadha samāju,**
**raghunaṁdanahi sakocu baRa soca bibasa surarāju.272.**

The people of Ayodhyā were all delighted to hear of Janaka's arrival. Śrī Rāma, the Delighter of Raghus, was very much bashful; while Indra, the king of celestials, was particularly overcome with anxiety. (272)

चौ०—गरइ गलानि कुटिल कैकेई। काहि कहै केहि दूषनु देई॥
अस मन आनि मुदित नर नारी। भयउ बहोरि रहब दिन चारी॥१॥

Cau.: **garai galāni kuṭila kaikeī, kāhi kahai kehi dūṣanu deī.**
**asa mana āni mudita nara nārī, bhayau bahori rahaba dina cārī.1.**

The malevolent Kaikeyī was writhing with remorse. To whom should she speak out her mind and whom could she blame? The people, on the other hand, were happy to think that their stay was ensured for some days more. (1)

एहि प्रकार गत बासर सोऊ। प्रात नहान लाग सबु कोऊ॥
करि मज्जनु पूजहिं नर नारी। गनप गौरि तिपुरारि तमारी॥२॥

**ehi prakāra gata bāsara soū, prāta nahāna lāga sabu koū.**
**kari majjanu pūjahiṁ nara nārī, ganapa gauri tipurāri tamārī.2.**

In this way that day too was spent. The next morning everyone proceeded to bathe. And after their ablutions the men and women worshipped Lord Gaṇeśa, Goddess Gaurī (Śiva's Consort), Bhagavān Śiva (the Slayer of the demon Tripura) and the Sun-god (the Dispeller of darkness). (2)

रमा रमन पद बंदि बहोरी। बिनवहिं अंजुलि अंचल जोरी॥
राजा रामु जानकी रानी। आनँद अवधि अवध रजधानी॥३॥

**ramā ramana pada baṁdi bahorī, binavahiṁ aṁjuli aṁcala jorī.**
**rājā rāmu jānakī rānī, ānaṁda avadhi avadha rajadhānī.3.**

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Even while undertaking a journey he is required to consult the astrologer and insists on leaving his home on an auspicious day and at an auspicious hour. In urgent and emergent cases, however, when he cannot afford to wait for an auspicious day, he is allowed to choose a lucky moment in the course of an hour and may leave at that moment. King Janaka is here referred to as having availed himself of this expedient.

Again, they reverenced the feet of Bhagavān Viṣṇu (the Lord of Lakṣmī) and prayed, the men raising their joined palms, the women holding out the skirt of their garment (after the way of beggars); "With Śrī Rāma our king and Jānakī, our queen, may our capital Ayodhyā, be gloriously— (3)

सुबस बसउ फिरि सहित समाजा। भरतहि रामु करहुँ जुबराजा॥
एहि सुख सुधाँ सींचि सब काहू। देव देहु जग जीवन लाहू॥४॥

**subasa basau phiri sahita samājā, bharatahi rāmu karahů jubarājā.**
**ehi sukha sudhā̃ sĩci saba kāhū, deva dehu jaga jīvana lāhū.4.**

"rehabitated with all its communities and grow to be the very culmination of joy; and may Śrī Rāma install Bharata as the Crown Prince. Bathing all in the nectar of this bliss, let every one, O Lord, reap the reward of his existence in this world. (4)

दो०—**गुर समाज भाइन्ह सहित राम राजु पुर होउ।**
**अछत राम राजा अवध मरिअ माग सबु कोउ॥२७३॥**

Do.: **gura samāja bhāinha sahita rāma rāju pura hou,**
**achata rāma rājā avadha maria māga sabu kou.273.**

"May Śrī Rāma rule over Ayodhyā—his Guru, state councilors and brothers being all there. And may we die in Ayodhyā with Śrī Rāma as still our King." This was what every one prayed for. (273)

चौ०—सुनि सनेहमय पुरजन बानी। निंदहिं जोग बिरति मुनि ग्यानी॥
एहि बिधि नित्यकरम करि पुरजन। रामहि करहिं प्रनाम पुलकि तन॥१॥

Cau.: **suni sanehamaya purajana bānī, niṁdahi̐ joga birati muni gyānī.**
**ehi bidhi nityakarama kari purajana, rāmahi karahi̐ pranāma pulaki tana.1.**

Hearing the affectionate words of the citizens even enlightened sages talked disparagingly of Yoga (asceticism) and dispassion. Having thus performed their daily devotions the citizens made obeisance to Śrī Rāma with a thrill of joy. (1)

ऊँच नीच मध्यम नर नारी। लहहिं दरसु निज निज अनुहारी॥
सावधान सबही सनमानहिं। सकल सराहत कृपानिधानहिं॥२॥

**ū̐ca nīca madhyama nara nārī, lahahi̐ darasu nija nija anuhārī.**
**sāvadhāna sabahī sanamānahi̐, sakala sarāhata kṛpānidhānahi̐.2.**

Men and women of every rank—high, low or middle—were blessed with His sight according to their own perception. Śrī Rāma scrupulously honours all and everyone praises the repository of Compassion, Śrī Raghunātha, saying, (2)

लरिकाइहि तें रघुबर बानी। पालत नीति प्रीति पहिचानी॥
सील सकोच सिंधु रघुराऊ। सुमुख सुलोचन सरल सुभाऊ॥३॥

**larikāihi tě̃ raghubara bānī, pālata nīti prīti pahicānī.**
**sīla sakoca siṁdhu raghurāū, sumukha sulocana sarala subhāū.3.**

"From his very boyhood it has been Śrī Rāma's wont to observe the rules of propriety, duly recognizing the love one cherishes towards him. With a lovely and cheerful

countenance, gracious looks and a guileless disposition, Śrī Raghunātha is an ocean of amiability and modesty." (3)

कहत राम गुन गन अनुरागे। सब निज भाग सराहन लागे॥
हम सम पुन्य पुंज जग थोरे। जिन्हहि रामु जानत करि मोरे॥४॥

**kahata rāma guna gana anurāge, saba nija bhāga sarāhana lāge.**
**hama sama punya puṁja jaga thore, jinhahi rāmu jānata kari more.4.**

Thus recounting the virtues of Śrī Rāma, they were all overwhelmed with emotion and began to extol their good fortune: "There are few people in the world as meritorious as we, whom Śrī Rāma recognizes as his own!" (4)

दो०—**प्रेम मगन तेहि समय सब सुनि आवत मिथिलेसु।**
**सहित सभा संभ्रम उठेउ रबिकुल कमल दिनेसु॥ २७४॥**

Do.: **prema magana tehi samaya saba suni āvata mithilesu,**
**sahita sabhā saṁbhrama uṭheu rabikula kamala dinesu.274.**

All were absorbed in love at that time. Presently on hearing of the arrival of King Janaka, the lord of Mithilā, Śrī Rāma, who was a veritable sun to the lotus-like solar race, and the whole assembly got up quickly to receive him. (274)

चौ०—भाइ सचिव गुर पुरजन साथा। आगें गवनु कीन्ह रघुनाथा॥
गिरिबरु दीख जनकपति जबहीं। करि प्रनामु रथ त्यागेउ तबहीं॥१॥

Cau.: **bhāi saciva gura purajana sāthā, āgeँ gavanu kīnha raghunāthā.**
**giribaru dīkha janakapati jabahīँ, kari pranāmu ratha tyāgeu tabahīँ.1.**

Śrī Raghunātha led the way, accompanied by His younger brothers, minister Sumantra, Guru Vasiṣṭha and the citizens. The moment the lord of Janakas* espied the great hill of Kāmadanātha he made obeisance to it and dismounted from his chariot. (1)

राम दरस लालसा उछाहू। पथ श्रम लेसु कलेसु न काहू॥
मन तहँ जहँ रघुबर बैदेही। बिनु मन तन दुख सुख सुधि केही॥२॥

**rāma darasa lālasā uchāhū, patha śrama lesu kalesu na kāhū.**
**mana tahaँ jahaँ raghubara baidehī, binu mana tana dukha sukha sudhi kehī.2.**

Seized as they were with a longing and eagerness to see Śrī Rāma, none of the party felt the least toil or hardship of the journey. For their mind was with Śrī Rāma and Jānakī and when the mind is elsewhere, who will feel the bodily pain or pleasure? (2)

आवत जनकु चले एहि भाँती। सहित समाज प्रेम मति माती॥
आए निकट देखि अनुरागे। सादर मिलन परसपर लागे॥३॥

**āvata janaku cale ehi bhā̐tī, sahita samāja prema mati mātī.**
**āe nikaṭa dekhi anurāge, sādara milana parasapara lāge.3.**

In this way Janaka came advancing; his mind, alongwith that of his people, was full

* Just like 'Videha,' 'Janaka' too was title enjoyed by all the descendants of King Nimi. Hence the king of Mithilā has been referred to here as the "lord of Janakas".

of affection. When they drew near and saw one another, they were overwhelmed with love and began to meet with due respect. (3)

लगे जनक मुनिजन पद बंदन। रिषिन्ह प्रनामु कीन्ह रघुनंदन॥
भाइन्ह सहित रामु मिलि राजहि। चले लवाइ समेत समाजहि॥ ४॥

**lage janaka munijana pada baṁdana, riṣinha pranāmu kīnha raghunaṁdana.**
**bhāinha sahita rāmu mili rājahi, cale lavāi sameta samājahi.4.**

King Janaka proceeded to adore the feet of the hermits (who hailed from Ayodhyā); while Śrī Rāma made obeisance to the sages (who accompanied Janaka). Śrī Rāma, alongwith His younger brothers, then greeted the king (their father-in-law) and led him with the whole retinue to His hermitage. (4)

दो०—**आश्रम सागर सांत रस पूरन पावन पाथु।**
**सेन मनहुँ करुना सरित लिएँ जाहिं रघुनाथु॥ २७५॥**

Do.: **āśrama sāgara sāṁta rasa pūrana pāvana pāthu,**
**sena manahu̐ karunā sarita lie̐ jāhiṁ raghunāthu.275.**

Śrī Rāma's hermitage was an ocean, as it were, overflowing with the sacred water of quietism; while the host that accompanied Janaka was, as it were, a river of pathos, which Śrī Raghunātha was now conducting (to the ocean of His hermitage). (275)

चौ०—बोरति ग्यान बिराग करारे। बचन ससोक मिलत नद नारे॥
सोच उसास समीर तरंगा। धीरज तट तरुबर कर भंगा॥ १॥

Cau.: **borati gyāna birāga karāre, bacana sasoka milata nada nāre.**
**soca usāsa samīra taraṁgā, dhīraja taṭa tarubara kara bhaṁgā.1.**

The river flooded the banks of wisdom and dispassion and was joined in its course by tributary streams and rivulets in the form of sorrowful utterances. Sighs and lamentation severally represented the waves and the wind that uprooted the stout tree of fortitude standing on its banks. (1)

बिषम बिषाद तोरावति धारा। भय भ्रम भवँर अबर्त अपारा॥
केवट बुध बिद्या बड़ि नावा। सकहिं न खेइ ऐक नहिं आवा॥ २॥

**biṣama biṣāda torāvati dhārā, bhaya bhrama bhava̐ra abarta apārā.**
**kevaṭa budha bidyā baRi nāvā, sakahiṁ na khei aika nahiṁ āvā.2.**

It had deep sorrow for its swift current, while fear and delusion constituted its innumerable eddies and whirlpools. Boatmen in the form of the learned waited with big boats in the form of their learning; but they were unable to row them because they had no idea of its depth. (2)

बनचर कोल किरात बिचारे। थके बिलोकि पथिक हियँ हारे॥
आश्रम उदधि मिली जब जाई। मनहुँ उठेउ अंबुधि अकुलाई॥ ३॥

**banacara kola kirāta bicāre, thake biloki pathika hiya̐ hāre.**
**āśrama udadhi milī jaba jāī, manahu̐ uṭheu aṁbudhi akulāī.3.**

The Kolas and Kirātas that roamed about in the woods were the poor wayfarers who

had lost heart at the sight of the turbulent stream and stood aghast. When the stream joined the ocean of the hermitage, the latter too surged up, as it were, with emotion. (3)

सोक बिकल दोउ राज समाजा। रहा न ग्यानु न धीरजु लाजा॥
भूप रूप गुन सील सराही। रोवहिं सोक सिंधु अवगाही॥ ४॥

**soka bikala dou rāja samājā, rahā na gyānu na dhīraju lājā.**
**bhūpa rūpa guna sīla sarāhī, rovahi̐ soka siṁdhu avagāhī.4.**

The two royal hosts were so overtaken with grief that they had no wisdom, fortitude or bashfulness left. Extolling King Daśaratha's comeliness of form, goodness and amiability they all wept and were plunged into an ocean of woe. (4)

छं०—**अवगाहि सोक समुद्र सोचहिं नारि नर ब्याकुल महा।**
**दै दोष सकल सरोष बोलहिं बाम बिधि कीन्हो कहा॥**
**सुर सिद्ध तापस जोगिजन मुनि देखि दसा बिदेह की।**
**तुलसी न समरथु कोउ जो तरि सकै सरित सनेह की॥**

Caṁ.: **avagāhi soka samudra socahi̐ nāri nara byākula mahā,**
**dai doṣa sakala saroṣa bolahi̐ bāma bidhi kīnho kahā.**
**sura siddha tāpasa jogijana muni dekhi dasā bideha kī,**
**tulasī na samarathu kou jo tari sakai sarita saneha kī.**

Plunged into an ocean of grief the men and women lamented in great anguish. They all angrily and reproachfully exclaimed, "Alas! What has cruel Fate done!" Of the gods, accomplished saints, ascetics, Yogīs (mystics) and anchorites, whoever witnessed the condition of Janaka on that occasion, none, says Tulasīdāsa, was strong enough to cross the river of love (i.e., escape being drowned in it).

सो०—**किए अमित उपदेस जहँ तहँ लोगन्ह मुनिबरन्ह।**
**धीरजु धरिअ नरेस कहेउ बसिष्ठ बिदेह सन॥ २७६॥**

So.: **kie amita upadesa jaha̐ taha̐ loganha munibaranha,**
**dhīraju dharia naresa kaheu basiṣṭha bideha sana.276.**

Here and there the great sages admonished people in innumerable ways; and the sage Vasiṣṭha said to Videha, "Be consoled, O king !" (276)

चौ०—जासु ग्यानु रबि भव निसि नासा। बचन किरन मुनि कमल बिकासा॥
तेहि कि मोह ममता निअराई। यह सिय राम सनेह बड़ाई॥ १॥

Cau.: **jāsu gyānu rabi bhava nisi nāsā, bacana kirana muni kamala bikāsā.**
**tehi ki moha mamatā niarāī, yaha siya rāma saneha baRāī.1.**

Can the darkness of infatuation and attachment ever approach him (King Janaka), the sun of whose wisdom drives away the night of metempsychosis and the rays of whose speech delight the lotus-like sages? That he too was plunged in grief shows the triumph of the affection he bore for his daughter, Sītā, and Her lord, Śrī Rāma. (1)

बिषई साधक सिद्ध सयाने। त्रिबिध जीव जग बेद बखाने॥
राम सनेह सरस मन जासू। साधु सभाँ बड़ आदर तासू॥ २॥

**biṣaī sādhaka siddha sayāne, tribidha jīva jaga beda bakhāne.**
**rāma saneha sarasa mana jāsū, sādhu sabhā̐ baRa ādara tāsū.2.**

According to the Vedas there are three types of embodied soul (human beings) in the world—the sensual, the seeker and the wise that have attained perfection (in the form of God-Realization). Of all these he alone is highly honoured in an assembly of holy men, whose heart is imbued with the ambrosia of love for Śrī Rāma. (2)

सोह न राम पेम बिनु ग्यानू। करनधार बिनु जिमि जलजानू॥
मुनि बहुबिधि बिदेहु समुझाए। रामघाट सब लोग नहाए॥ ३॥

**soha na rāma pema binu gyānū, karanadhāra binu jimi jalajānū.**
**muni bahubidhi bidehu samujhāe, rāmaghāṭa saba loga nahāe.3.**

Wisdom without love for Śrī Rāma does not look glorious like a vessel without the helmsman. The sage Vasiṣṭha tried to soothe King Videha (Janaka) in many ways; and now all the people bathed at the bank, Rāmaghāṭa, associated with the name of Śrī Rāma (who generally bathed and said His prayers there). (3)

सकल सोक संकुल नर नारी। सो बासरु बीतेउ बिनु बारी॥
पसु खग मृगन्ह न कीन्ह अहारू। प्रिय परिजन कर कौन बिचारू॥ ४॥

**sakala soka saṁkula nara nārī, so bāsaru bīteu binu bārī.**
**pasu khaga mṛganha na kīnha ahārū, priya parijana kara kauna bicārū.4.**

All the men and women were so overwhelmed with grief that the day passed without anyone taking a drop of water. Even the cattle, birds and deer remained without food, to say nothing of Śrī Rāma's near and dear ones. (4)

दो०—**दोउ समाज निमिराजु रघुराजु नहाने प्रात।**
**बैठे सब बट बिटप तर मन मलीन कृस गात॥ २७७॥**

Do.: **dou samāja nimirāju raghurāju nahāne prāta,**
**baiṭhe saba baṭa biṭapa tara mana malīna kṛsa gāta.277.**

At daybreak both King Janaka (the lord of Nimis) and Śrī Rāma (the Lord of Raghus) bathed with all their retinue and sat under the banyan tree, sad at heart and emaciated in body. (277)

चौ०—जे महिसुर दसरथ पुर बासी। जे मिथिलापति नगर निवासी॥
हंस बंस गुर जनक पुरोधा। जिन्ह जग मगु परमारथु सोधा॥ १॥

Cau.: **je mahisura dasaratha pura bāsī, je mithilāpati nagara nivāsī.**
**haṁsa baṁsa gura janaka purodhā, jinha jaga magu paramārathu sodhā.1.**

The Brāhmaṇas who hailed from King Daśaratha's capital, Ayodhyā, as well as those who came from King Janaka's capital, Mithilā, and, even so, Vasiṣṭha, the preceptor of the solar race, and Satānanda, the family priest of King Janaka, who had explored the way to worldly prosperity as well as the path leading to blessedness, (1)

लगे कहन उपदेस अनेका। सहित धरम नय बिरति बिबेका॥
कौसिक कहि कहि कथा पुरानीं। समुझाई सब सभा सुबानीं॥ २॥

**lage kahana upadesa anekā, sahita dharama naya birati bibekā.**
**kausika kahi kahi kathā purānī̐, samujhāī saba sabhā subānī̐.2.**

gave discourse on many a topic including religion, ethics, dispassion and discriminative knowledge. The sage Viśvāmitra eloquently admonished the entire assembly with many a reference to ancient legends, (2)

तब रघुनाथ कौसिकहि कहेऊ। नाथ कालि जल बिनु सबु रहेऊ॥
मुनि कह उचित कहत रघुराई। गयउ बीति दिन पहर अढ़ाई॥ ३॥

**taba raghunātha kausikahi kaheū, nātha kāli jala binu sabu raheū.**
**muni kaha ucita kahata raghurāī, gayau bīti dina pahara aRhāī.3.**

till Śrī Raghunātha said to him, "Everyone, my lord, has remained without water since yesterday". Said the sage, "What Śrī Raghunātha says is quite reasonable. It is already past noon even today." (3)

रिषि रुख लखि कह तेरहुतिराजू। इहाँ उचित नहिं असन अनाजू॥
कहा भूप भल सबहि सोहाना। पाइ रजायसु चले नहाना॥ ४॥

**riṣi rukha lakhi kaha terahutirājū, ihā̐ ucita nahi̐ asana anājū.**
**kahā bhūpa bhala sabahi sohānā, pāi rajāyasu cale nahānā.4.**

Perceiving what was in the mind of the sage Viśvāmitra, the King of Tirahuta (Mithilā), Janaka, replied, "It will not be desirable to take cereals here." The king's ennobling reply pleased all; and having received the sage's permission, they proceeded to perform their midday ablutions. (4)

दो०—तेहि अवसर फल फूल दल मूल अनेक प्रकार।
लइ आए बनचर बिपुल भरि भरि काँवरि भार॥ २७८॥

Do.: **tehi avasara phala phūla dala mūla aneka prakāra,**
**lai āe banacara bipula bhari bhari kā̐vari bhāra.278.**

At that moment arrived the people of the forest with large quantities of fruits, blossoms, leaves and roots of various kinds loaded in their panniers. (278)

चौ०—कामद भे गिरि राम प्रसादा। अवलोकत अपहरत बिषादा॥
सर सरिता बन भूमि बिभागा। जनु उमगत आनँद अनुरागा॥ १॥

Cau.: **kāmada bhe giri rāma prasādā, avalokata apaharata biṣādā.**
**sara saritā bana bhūmi bibhāgā, janu umagata āna̐da anurāgā.1.**

By the grace of Śrī Rāma the hills yielded the objects of one's desire and dispelled one's sorrow by their very sight. The lakes, streams, woods and other parts of the land overflowed, as it were, with joy and love. (1)

बेलि बिटप सब सफल सफूला। बोलत खग मृग अलि अनुकूला॥
तेहि अवसर बन अधिक उछाहू। त्रिबिध समीर सुखद सब काहू॥ २॥

**beli biṭapa saba saphala saphūlā, bolata khaga mṛga ali anukūlā.**
**tehi avasara bana adhika uchāhū, tribidha samīra sukhada saba kāhū.2.**

The trees and creepers were all laden with fruits and blossoms, while birds and beasts and bees made a melodious concert. The forest was bursting with joy at that time; a cool, soft and fragrant breeze delighted everyone. (2)

जाइ न बरनि मनोहरताई। जनु महि करति जनक पहुनाई॥
तब सब लोग नहाइ नहाई। राम जनक मुनि आयसु पाई॥ ३॥

**jāi na barani manoharatāī, janu mahi karati janaka pahunāī.**
**taba saba loga nahāi nahāī, rāma janaka muni āyasu pāī.3.**

The loveliness of the forest was past all telling; it seemed as if Earth herself was showing her hospitality to King Janaka. In the meantime all the citizens finished their ablutions and receiving the permission of Śrī Rāma, King Janaka and sage Vasiṣṭha, (3)

देखि देखि तरुबर अनुरागे। जहँ तहँ पुरजन उतरन लागे॥
दल फल मूल कंद बिधि नाना। पावन सुंदर सुधा समाना॥ ४॥

**dekhi dekhi tarubara anurāge, jahå̐ tahå̐ purajana utarana lāge.**
**dala phala mūla kaṁda bidhi nānā, pāvana suṁdara sudhā samānā.4.**

they admiringly gazed on the many noble trees and began to encamp lovingly here and there; while leaves, fruits, roots and bulbs of every description—pure, lovely and delicious as ambrosia— (4)

दो०—**सादर सब कहँ रामगुर पठए भरि भरि भार।**
**पूजि पितर सुर अतिथि गुर लगे करन फरहार॥ २७९॥**

Do.: **sādara saba kahå̐ rāmagura paṭhae bhari bhari bhāra,**
**pūji pitara sura atithi gura lage karana pharahāra.279.**

were sent to all in basketfuls with due courtesy by Vasiṣṭha, Śrī Rāma's preceptor. And having worshipped the manes, the gods, the visitors and the Guru, they began to partake of this holy repast. (279)

चौ०—एहि बिधि बासर बीते चारी। रामु निरखि नर नारि सुखारी॥
दुहु समाज असि रुचि मन माहीं। बिनु सिय राम फिरब भल नाहीं॥ १॥

Cau.: **ehi bidhi bāsara bīte cārī, rāmu nirakhi nara nāri sukhārī.**
**duhu samāja asi ruci mana māhĩ, binu siya rāma phiraba bhala nāhĩ.1.**

In this way four days rolled by; the people, both men and women, were gratified to see Śrī Rāma. In both camps the feeling uppermost in the heart of all was; "It is not good to return without Sītā and Śrī Rāma. (1)

सीता राम संग बनबासू। कोटि अमरपुर सरिस सुपासू॥
परिहरि लखन रामु बैदेही। जेहि घरु भाव बाम बिधि तेही॥ २॥

**sītā rāma saṁga banabāsū, koṭi amarapura sarisa supāsū.**
**parihari lakhana rāmu baidehī, jehi gharu bhāva bāma bidhi tehī.2.**

"Living in exile in the woods with Sītā and Śrī Rāma one would be millions of times more happy than in Amarāvatī (the city of immortals). Leaving the company of Lakṣmaṇa, Śrī Rāma and Jānakī, he who chooses to live at home is not favoured by Providence. (2)

दाहिन दइउ होइ जब सबही। राम समीप बसिअ बन तबही॥
मंदाकिनि मज्जनु तिहु काला। राम दरसु मुद मंगल माला॥ ३॥

**dāhina daiu hoi jaba sabahī, rāma samīpa basia bana tabahī.**
**maṁdākini majjanu tihu kālā, rāma darasu muda maṁgala mālā.3.**

"The privilege of living in close proximity to Śrī Rāma can be had only when God is propitious to us all. Bathing in the Mandākinī thrice every day, the sight of Śrī Rāma, which is a perennial source of joy and blessedness, (3)

अटनु राम गिरि बन तापस थल। असनु अमिअ सम कंद मूल फल॥
सुख समेत संबत दुइ साता। पल सम होहिं न जनिअहिं जाता॥ ४॥

**aṭanu rāma giri bana tāpasa thala, asanu amia sama kaṁda mūla phala.**
**sukha sameta saṁbata dui sātā, pala sama hohiṁ na janiahiṁ jātā.4.**

"roaming about on the hill (Kāmadanātha) associated with the name of Śrī Rāma, in the forest adjoining the same and among the hermitages of ascetics situated thereabout, and living on bulbs, roots and fruits delicious like ambrosia! In this way fourteen years will be happily spent like a moment without even our knowing it. (4)

दो०—**एहि सुख जोग न लोग सब कहहिं कहाँ अस भागु।**
**सहज सुभायँ समाज दुहु राम चरन अनुरागु॥ २८०॥**

Do.: **ehi sukha joga na loga saba kahahiṁ kahāँ asa bhāgu,**
**sahaja subhāyaँ samāja duhu rāma carana anurāgu.280.**

"We do not deserve this happiness" all exclaimed; "our luck is not like that." Such was the natural and spontaneous devotion to Śrī Rāma's feet in both the camps. (280)

चौ०—एहि बिधि सकल मनोरथ करहीं। बचन सप्रेम सुनत मन हरहीं॥
सीय मातु तेहि समय पठाईं। दासीं देखि सुअवसरु आईं॥ १॥

Cau.: **ehi bidhi sakala manoratha karahīँ, bacana saprema sunata mana harahīँ.**
**sīya mātu tehi samaya paṭhāīँ, dāsīँ dekhi suavasaru āīँ.1.**

In this way all indulged in their own fancy; their affectionate words were so charming to hear. In the meantime Sītā's mother, Queen Sunayanā, despatched her handmaids to King Daśaratha's queens; and ascertaining that it was a convenient hour, they returned with that information. (1)

सावकास सुनि सब सिय सासू। आयउ जनकराज रनिवासू॥
कौसल्याँ सादर सनमानी। आसन दिए समय सम आनी॥ २॥

**sāvakāsa suni saba siya sāsū, āyau janakarāja ranivāsū.**
**kausalyāँ sādara sanamānī, āsana die samaya sama ānī.2.**

Having learnt that Sītā's mothers-in-law were at leisure, the ladies of King Janaka's gynaeceum called on them. Queen Kausalyā (Śrī Rāma's mother) received them with due honour and courtesy and offered them such seats as the situation permitted. (2)

सीलु सनेहु सकल दुहु ओरा। द्रवहिं देखि सुनि कुलिस कठोरा॥
पुलक सिथिल तन बारि बिलोचन। महि नख लिखन लगीं सब सोचन॥ ३॥

**sīlu sanehu sakalu duhu orā, dravahi̐ dekhi suni kulisa kaṭhorā.**
**pulaka sithila tana bāri bilocana, mahi nakha likhana lagī̐ saba socana.3.**

The amiability and affection of all on both sides were such as would have made even the hardest thunderbolt melt if it could see or hear of them. With their body thrilling all over and overpowered by emotion and eyes full of tears all began to sorrow and scratch the ground with the nails of their toes. (3)

सब सिय राम प्रीति कि सि मूरति। जनु करुना बहु बेष बिसूरति॥
सीय मातु कह बिधि बुधि बाँकी। जो पय फेनु फोर पबि टाँकी॥४॥

**saba siya rāma prīti ki si mūrati, janu karunā bahu beṣa bisūrati.**
**sīya mātu kaha bidhi budhi bā̐kī, jo paya phenu phora pabi ṭā̐kī.4.**

They were all incarnations, as it were, of love for Sītā and Śrī Rāma; it seemed as if Pathos itself mourned in so many forms. Said Sītā's mother, "The intellect of Providence is so spiteful that He has thought it fit to break up the foam of milk with a chisel of adamant! (4)

दो०—**सुनिअ सुधा देखिअहिं गरल सब करतूति कराल।**
**जहँ तहँ काक उलूक बक मानस सकृत मराल॥ २८१॥**

Do.: **sunia sudhā dekhiahi̐ garala saba karatūti karāla,**
**jahā̐ tahā̐ kāka ulūka baka mānasa sakṛta marāla.281.**

"We hear of nectar but see only venom: all His doings are hard. Crows, owls and herons are seen everywhere; but swans can be found in the Mānasarovar lake alone." (281)

चौ०—सुनि ससोच कह देबि सुमित्रा। बिधि गति बड़ि बिपरीत बिचित्रा॥
जो सृजि पालइ हरइ बहोरी। बालकेलि सम बिधि मति भोरी॥१॥

Cau.: **suni sasoca kaha debi sumitrā, bidhi gati baRi biparīta bicitrā.**
**jo sṛji pālai harai bahorī, bālakeli sama bidhi mati bhorī.1.**

Hearing this Queen Sumitrā (Lakṣmaṇa's mother) sorrowfully observed, "The ways of Providence are most perverse and strange: He creates, maintains and then destroys. God's designs are as thoughtless as child's play." (1)

कौसल्या कह दोसु न काहू। करम बिबस दुख सुख छति लाहू॥
कठिन करम गति जान बिधाता। जो सुभ असुभ सकल फल दाता॥२॥

**kausalyā kaha dosu na kāhū, karama bibasa dukha sukha chati lāhū.**
**kaṭhina karama gati jāna bidhātā, jo subha asubha sakala phala dātā.2.**

Said Kausalyā, "It is nobody's fault; sorrow and joy, loss and gain are determined by our past actions. The inexorable ways of Providence are known to God alone, who dispenses all kinds of fruits, both good and evil. (2)

ईस रजाइ सीस सबही कें। उतपति थिति लय बिषहु अमी कें॥
देबि मोह बस सोचिअ बादी। बिधि प्रपंचु अस अचल अनादी॥३॥

**īsa rajāi sīsa sabahī kĕ, utapati thiti laya biṣahu amī kĕ.**
**debi moha basa socia bādī, bidhi prapaṁcu asa acala anādī.3.**

"God's commands prevail over all, including the processes of creation, maintenance and dissolution and even over poison and nectar (which destroy and preserve life respectively). It is no use lamenting, O noble lady, out of infatuation. The doings of Providence are inexorable and primeval! (3)

भूपति जिअब मरब उर आनी। सोचिअ सखि लखि निज हित हानी॥
सीय मातु कह सत्य सुबानी। सुकृती अवधि अवधपति रानी॥४॥

**bhūpati jiaba maraba ura ānī, socia sakhi lakhi nija hita hānī.**
**sīya mātu kaha satya subānī, sukṛtī avadhi avadhapati rānī.4.**

"If we mourn over the contrast between the king's lifetime and his death, my friend, it is because we see that our interests have suffered on account of his demise." Sītā's mother replied, "Your noble words are quite true, spouse that you are of Ayodhyā's lord, who was the greatest of all virtuous souls." (4)

दो०—**लखनु रामु सिय जाहुँ बन भल परिनाम न पोचु।**
**गहबरि हियँ कह कौसिला मोहि भरत कर सोचु॥ २८२॥**

Do.: **lakhanu rāmu siya jāhů bana bhala parināma na pocu,**
**gahabari hiyå kaha kausilā mohi bharata kara socu.282.**

"If Lakṣmaṇa, Rāma and Sītā stay in the forest, the end will be good, not bad. But, said Kausalyā with a heart overwhelmed with emotion, "I am anxious about Bharata. (282)

चौ०—ईस प्रसाद असीस तुम्हारी। सुत सुतबधू देवसरि बारी॥
राम सपथ मैं कीन्हि न काऊ। सो करि कहउँ सखी सति भाऊ॥१॥

Cau.: **īsa prasāda asīsa tumhārī, suta sutabadhū devasari bārī.**
**rāma sapatha maĩ kīnhi na kāū, so kari kahaů sakhī sati bhāū.1.**

"By the grace of God and through your blessings my sons and daughters-in-law are all pure as the water of the celestial stream Gaṅgā. Although I have never sworn by Rāma, I now swear by him and tell you in good faith, my friend, (1)

भरत सील गुन बिनय बड़ाई। भायप भगति भरोस भलाई॥
कहत सारदहु कर मति हीचे। सागर सीप कि जाहिं उलीचे॥२॥

**bharata sīla guna binaya baRāī, bhāyapa bhagati bharosa bhalāī.**
**kahata sāradahu kara mati hīce, sāgara sīpa ki jāhĩ ulīce.2.**

"that in extolling Bharata's amiability, goodness, modesty, loftiness of character, brotherly affection, devotion, faith and nobility the wisdom of even Sarasvatī (the goddess of speech) falters. Can the ocean be ladled out by means of an oyster-shell? (2)

जानउँ सदा भरत कुलदीपा। बार बार मोहि कहेउ महीपा॥
कसें कनकु मनि पारिखि पाएँ। पुरुष परिखिअहिं समयँ सुभाएँ॥३॥

**jānaů sadā bharata kuladīpā, bāra bāra mohi kaheu mahīpā.**
**kasě kanaku mani pārikhi pāě, puruṣa parikhiahĩ samayå subhāě.3.**

"I have always known Bharata to be the glory of his lineage and the king repeatedly told me so. Gold is tested by rubbing on the touchstone, and a precious stone on reaching

the hands of an expert jeweller; while men are tested in times of adversity by their innate disposition. (3)

अनुचित आजु कहब अस मोरा। सोक सनेहँ सयानप थोरा॥
सुनि सुरसरि सम पावनि बानी। भईं सनेह बिकल सब रानी॥४॥

**anucita āju kahaba asa morā, soka sanehå̃ sayānapa thorā.**
**suni surasari sama pāvani bānī, bhaī̃ saneha bikala saba rānī.4.**

"It was wrong on my part today to have spoken thus; but you know sorrow and affection leave one little reason." On hearing these words of Queen Kausalyā, pure as the water of the celestial river, all the queens were overwhelmed with affection. (4)

दो०—**कौसल्या कह धीर धरि सुनहु देबि मिथिलेसि।**
**को बिबेकनिधि बल्लभहि तुम्हहि सकइ उपदेसि॥ २८३॥**

Do.: **kausalyā kaha dhīra dhari sunahu debi mithilesi,**
**ko bibekanidhi ballabhahi tumhahi sakai upadesi.283.**

Kausalyā collected herself and continued: "Listen, O venerable queen of Mithilā: who can advise you, the consort of King Janaka, who is an ocean of wisdom? (283)

चौ०—रानि राय सन अवसरु पाई। अपनी भाँति कहब समुझाई॥
रखिअहिं लखनु भरतु गवनहिं बन। जौं यह मत मानै महीप मन॥१॥

Cau.: **rāni rāya sana avasaru pāī, apanī bhå̃ti kahaba samujhāī.**
**rakhiahi̐ lakhanu bharatu gavanahi̐ bana, jaů yaha mata mānai mahīpa mana.1.**

"Yet finding a suitable opportunity, O queen, you may speak to the king as if on your own initiative and plead with him that Lakṣmaṇa may be detained and Bharata allowed to proceed to the forest. Should this proposal find favour with the king, (1)

तौ भल जतनु करब सुबिचारी। मोरें सोचु भरत कर भारी॥
गूढ़ सनेह भरत मन माहीं। रहें नीक मोहि लागत नाहीं॥२॥

**tau bhala jatanu karaba subicārī, morĕ socu bharata kara bhārī.**
**gūRha saneha bharata mana māhī̃, rahĕ nīka mohi lāgata nāhī̃.2.**

"let him do his utmost after due deliberation. I feel much concerned about Bharata; for the love in his heart is so profound that if he stays at home, I fear something untoward may happen to him." (2)

लखि सुभाउ सुनि सरल सुबानी। सब भइ मगन करुन रस रानी॥
नभ प्रसून झरि धन्य धन्य धुनि। सिथिल सनेहँ सिद्ध जोगी मुनि॥३॥

**lakhi subhāu suni sarala subānī, saba bhai magana karuna rasa rānī.**
**nabha prasūna jhari dhanya dhanya dhuni, sithila sanehå̃ siddha jogī muni.3.**

Perceiving Kausalyā's pure love and hearing her guileless and eloquent appeal, all the queens were overwhelmed by the pathetic sentiment. There was a shower of flowers from heaven accompanied by shouts of applause. Accomplished saints, Yogīs (mystics) and hermits were overpowered with emotion. (3)

सबु रनिवासु बिथकि लखि रहेऊ। तब धरि धीर सुमित्राँ कहेऊ॥
देबि दंड जुग जामिनि बीती। राम मातु सुनि उठी सप्रीती॥४॥

**sabu ranivāsu bithaki lakhi raheū, taba dhari dhīra sumitrā̐ kaheū.**
**debi daṁḍa juga jāmini bītī, rāma mātu suni uṭhī saprītī.4.**

All the ladies of the gynaeceum became speechless to see this. Then, recovering herself, Sumitrā interposed, "Madam! nearly half of the night has passed." Hearing this Śrī Rāma's mother Kausalyā courteously rose, and— (4)

दो०—**बेगि पाउ धारिअ थलहि कह सनेहँ सतिभाय।**
**हमरें तौ अब ईस गति कै मिथिलेस सहाय॥२८४॥**

Do.: **begi pāu dhāria thalahi kaha sanehā̐ satibhāya,**
**hamarě tau aba īsa gati kai mithilesa sahāya.284.**

said out of affection and goodwill, "Pray, return quickly to your camp. Our only refuge now is God and our only solace is the lord of Mithilā." (284)

चौ०—लखि सनेह सुनि बचन बिनीता। जनकप्रिया गह पाय पुनीता॥
देबि उचित असि बिनय तुम्हारी। दसरथ घरिनि राम महतारी॥१॥

Cau.: **lakhi saneha suni bacana binītā, janakapriyā gaha pāya punītā.**
**debi ucita asi binaya tumhārī, dasaratha gharini rāma mahatārī.1.**

Seeing her affection and hearing her polite words, Janaka's beloved queen Sunayanā clasped Kausalyā's holy feet. "Such modesty on your part, O venerable lady, is quite becoming of you, you being King Daśaratha's spouse and Śrī Rāma's mother. (1)

प्रभु अपने नीचहु आदरहीं। अगिनि धूम गिरि सिर तिनु धरहीं॥
सेवकु राउ करम मन बानी। सदा सहाय महेसु भवानी॥२॥

**prabhu apane nīcahu ādarahī̐, agini dhūma giri sira tinu dharahī̐.**
**sevaku rāu karama mana bānī, sadā sahāya mahesu bhavānī.2.**

"Great men treat with honour even the lowest of their servants: fire is crowned with smoke, while mountains bear grass on their tops. Our king is your servant in thought, word and deed; while the great Lord Śiva and His Consort Bhavānī are your constant benefactors. (2)

रउरे अंग जोगु जग को है। दीप सहाय कि दिनकर सोहै॥
रामु जाइ बनु करि सुर काजू। अचल अवधपुर करिहहिं राजू॥३॥

**raure aṁga jogu jaga ko hai, dīpa sahāya ki dinakara sohai.**
**rāmu jāi banu kari sura kājū, acala avadhapura karihahi̐ rājū.3.**

"Who on this earth is worthy of serving as your auxiliary? Can an ordinary lamp ever pose with any grace as a helper of the sun? After serving the term of his exile in the woods and accomplishing the object of the gods, Śrī Rāma will reign peacefully and uninterruptedly at Ayodhyā. (3)

अमर नाग नर राम बाहुबल। सुख बसिहहिं अपनें अपनें थल॥
यह सब जागबलिक कहि राखा। देबि न होइ मुधा मुनि भाषा॥४॥

**amara nāga nara rāma bāhubala, sukha basihahiँ apaneँ apaneँ thala.**
**yaha saba jāgabalika kahi rākhā, debi na hoi mudhā muni bhāṣā.4.**

"And protected by Śrī Rāma's strength of arm, gods, Nāgas and human beings will dwell peacefully in their own abodes. This has all been predicted by the sage Yājñavalkya and a sage's prophesy, O noble Queen, can never go in vain (be untrue)." (4)

दो०—**अस कहि पग परि पेम अति सिय हित बिनय सुनाइ।**
**सिय समेत सियमातु तब चली सुआयसु पाइ॥ २८५॥**

Do.: **asa kahi paga pari pema ati siya hita binaya sunāi,**
**siya sameta siyamātu taba calī suāyasu pāi.285.**

So saying she fell at Kausalyā's feet with utmost affection and preferred her request for being allowed to take Sītā with her. And having received Kausalyā's kind permission, Sītā's mother now left for her camp with Sītā. (285)

चौ०—**प्रिय परिजनहि मिली बैदेही। जो जेहि जोगु भाँति तेहि तेही॥**
**तापस बेष जानकी देखी। भा सबु बिकल बिषाद बिसेषी॥ १॥**

Cau.: **priya parijanahi milī baidehī, jo jehi jogu bhāँti tehi tehī.**
**tāpasa beṣa jānakī dekhī, bhā sabu bikala biṣāda biseṣī.1.**

Jānakī greeted Her dear kinsfolk in the same manner as was befitting in each case. When they saw Jānakī in the robes of an ascetic, everybody was stricken with deep sorrow. (1)

**जनक राम गुर आयसु पाई। चले थलहि सिय देखी आई॥**
**लीन्हि लाइ उर जनक जानकी। पाहुनि पावन पेम प्रान की॥ २॥**

**janaka rāma gura āyasu pāī, cale thalahi siya dekhī āī.**
**līnhi lāi ura janaka jānakī, pāhuni pāvana pema prāna kī.2.**

Receiving the permission of Śrī Rāma's preceptor, Vasiṣṭha, King Janaka too left for his camp and on arrival found Sītā there. The king clasped Jānakī to his bosom—Jānakī, who was an embodiment of his pure love and life. (2)

**उर उमगेउ अंबुधि अनुरागू। भयउ भूप मनु मनहुँ पयागू॥**
**सिय सनेह बटु बाढ़त जोहा। ता पर राम पेम सिसु सोहा॥ ३॥**

**ura umageu aṁbudhi anurāgū, bhayau bhūpa manu manahuँ payāgū.**
**siya saneha baṭu bāRhata johā, tā para rāma pema sisu sohā.3.**

In his heart welled up an ocean of love and the king's heart now appeared like the holy Prayāga. The immortal banyan tree in the shape of affection for Sītā was seen growing with the divine babe of love for Śrī Rāma adorning its top. (3)

**चिरजीवी मुनि ग्यान बिकल जनु। बूड़त लहेउ बाल अवलंबनु॥**
**मोह मगन मति नहिं बिदेह की। महिमा सिय रघुबर सनेह की॥ ४॥**

**cirajīvī muni gyāna bikala janu, būRata laheu bāla avalaṁbanu.**
**moha magana mati nahiँ bideha kī, mahimā siya raghubara saneha kī.4.**

The long-lived sage Mārkaṇḍeya* in the shape of King Janaka's wisdom, was greatly bewildered and was just going to be drowned when lo! he found his support in the divine babe and was saved. Really speaking, it was not that Videha's wit was lost in infatuation; it was the triumph of the affection he bore for Sītā and Śrī Rāma. (4)

दो०—सिय पितु मातु सनेह बस बिकल न सकी सँभारि।
धरनिसुताँ धीरजु धरेउ समउ सुधरमु बिचारि॥ २८६॥

Do.: **siya pitu mātu saneha basa bikala na sakī sa̐bhāri,**
**dharanisutā̐ dhīraju dhareu samau sudharamu bicāri.286.**

Overcome by the affection of Her parents Sītā was too deeply moved to control Herself. But realizing the delicacy of the time and Her noble duty, Earth's Daughter Sītā recovered Herself. (286)

चौ०—तापस बेष जनक सिय देखी। भयउ पेमु परितोषु बिसेषी॥
पुत्रि पबित्र किए कुल दोऊ। सुजस धवल जगु कह सबु कोऊ॥ १॥

Cau.: **tāpasa beṣa janaka siya dekhī, bhayau pemu paritoṣu biseṣī.**
**putri pabitra kie kula doū, sujasa dhavala jagu kaha sabu koū.1.**

When King Janaka beheld Sītā in the robes of a hermit, he was overwhelmed with love and was highly gratified. "Daughter, you have sanctified both the clans (viz., my clan and the clan of your husband); everyone says your fair renown has illumined the whole world. (1)

जिति सुरसरि कीरति सरि तोरी। गवनु कीन्ह बिधि अंड करोरी॥
गंग अवनि थल तीनि बड़ेरे। एहिं किए साधु समाज घनेरे॥ २॥

**jiti surasari kīrati sari torī, gavanu kīnha bidhi aṁḍa karorī.**
**gaṁga avani thala tīni baRere, ehi̐ kie sādhu samāja ghanere.2.**

"The river of your fame outshone the celestial stream Gaṅgā in that it has penetrated (not only one solar system but) millions of universes. While the Gaṅgā has (in the course

* The story of Mārkaṇḍeya has been told at length in Śrīmad Bhāgavata (XII.8-l0). He is celebrated for his longevity (which will continue till the end of this Kalpa), which has earned for him the title of 'Cirajīvī'. Won over by his austerities and devotion Bhagavān Nārāyaṇa appeared in person before him and offered to grant him a boon. The sage, however requested that he might be allowed to witness the glory of His Māyā. The Lord disappeared, assuring the sage that his prayer would be granted:

One evening, while the sage was engaged in his devotion on the bank of the Puṣpabhadra river, it began to rain in torrents The oceans out stepped their limits and deluged the earth as well as the heavens. Even though he was an enlightened soul, the sage was much confused and alarmed; and tossed about by the furious waves and blasting winds he drifted along like a blind man for a long time. At last he espied a small island on which stood a young banyan tree. On the tree itself he saw, lying in a bowl of leaves, a most charming babe of dark hue, holding in both of its tiny hands one of its great toes and sucking it. The sage was enraptured to behold this extraordinary babe and at its very sight all his fatigue and pain disappeared. As the sage tried to approach the babe he was drawn by the breath of its nostrils into its stomach and saw the whole universe contained therein. After wandering there for a long time he was expelled from the stomach with the breath and found himself once more in the endless ocean with the banyan tree and the beautiful babe still before his eyes. The sage made one more attempt to approach the babe, when lo! the babe disappeared and the great deluge also vanished out of sight.

of its career) exalted only three places,* the river of your fame has added to the glory of numerous congregations of holy men." (2)

पितु कह सत्य सनेहँ सुबानी। सीय सकुच महुँ मनहुँ समानी॥
पुनि पितु मातु लीन्हि उर लाई। सिख आसिष हित दीन्हि सुहाई॥ ३॥

**pitu kaha satya sanehå subānī, sīya sakuca mahů manahů samānī.**
**puni pitu mātu līnhi ura lāī, sikha āsiṣa hita dīnhi suhāī.3.**

Even though Her father made these glowing yet truthful remarks out of affection for Her, Sītā sank, as it were, in a sea of bashfulness. Her parents pressed Her to their bosom once more and gave Her good and salutary advice and blessings. (3)

कहति न सीय सकुचि मन माहीं। इहाँ बसब रजनीं भल नाहीं॥
लखि रुख रानि जनायउ राऊ। हृदयँ सराहत सीलु सुभाऊ॥ ४॥

**kahati na sīya sakuci mana māhī̊, ihå basaba rajanī̊ bhala nāhī̊.**
**lakhi rukha rāni janāyau rāū, hṛdayå sarāhata sīlu subhāū.4.**

Sītā did not speak but felt somewhat uncomfortable in Her mind because She thought that it was not good to remain with Her parents overnight. Reading Her mind, queen Sunayanā made it known to the king (her husband) and both admired in their heart Her modesty and noble disposition. (4)

दो०—बार बार मिलि भेंटि सिय बिदा कीन्हि सनमानि।
कही समय सिर भरत गति रानि सुबानि सयानि॥ २८७॥

Do.: **bāra bāra mili bhẽṭi siya bidā kīnhi sanamāni,**
**kahī samaya sira bharata gati rāni subāni sayāni.287.**

Meeting and embracing Sītā again and again they politely allowed Her to depart. Availing herself of this opportunity, the wise queen elaborately told the king all about Bharata's condition. (287)

चौ०—सुनि भूपाल भरत ब्यवहारू। सोन सुगंध सुधा ससि सारू॥
मूदे सजल नयन पुलके तन। सुजसु सराहन लगे मुदित मन॥ १॥

Cau.: **suni bhūpāla bharata byavahārū, sona sugaṁdha sudhā sasi sārū.**
**mūde sajala nayana pulake tana, sujasu sarāhana lage mudita mana.1.**

When the king heard of Bharata's doings, which was rare as a combination of gold with fragrance or as nectar extracted from the moon,† the king closed his tearful eyes and a thrill ran through his body as he broke out into ecstatic praises of his bright glory. (1)

सावधान सुनु सुमुखि सुलोचनि। भरत कथा भव बंध बिमोचनि॥
धरम राजनय ब्रह्मबिचारू। इहाँ जथामति मोर प्रचारू॥ २॥

* The three places referred to above are evidently (1) Haridwāra (where the Gaṅgā leaves the mountainous region and descends into the plains), (2) Prayāga (where it is joined by another sacred river, the Yamunā) and (3) the mouth of the river (popularly known by the name of Gaṅgāsāgara).

† Nectar as found in the region of Nāgas etc., is itself rare; but that which forms the essence of the moon is even rarer. Hence the conduct of Bharata has been likened to the same.

**sāvadhāna sunu sumukhi sulocani, bharata kathā bhava bam̐dha bimocani.**
**dharama rājanaya brahmabicārū, ehā̐ jathāmati mora pracārū.2.**

"Listen attentively, O fair-faced and bright-eyed lady: the story of Bharata loosens the bonds of worldly existence. Religion, statecraft and an enquiry about Brahma (the Infinite) are domains to which I have some access according to my own poor understanding. (2)

सो मति मोरि भरत महिमाही। कहै काह छलि छुअति न छाँही॥
बिधि गनपति अहिपति सिव सारद। कबि कोबिद बुध बुद्धि बिसारद॥ ३॥

**so mati mori bharata mahimāhī, kahai kāha chali chuati na chā̐hī.**
**bidhi ganapati ahipati siva sārada, kabi kobida budha buddhi bisārada.3.**

"But though acquainted with these subjects, my wits cannot touch the shadow of Bharata's glory even by trick, much less describe it. To Brahmā (the Creator), Lord Gaṇapati (Gaṇeśa), Śeṣa (the king of serpents), Lord Śiva, Sarasvatī (the goddess of learning), seers, sages and wise men and others who are sharp in judgment, (3)

भरत चरित कीरति करतूती। धरम सील गुन बिमल बिभूती॥
समुझत सुनत सुखद सब काहू। सुचि सुरसरि रुचि निदर सुधाहू॥ ४॥

**bharata carita kīrati karatūtī, dharama sīla guna bimala bibhūtī.**
**samujhata sunata sukhada saba kāhū, suci surasari ruci nidara sudhāhū.4.**

"the story, fame, doings, piety, amiability, goodness and unsullied glory of Bharata are delightful to hear and appreciate. They surpass the celestial stream Gaṅgā in purity and even nectar in taste. (4)

दो०—**निरवधि गुन निरुपम पुरुषु भरतु भरत सम जानि।**
**कहिअ सुमेरु कि सेर सम कबिकुल मति सकुचानि॥ २८८॥**

Do.: **niravadhi guna nirupama puruṣu bharatu bharata sama jāni,**
**kahia sumeru ki sera sama kabikula mati sakucāni.288.**

"Possessed of infinite virtues and a man above comparison, know Bharata alone to be the like of Bharata. Can Mount Sumeru be likened to a seer?* Hence the wit of the race of poets was confused (in finding a comparison for him). (288)

चौ०—अगम सबहि बरनत बरबरनी। जिमि जलहीन मीन गमु धरनी॥
भरत अमित महिमा सुनु रानी। जानहिं रामु न सकहिं बखानी॥ १॥

Cau.: **agama sabahi baranta barabaranī, jimi jalahīna mīna gamu dharanī.**
**bharata amita mahimā sunu rānī, jānahi̐ rāmu na sakahi̐ bakhānī.1.**

"The greatness of Bharata, O fair lady, baffles all who attempt to describe it, even as a fish cannot glide on dry land. Listen, O beloved queen: Bharata's inestimable glory is known to Śrī Rāma alone; but he too cannot describe it." (1)

बरनि सप्रेम भरत अनुभाऊ। तिय जिय की रुचि लखि कह राऊ॥
बहुरहिं लखनु भरतु बन जाहीं। सब कर भल सब के मन माहीं॥ २॥

* An old Indian weight, equivalent nearly to 2 pounds.

**barani saprema bharata anubhāū, tiya jiya kī ruci lakhi kaha rāū.**
**bahurahi̐ lakhanu bharatu bana jāhī̐, saba kara bhala saba ke mana māhī̐.2.**

Having thus lovingly described Bharata's glory, the king, who knew his queen's mind, continued, "If Lakṣmaṇa returns to Ayodhyā and Bharata accompanies Śrī Rāma to the woods, it will be well for all and that is what everyone desires. (2)

देबि परंतु भरत रघुबर की। प्रीति प्रतीति जाइ नहिं तरकी॥
भरतु अवधि सनेह ममता की। जद्यपि रामु सीम समता की॥ ३॥

**debi paraṁtu bharata raghubara kī, prīti pratīti jāi nahi̐ tarakī.**
**bharatu avadhi saneha mamatā kī, Jadyapi rāmu sīma samatā kī.3.**

"But the mutual affection and confidence, O good lady, of Bharata and Śrī Rāma are beyond one's conception. Even though Śrī Rāma is the highest example of even-mindedness, Bharata is the perfection of love and devotion (lit. attachment). (3)

परमारथ स्वारथ सुख सारे। भरत न सपनेहुँ मनहुँ निहारे॥
साधन सिद्धि राम पग नेहू। मोहि लखि परत भरत मत एहू॥ ४॥

**paramāratha svāratha sukha sāre, bhārata na sapanehu̐ manahu̐ nihāre.**
**sādhana siddhi rāma paga nehū, mohi lakhi parata bharata mata ehū.4.**

"Bharata has never bestowed any thought on his spiritual or worldly interests or personal comforts even in a dream. Devotion to Śrī Rāma's feet is at once the means and the end; to my mind this appears to sum up Bharata's one and only creed. (4)

दो०—**भोरेहुँ भरत न पेलिहहिं मनसहुँ राम रजाइ।**
**करिअ न सोचु सनेह बस कहेउ भूप बिलखाइ॥ २८९॥**

Do.: **bhorehu̐ bharata na pelihahi̐ manasahu̐ rāma rajāi,**
**karia na socu saneha basa kaheu bhūpa bilakhāi.289.**

"Bharata would never think of flouting Śrī Rāma's orders even unwittingly. We need not, therefore, in our affection give way to anxiety," said the king in a choked voice. (289)

चौ०—राम भरत गुन गनत सप्रीती। निसि दंपतिहि पलक सम बीती॥
राज समाज प्रात जुग जागे। न्हाइ न्हाइ सुर पूजन लागे॥ १॥

Cau.: **rāma bharata guna ganata saprītī, nisi daṁpatihi palaka sama bītī.**
**rāja samāja prāta juga jāge, nhāi nhāi sura pūjana lāge.1.**

As the king and queen (Janaka and Sunayanā) were thus fondly recounting the virtues of Śrī Rāma and Bharata, the night passed like a moment. At daybreak both the royal camps awoke and after finishing their ablutions, proceeded to worship gods. (1)

गे नहाइ गुर पहिं रघुराई। बंदि चरन बोले रुख पाई॥
नाथ भरतु पुरजन महतारी। सोक बिकल बनबास दुखारी॥ २॥

**ge nahāi gura pahi̐ raghurāī, baṁdi carana bole rukha pāī.**
**nātha bharatu purajana mahatārī, soka bikala banabāsa dukhārī.2.**

Having performed His ablutions Śrī Rāma, the Lord of Raghus, called on His Guru and after adoring his feet and receiving his tacit permission said, "Holy sir, Bharata, the

citizens and my mothers are all stricken with grief and are being inconvenienced by their sojourn in the woods. (2)

सहित समाज राउ मिथिलेसू। बहुत दिवस भए सहत कलेसू॥
उचित होइ सोइ कीजिअ नाथा। हित सबही कर रौरें हाथा॥ ३॥

**sahita samāja rāu mithilesū, bahuta divasa bhae sahata kalesū.**
**ucita hoi soi kījia nāthā, hita sabahī kara raurẽ hāthā.3.**

"The king of Mithilā too and his people have been enduring hardships for many days past. Therefore, my lord, do what is advisable in the circumstances. The welfare of all lies in your hands." (3)

अस कहि अति सकुचे रघुराऊ। मुनि पुलके लखि सीलु सुभाऊ॥
तुम्ह बिनु राम सकल सुख साजा। नरक सरिस दुहु राज समाजा॥ ४॥

**asa kahi ati sakuce raghurāū, muni pulake lakhi sīlu subhāū.**
**tumha binu rāma sakala sukha sājā, naraka sarisa duhu rāja samājā.4.**

So saying Śrī Rāma was very much bashful. And the sage was thrilled with joy when he saw His amiability and kind disposition. "Without you, Rāma, all amenities of life are like hell to both the royal camps. (4)

दो०—**प्रान प्रान के जीव के जिव सुख के सुख राम।**
**तुम्ह तजि तात सोहात गृह जिन्हहि तिन्हहि बिधि बाम॥ २९०॥**

Do.: **prāna prāna ke jīva ke jiva sukha ke sukha rāma,**
**tumha taji tāta sohāta gṛha jinhahi tinhahi bidhi bāma.290.**

"Rāma! you are the life of life, the soul of soul and the joy of joy. Those who like to be in their home away from you, my child, are under the impact of an adverse fate. (290)

चौ०—सो सुखु करमु धरमु जरि जाऊ। जहँ न राम पद पंकज भाऊ॥
जोगु कुजोगु ग्यानु अग्यानू। जहँ नहिं राम पेम परधानू॥ १॥

Cau.: **so sukhu karamu dharamu jari jāū, jahã na rāma pada paṁkaja bhāū.**
**jogu kujogu gyānu agyānū, jahã nahĩ rāma pema paradhānū.1.**

"Perish the happiness, ritual and piety in which there is no devotion to the lotus feet of Śrī Rāma (yourself). That Yoga (discipline conducive to union with God) is an abominable Yoga and that wisdom stupidity in which love for Śrī Rāma (yourself) is not supreme. (1)

तुम्ह बिनु दुखी सुखी तुम्ह तेहीं। तुम्ह जानहु जिय जो जेहि केहीं॥
राउर आयसु सिर सबही कें। बिदित कृपालहि गति सब नीकें॥ २॥

**tumha binu dukhī sukhī tumha tehĩ, tumha jānahu jiya jo jehi kehĩ.**
**rāura āyasu sira sabahī kẽ, bidita kṛpālahi gati saba nīkẽ.2.**

"Whosoever is unhappy is unhappy without you and even so, whoever is happy is happy because of you. You know what is going on in the mind of a particular individual. Your command holds sway over all and your gracious Self knows the condition of all fully well. (2)

आपु आश्रमहि धारिअ पाऊ। भयउ सनेह सिथिल मुनिराऊ॥
करि प्रनामु तब रामु सिधाए। रिषि धरि धीर जनक पहिं आए॥ ३॥

**āpu āśramahi dhāria pāū, bhayau saneha sithila munirāū.**
**kari pranāmu taba rāmu sidhāe, riṣi dhari dhīra janaka pahi̐ āe.3.**

"You may return to your hermitage now." The lord of sages was overwhelmed with emotion. Śrī Rāma then made obeisance and departed, while the sage collected himself and called on King Janaka. (3)

राम बचन गुरु नृपहि सुनाए। सील सनेह सुभायँ सुहाए॥
महाराज अब कीजिअ सोई। सब कर धरम सहित हित होई॥ ४॥

**rāma bacana guru nṛpahi sunāe, sīla saneha subhāya̐ suhāe.**
**mahārāja aba kījia soī, saba kara dharama sahita hita hoī.4.**

The preceptor repeated to Janaka, the king, Śrī Rāma's naturally graceful words, which were full of amiability and affection, and added, "O great monarch, now do that which may do good to all without prejudice to ethical norms. (4)

दो०—ग्यान निधान सुजान सुचि धरम धीर नरपाल।
तुम्ह बिनु असमंजस समन को समरथ एहि काल॥ २९१॥

Do.: **gyāna nidhāna sujāna suci dharama dhīra narapāla,**
**tumha binu asamaṁjasa samana ko samaratha ehi kāla.291.**

"O king! you are repository of wisdom, righteousness, piety and staunch in upholding the cause of virtue. Who save you is able at the present moment to find a way out of this impasse?" (291)

चौ०—सुनि मुनि बचन जनक अनुरागे। लखि गति ग्यानु बिरागु बिरागे॥
सिथिल सनेहँ गुनत मन माहीं। आए इहाँ कीन्ह भल नाहीं॥ १॥

Cau.: **suni muni bacana janaka anurāge, lakhi gati gyānu birāgu birāge.**
**sithila saneha̐ gunata mana māhī̐, āe ihā̐ kīnha bhala nāhī̐.1.**

Janaka was overwhelmed with emotion on hearing the sage's words. His wisdom and dispassion themselves shrank away from him when they saw his condition. Overpowered with love, he reasoned to himself, "I have not done well in coming over to this place. (1)

रामहि रायँ कहेउ बन जाना। कीन्ह आपु प्रिय प्रेम प्रवाना॥
हम अब बन तें बनहि पठाई। प्रमुदित फिरब बिबेक बड़ाई॥ २॥

**rāmahi rāya̐ kaheu bana jānā, kīnha āpu priya prema pravānā.**
**hama aba bana te̐ banahi paṭhāī, pramudita phiraba bibeka baRāī.2.**

"King Daśaratha no doubt told Śrī Rāma to proceed to the woods; but at the same time he demonstrated the love he bore towards his beloved son. As for ourselves we shall now send him from this forest to another and return in triumph glorying over our dispassion!" (2)

तापस मुनि महिसुर सुनि देखी। भए प्रेम बस बिकल बिसेषी॥
समउ समुझि धरि धीरजु राजा। चले भरत पहिं सहित समाजा॥ ३॥

**tāpasa muni mahisura suni dekhī, bhae prema basa bikala biseṣī.**
**samau samujhi dhari dhīraju rājā, cale bharata pahi̐ sahita samājā.3.**

Seeing and hearing all this, the ascetics, hermits and the Brāhmaṇas were overwhelmed with emotion. Realizing the situation, the king took heart and proceeded with his people to see Bharata, (3)

भरत आइ आगें भइ लीन्हे। अवसर सरिस सुआसन दीन्हे॥
तात भरत कह तेरहुति राऊ। तुम्हहि बिदित रघुबीर सुभाऊ॥ ४॥

**bharata āi āgẽ bhai līnhe, avasara sarisa suāsana dīnhe.**
**tāta bharata kaha terahuti rāū, tumhahi bidita raghubīra subhāū.4.**

while the latter came ahead to receive him and gave him the best seat available in the circumstances. "Dear Bharata," said Janaka, the king of Tirhut, "you know the disposition of Śrī Rāma. (4)

दो०—राम सत्यब्रत धरम रत सब कर सीलु सनेहु।
संकट सहत सकोच बस कहिअ जो आयसु देहु॥ २९२॥

Do.: **rāma satyabrata dharama rata saba kara sīlu sanehu,**
**saṁkaṭa sahata sakoca basa kahia jo āyasu dehu.292.**

"Śrī Rāma is true to his vow and devoted to his duty; he respects the feelings and affection of all. It is on account of this consideration for others' feelings that he has to suffer mental agony. Now give me your final word, so that the same may be communicated to him." (292)

चौ०—सुनि तन पुलकि नयन भरि बारी। बोले भरतु धीर धरि भारी॥
प्रभु प्रिय पूज्य पिता सम आपू। कुलगुरु सम हित माय न बापू॥ १॥

Cau.: **suni tana pulaki nayana bhari bārī, bole bharatu dhīra dhari bhārī.**
**prabhu priya pūjya pitā sama āpū, kulaguru sama hita māya na bāpū.1.**

When Bharata heard these words, there was horripilation in his body and his eyes were filled with tears. Imposing a great restraint upon himself he said, "My lord, you are dear and worthy of respect to me as my own father; and as regards my family preceptor, sage Vasiṣṭha, even my own parents are not so benevolent to me as he. (1)

कौसिकादि मुनि सचिव समाजू। ग्यान अंबुनिधि आपुनु आजू॥
सिसु सेवकु आयसु अनुगामी। जानि मोहि सिख देइअ स्वामी॥ २॥

**kausikādi muni saciva samājū, gyāna aṁbunidhi āpunu ājū.**
**sisu sevaku āyasu anugāmī, jāni mohi sikha deia svāmī.2.**

"Here is an assembly of sages like Viśvāmitra as well as of ministers; and today you too, an ocean of wisdom, are present in our midst. Know me to be a mere child and an obedient servant and instruct me accordingly, my master. (2)

एहिं समाज थल बूझब राउर। मौन मलिन मैं बोलब बाउर॥
छोटे बदन कहउँ बड़ि बाता। छमब तात लखि बाम बिधाता॥ ३॥

**ehi̐ samāja thala būjhaba rāura, mauna malina mai̐ bolaba bāura.**
**choṭe badana kahau̐ baRi bātā, chamaba tāta lakhi bāma bidhātā.3.**

"To think that you should ask of me in this assembly of wise men and at this holy place! Yet if I keep mum I shall be considered vile of heart; and if I speak on this occasion, it will be sheer madness on my part. Nevertheless, I have the impudence to say something. Therefore, pray forgive me, Rev. Sir, knowing that Providence is against me: (3)

आगम निगम प्रसिद्ध पुराना। सेवाधरमु कठिन जगु जाना॥
स्वामि धरम स्वारथहि बिरोधू। बैरु अंध प्रेमहि न प्रबोधू॥४॥

**āgama nigama prasiddha purānā, sevādharamu kaṭhina jagu jānā.**
**svāmi dharama svārathahi birodhū, bairu aṁdha premahi na prabodhū.4.**

"It is fully recognized in the Tantras, Vedas and Purāṇas, and all the world knows, that the duty of a servant is hard indeed. Duty to a master is incompatible with selfishness. Hatred is blind and love is not discreet. (4)

दो०—**राखि राम रुख धरमु ब्रतु पराधीन मोहि जानि।**
**सब कें संमत सर्ब हित करिअ पेमु पहिचानि॥ २९३॥**

Do.: **rākhi rāma rukha dharamu bratu parādhīna mohi jāni,**
**saba kẽ saṁmata sarba hita karia pemu pahicāni.293.**

"Therefore, knowing me to be a dependant, and with due deference to Śrī Rāma's wishes and consistent with his duty and sacred vow, pray do that which all approve of and is good for all, recognizing the affection everyone bears for him." (293)

चौ०—भरत बचन सुनि देखि सुभाऊ। सहित समाज सराहत राऊ॥
सुगम अगम मृदु मंजु कठोरे। अरथु अमित अति आखर थोरे॥१॥

Cau.: **bharata bacana suni dekhi subhāū, sahita samāja sarāhata rāū.**
**sugama agama mṛdu maṁju kaṭhore, arathu amita ati ākhara thore.1.**

On hearing Bharata's words and observing his disposition, King Janaka and his people applauded him. Easily intelligible yet incomprehensible, soft and sweet yet hard, pregnant with a vast meaning, though too concise. (1)

ज्यों मुखु मुकुर मुकुरु निज पानी। गहि न जाइ अस अद्भुत बानी॥
भूप भरतु मुनि सहित समाजू। गे जहँ बिबुध कुमुद द्विजराजू॥२॥

**jyõ mukhu mukura mukuru nija pānī, gahi na jāi asa adabhuta bānī.**
**bhūpa bharatu muni sahita samājū, ge jahā̃ bibudha kumuda dvijarājū.2.**

His mysterious speech was as baffling as the reflection of one's face seen in a mirror, which cannot be grasped even though the mirror be held in one's own hand. King Janaka, Bharata, sage Vasiṣṭha and the whole assembly called on Śrī Rāma, who delights the gods even as the moon brings joy to the lilies. (2)

सुनि सुधि सोच बिकल सब लोगा। मनहुँ मीनगन नव जल जोगा॥
देवँ प्रथम कुलगुर गति देखी। निरखि बिदेह सनेह बिसेषी॥३॥

**suni sudhi soca bikala saba logā, manahũ mīnagana nava jala jogā.**
**devā̃ prathama kulagura gati dekhī, nirakhi bideha saneha bisesị̄.3.**

On hearing this news all the people were overwhelmed with anxiety even as fish on coming in contact with the water of the first shower of the monsoon get ruffled. The gods first observed the condition of the family preceptor, sage Vasiṣṭha and next watched the great affection of King Videha— (3)

राम भगतिमय भरतु निहारे। सुर स्वारथी हहरि हियँ हारे॥
सब कोउ राम पेममय पेखा। भए अलेख सोच बस लेखा॥४॥

**rāma bhagatimaya bharatu nihāre, sura svārathī hahari hiyå̐ hāre.**
**saba kou rāma pemamaya pekhā, bhae alekha soca basa lekhā.4.**

and then they beheld Bharata, the very incarnation of devotion to Śrī Rāma. Seeing all this the selfish gods were unnerved and lost heart. When they saw everyone full of love for Śrī Rāma, the gods were immensely nervous. (4)

दो०—रामु सनेह सकोच बस कह ससोच सुरराजु।
रचहु प्रपंचहि पंच मिलि नाहिं त भयउ अकाजु॥२९४॥

Do.: **rāmu saneha sakoca basa kaha sasoca surarāju,**
**racahu prapaṁcahi paṁca mili nāhiṁ ta bhayau akāju.294.**

"Śrī Rāma is full of love and consideration for others' feelings." Indra, the lord of celestials, sorrowfully said. "Therefore, together contrive some stratagem all of you; or else we are doomed." (294)

चौ०—सुरन्ह सुमिरि सारदा सराही। देबि देव सरनागत पाही॥
फेरि भरत मति करि निज माया। पालु बिबुध कुल करि छल छाया॥१॥

Cau.: **suranha sumiri sāradā sarāhī, debi deva saranāgata pāhī.**
**pheri bharata mati kari nija māyā, pālu bibudha kula kari chala chāyā.1.**

The gods invoked goddess Sarasvatī and eulogized her. They said, "O goddess, we celestials have sought refuge in you; pray! protect us. Change Bharata's mind by exerting your Māyā (deluding potency). The gods have surrendered to you and look to you for protection. Taking them in your soothing care, save them, using some deceptive trick." (1)

बिबुध बिनय सुनि देबि सयानी। बोली सुर स्वारथ जड़ जानी॥
मो सन कहहु भरत मति फेरू। लोचन सहस न सूझ सुमेरू॥२॥

**bibudha binaya suni debi sayānī, bolī sura svāratha jaRa jānī.**
**mo sana kahahu bharata mati pherū, locana sahasa na sūjha sumerū.2.**

When the wise goddess, Sarasvatī, heard the gods' prayer, she understood that selfishness had robbed them of their senses, and accordingly replied (turning towards Indra in particular), "You ask me to mystify Bharata's mind! It is a pity you cannot see Mount Meru even though you possess a thousand eyes. (2)

बिधि हरि हर माया बड़ि भारी। सोउ न भरत मति सकइ निहारी॥
सो मति मोहि कहत करु भोरी। चंदिनि कर कि चंडकर चोरी॥३॥

**bidhi hari hara māyā baRi bhārī, sou na bharata mati sakai nihārī.**
**so mati mohi kahata karu bhorī, caṁdini kara ki caṁḍakara corī.3.**

"The Māyā (deluding potency) even of Brahma (the Creator), Hari (the Preserver) and Hara (the Destroyer of the universe), exceedingly powerful as it is, cannot even face Bharata's mind. And yet you ask me to pervert it. What! Can the moonlight steal away the sun? (3)

**भरत हृदयँ सिय राम निवासू। तहँ कि तिमिर जहँ तरनि प्रकासू॥**
**अस कहि सारद गइ बिधि लोका। बिबुध बिकल निसि मानहुँ कोका॥४॥**

**bharata hṛdayå̐ siya rāma nivāsū, tahå̐ ki timira jahå̐ tarani prakāsū.**
**asa kahi sārada gai bidhi lokā, bibudha bikala nisi mānahů̐ kokā.4.**

"Bharata's heart is the abode of Sītā and Śrī Rāma; can darkness enter where the sun shines?" So saying goddess Sarasvatī returned to Brahmā's heaven, leaving the gods as dismayed as the Cakravāka bird at night. (4)

**दो०—सुर स्वारथी मलीन मन कीन्ह कुमंत्र कुठाटु।**
**रचि प्रपंच माया प्रबल भय भ्रम अरति उचाटु॥२९५॥**

Do.: **sura svārathī malīna mana kīnha kumaṁtra kuṭhāṭu,**
**raci prapaṁca māyā prabala bhaya bhrama arati ucāṭu.295.**

The gods, who were selfish by nature and malicious at heart, laid an ill-conceived plot and weaving a powerful net of deceptive artifice set up a wave of fear, confusion, vexation and ennui among the people of Ayodhyā. (295)

**चौ०—करि कुचालि सोचत सुरराजू। भरत हाथ सबु काजु अकाजू॥**
**गए जनकु रघुनाथ समीपा। सनमाने सब रबिकुल दीपा॥१॥**

Cau.: **kari kucāli socata surarājū, bharata hātha sabu kāju akājū.**
**gae janaku raghunātha samīpā, sanamāne saba rabikula dīpā.1.**

Having started the mischief the lord of celestials thought within himself that the success and failure of his plans lay in Bharata's hands. (Now reverting to Citrakūṭa) when King Janaka went to Śrī Raghunātha, (alongwith Vasiṣṭha and others), the Glory of the solar race Śrī Rāma received them all with reverence. (1)

**समय समाज धरम अबिरोधा। बोले तब रघुबंस पुरोधा॥**
**जनक भरत संबादु सुनाई। भरत कहाउति कही सुहाई॥२॥**

**samaya samāja dharama abirodhā, bole taba raghubaṁsa purodhā.**
**janaka bharata saṁbādu sunāī, bharata kahāuti kahī suhāī.2.**

Sage Vasiṣṭha then spoke words which were appropriate to the occasion as well as to the assembly in which he spoke, consistent with righteousness. He reproduced the conversation that had taken place between King Janaka and Bharata and also repeated the charming elaboration of Bharata. (2)

**तात राम जस आयसु देहू। सो सबु करै मोर मत एहू॥**
**सुनि रघुनाथ जोरि जुग पानी। बोले सत्य सरल मृदु बानी॥३॥**

**tāta rāma jasa āyasu dehū, so sabu karai mora mata ehū.**
**suni raghunātha jori juga pānī, bole satya sarala mṛdu bānī.3.**

"Dear Rāma," he said, "whatever order you give all should obey: this is my proposal." Hearing this Śrī Raghunātha, with folded hands and in gentle accents, spoke words which were true and guileless. (3)

बिद्यमान आपुनि मिथिलेसू। मोर कहब सब भाँति भदेसू॥
राउर राय रजायसु होई। राउरि सपथ सही सिर सोई॥४॥

**bidyamāna āpuni mithilesū, mora kahaba saba bhā̐ti bhadesū.**
**rāura rāya rajāyasu hoī, rāuri sapatha sahī sira soī.4.**

"In the presence of yourself and the lord of Mithilā it will be altogether unseemly on my part to say anything. Whatever order may be given by you and by the king of Mithilā, everyone, I swear by yourself, will positively bow to it." (4)

दो०—**राम सपथ सुनि मुनि जनकु सकुचे सभा समेत।**
**सकल बिलोकत भरत मुखु बनइ न ऊतरु देत॥ २९६ ॥**

Do.: **rāma sapatha suni muni janaku sakuce sabhā sameta,**
**sakala bilokata bharata mukhu banai na ūtaru deta.296.**

On hearing Śrī Rāma's oath the sage Vasiṣṭha and King Janaka as well as the whole assembly were overwhelmed. All fixed their eyes on Bharata, as no one could make out any answer. (296)

चौ०—सभा सकुच बस भरत निहारी। रामबंधु धरि धीरजु भारी॥
कुसमउ देखि सनेहु सँभारा। बढ़त बिंधि जिमि घटज निवारा॥१॥

Cau.: **sabhā sakuca basa bharata nihārī, rāmabaṁdhu dhari dhīraju bhārī.**
**kusamau dekhi sanehu sa̐bhārā, baRhata biṁdhi jimi ghaṭaja nivārā.1.**

When Bharata saw the assembly perplexed, he, Śrī Rāma's brother, exercised great self-restraint and realizing the unfavourable situation he controlled his emotions, even as the jar-born sage Agastya* had arrested the growth of the Vindhya range. (1)

सोक कनकलोचन मति छोनी। हरी बिमल गुन गन जगजोनी॥
भरत बिबेक बराहँ बिसाला। अनायास उधरी तेहि काला॥२॥

**soka kanakalocana mati chonī, harī bimala guna gana jagajonī.**
**bharata bibeka barāha̐ bisālā, anāyāsa udharī tehi kālā.2.**

The demon Hirṇaya in the form of grief had carried away the globe in the shape of

* In the Mahābhārata (Vanaparva, Ch. 104) we read how the sun-god, who perambulates Mount Sumeru every day, was once asked by the deity presiding over the Vindhya range to revolve round that mountain as well. The sun-god, however, declined on the plea that his course had been determined by the Lord of the universe and that he could not deviate from the same. This enraged Vindhya, who grew taller and taller in order to impede the course of the sun and the moon. Alarmed at this the gods sought the help of the mighty sage Agastya, who approached Vindhya, and asked the mountain-spirit to allow him passage for proceeding to the south. Vindhya accordingly prostrated himself before the sage and thus made it easy for him to cross it. The sage bound him on oath to remain in that position till his return. He, however, never returned from the south since then and the mountain has remained in that position till now. In this way he was able to arrest the heavenward growth of the mountain.

the assembly's wit; that globe was the source of the entire creation in the form of a host of virtues, when the gigantic boar of Bharata's discretion playfully delivered the same in no time*. (2)

करि प्रनामु सब कहँ कर जोरे। रामु राउ गुर साधु निहोरे॥
छमब आजु अति अनुचित मोरा। कहउँ बदन मृदु बचन कठोरा॥ ३॥

**kari pranāmu saba kahå̃ kara jore, rāmu rāu gura sādhu nihore.**
**chamaba āju ati anucita morā, kahau̐ badana mṛdu bacana kaṭhorā.3.**

Bharata bowed his head and folded his hands before all and thus prayed to Śrī Rāma, King Janaka, his preceptor sage Vasiṣṭha and other holy men present there: "With my juvenile lips I am going to make a harsh statement. Kindly forgive today this most unbecoming act of mine." (3)

हियँ सुमिरी सारदा सुहाई। मानस तें मुख पंकज आई॥
बिमल बिबेक धरम नय साली। भरत भारती मंजु मराली॥ ४॥

**hiyå̃ sumirī sāradā suhāī, mānasa tẽ mukha paṁkaja āī.**
**bimala bibeka dharama naya sālī, bharata bhāratī maṁju marālī.4.**

He now invoked in his heart the benevolent goddess Sarasvatī, who came from the Mānasarovara lake of his mind to his lotus-like mouth. Bharata's speech, which was full of pure wisdom, piety and prudence, resembled a lovely swan (in that it possessed the virtue of sifting goodness from evil). (4)

दो०— **निरखि बिबेक बिलोचनन्हि सिथिल सनेहँ समाजु।**
**करि प्रनामु बोले भरतु सुमिरि सीय रघुराजु॥ २९७॥**

Do.: **nirakhi bibeka bilocananhi sithila sanehå̃ samāju,**
**kari pranāmu bole bharatu sumiri sīya raghurāju.297.**

Bharata saw with dispassionate eyes that the assembly was overwhelmed with love. He, therefore, made obeisance to all and, invoking Sītā and Śrī Raghunātha, spoke as follows:— (297)

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* The metaphor has been taken from the story of Hiraṇyākṣa, which has been told at length in Śrīmad Bhāgavata (Book III., eh. 13, 18 and 19). At the beginning of creation when Manu and Satarūpā took their descent from Brahmā, the couple asked their progenitor to allot them their duty. Brahmā asked them to procreate and thus propagate the human species. Manu, however, saw that the globe lay submerged under water, and thus found no solid ground to stand upon. He complained about it to Brahmā, who became thoughtful and began to meditate. And presently a tiny boar of the size of a human thumb issued from one of his nostrils and in the twinkling of an eye assumed the dimensions of a huge mountain. Brahmā and His mind-born sons, Marīci and others, at first wondered who the creature was; but at last they concluded that the Lord Himself had taken that form in order to remove their anxiety. In the meantime the divine Boar dived into the ocean that had swallowed the earth at the time of the final dissolution and presently emerged from it with the earth held secure on His tusks.

The demon Hiraṇyākaṣa, who had already learnt that the boar was no other than the almighty Lord Viṣṇu, appeared before the Lord, mace in hand, and challenged Him to a duel. The Lord placed the earth on the water, propped it against His own sustaining power and turning towards the demon slew him after a hard struggle.

चौ०—प्रभु पितु मातु सुहृद गुर स्वामी। पूज्य परम हित अंतरजामी॥
सरल सुसाहिबु सील निधानू। प्रनतपाल सर्बग्य सुजानू॥ १॥

Cau.: **prabhu pitu mātu suhṛda gura svāmī, pūjya parama hita aṁtarajāmī.**
**sarala susāhibu sīla nidhānū, pranatapāla sarbagya sujānū.1.**

"O Lord, you are my father, mother, friend, preceptor, master, the object of my adoration, my greatest benefactor and my inner controller. Nay, you are a guileless and kind patron, the repository of amiability, the protector of the suppliant, all-knowing, sagacious, (1)

समरथ सरनागत हितकारी। गुनगाहकु अवगुन अघ हारी॥
स्वामि गोसाँइहि सरिस गोसाईं। मोहि समान मैं साइँ दोहाईं॥ २॥

**samaratha saranāgata hitakārī, gunagāhaku avaguna agha hārī.**
**svāmi gosām̐ihi sarisa gosāīṁ, mohi samāna maiṁ sāiṁ dohāīṁ.2.**

"all-powerful, the befriender of those who take refuge in you, quick to appreciate merit and drive away vice and sin. You are the only master like you, my lord; while I am unique in disloyalty to my master. (2)

प्रभु पितु बचन मोह बस पेली। आयउँ इहाँ समाजु सकेली॥
जग भल पोच ऊँच अरु नीचू। अमिअ अमरपद माहुरु मीचू॥ ३॥

**prabhu pitu bacana moha basa pelī, āyaum̐ ihām̐ samāju sakelī.**
**jaga bhala poca ūm̐ca aru nīcū, amia amarapada māhuru mīcū.3.**

"Setting at naught in my folly the commands of my lord (yourself) and my father I came here with multitude of men and women. In this world there are good men and vile, high and low, nectar and eternity (of gods), and venom and death etc. (3)

राम रजाइ मेट मन माहीं। देखा सुना कतहुँ कोउ नाहीं॥
सो मैं सब बिधि कीन्हि ढिठाई। प्रभु मानी सनेह सेवकाई॥ ४॥

**rāma rajāi meṭa mana māhīṁ, dekhā sunā katahum̐ kou nāhīṁ.**
**so maiṁ saba bidhi kīnhi ḍhiṭhāī, prabhu mānī saneha sevakāī.4.**

"But nowhere have I seen or heard anyone who dare violate Śrī Rāma's (your) orders even in thought. Yet that is what I have presumed to do not only in thought but even in word and deed and my lord has taken this presumption on my part as a token of affection and an act of service. (4)

दो०—कृपाँ भलाईं आपनी नाथ कीन्ह भल मोर।
दूषन भे भूषन सरिस सुजसु चारु चहु ओर॥ २९८॥

Do.: **kṛpām̐ bhalāīṁ āpanī nātha kīnha bhala mora,**
**dūṣana bhe bhūṣana sarisa sujasu cāru cahu ora.298.**

"By his grace and goodness my lord has done me a good turn; my failings have become my adornments and my fair and bright renown has spread in all directions. (298)

चौ०—राउरि रीति सुबानि बड़ाई। जगत बिदित निगमागम गाई॥
कूर कुटिल खल कुमति कलंकी। नीच निसील निरीस निसंकी॥ १॥

Cau.: **rāuri rīti subāni baRāī, jagata bidita nigamāgama gāī.**
**kūra kuṭila khala kumati kalaṁkī, nīca nisīla nirīsa nisaṁkī.1.**

"Your ways, your noble disposition and your greatness are known throughout the world and have been glorified in the Vedas and other sacred books. Even the cruel, the perverse, the vile, the evil-minded and the censured, nay, the low-minded, the impudent, the godless and the unscrupulous, (1)

तेउ सुनि सरन सामुहें आए। सकृत प्रनामु किहें अपनाए॥
देखि दोष कबहुँ न उर आने। सुनि गुन साधु समाज बखाने॥ २॥

**teu suni sarana sāmuhĕ āe, sakṛta pranāmu kihĕ apanāe.**
**dekhi doṣa kabahŭ na ura āne, suni guna sādhu samāja bakhāne.2.**

"are known to have been accepted by you as your own as soon as you heard that they had sought you for shelter and if they merely bowed to you only once. You have never taken their faults to heart even if you saw them with your own eyes; while you have proclaimed their virtues in the assembly of holy men if you just heard of them. (2)

को साहिब सेवकहि नेवाजी। आपु समाज साज सब साजी॥
निज करतूति न समुझिअ सपनें। सेवक सकुच सोचु उर अपनें॥ ३॥

**ko sāhiba sevakahi nevājī, āpu samāja sāja saba sājī.**
**nija karatūti na samujhia sapanĕ, sevaka sakuca socu ura apanĕ.3.**

"Where is the master, so kind to his servant, who would provide him with all his necessaries himself and, far from reckoning even in a dream what he has done for his servant, would feel troubled at heart over any embarrassment caused to him? (3)

सो गोसाइँ नहिं दूसर कोपी। भुजा उठाइ कहउँ पन रोपी॥
पसु नाचत सुक पाठ प्रबीना। गुन गति नट पाठक आधीना॥ ४॥

**so gosāĩ nahĩ dūsara kopī, bhujā uṭhāi kahaŭ pana ropī.**
**pasu nācata suka pāṭha prabīnā, guna gati naṭa pāṭhaka ādhīnā.4.**

"A lord such as you is no other: with uplifted arms I declare this on oath. A beast would dance and a parrot may attain proficiency in repeating what it is taught; but the proficiency of the bird and the rhythmic movements of the beast depend on the teacher and the dancing-master. (4)

दो०—यों सुधारि सनमानि जन किए साधु सिरमोर।
को कृपाल बिनु पालिहै बिरिदावलि बरजोर॥ २९९॥

Do.: **yŏ sudhāri sanamāni jana kie sādhu siramora,**
**ko kṛpāla binu pālihai biridāvali barajora.299.**

"Thus by reforming the failings of your servants and treating them with honour you have made them the crest-jewels of holy men. Is there anyone save the All-merciful (yourself) who will rigidly maintain his high renown as a kind and generous master? (299)

चौ०—सोक सनेहँ कि बाल सुभाएँ। आयउँ लाइ रजायसु बाएँ॥
तबहुँ कृपाल हेरि निज ओरा। सबहि भाँति भल मानेउ मोरा॥ १॥

Cau.: **soka sanehå̐ ki bāla subhāĕ, āyaů lāi rajāyasu bāĕ.**
**tabahů kṛpāla heri nija orā, sabahi bhå̐ti bhala māneu morā.1.**

"Through grief, affection or mere childishness I came here in defiance of your commands; yet, true to his own disposition, my gracious lord (yourself) has taken my insolence in good spirit in every way. (1)

देखेउँ पाय सुमंगल मूला। जानेउँ स्वामि सहज अनुकूला॥
बड़े समाज बिलोकेउँ भागू। बड़ीं चूक साहिब अनुरागू॥ २॥

**dekheů pāya sumaṁgala mūlā, jāneů svāmi sahaja anukūlā.**
**baRe samāja bilokeů bhāgū, baRī̐ cūka sāhiba anurāgū.2.**

"I have seen your most blessed feet and have come to know that my master (yourself) is naturally propitious to me. In this august assembly I have seen my good fortune in that I continue to enjoy my master's affection in spite of great remissness on my part. (2)

कृपा अनुग्रहु अंगु अघाई। कीन्हि कृपानिधि सब अधिकाई॥
राखा मोर दुलार गोसाईं। अपनें सील सुभायँ भलाईं॥ ३॥

**kṛpā anugrahu aṁgu aghāī, kīnhi kṛpānidhi saba adhikāī.**
**rākhā mora dulāra gosāī̐, apanĕ sīla subhāyå̐ bhalāī̐.3.**

"My all-gracious lord (yourself) has been extremely kind and compassionate to me in every way: all this is more than I have ever deserved. By virtue of Your own amiability, noble disposition and goodness my lord (yourself) has ever been indulgent to me. (3)

नाथ निपट मैं कीन्हि ढिठाई। स्वामि समाज सकोच बिहाई॥
अबिनय बिनय जथारुचि बानी। छमिहि देउ अति आरति जानी॥ ४॥

**nātha nipaṭa maĩ kīnhi ḍhiṭhāī, svāmi samāja sakoca bihāī.**
**abinaya binaya jathāruci bānī, chamihi deu ati ārati jānī.4.**

"Giving up all consideration for the feelings of my master and this assembly I have presumed too much by speaking politely or impolitely even as it pleased me; but perceiving my great distress I am sure my lord will pardon me. (4)

दो०—**सुहृद सुजान सुसाहिबहि बहुत कहब बड़ि खोरि।**
**आयसु देइअ देव अब सबइ सुधारी मोरि॥ ३००॥**

Do.: **suhṛda sujāna susāhibahi bahuta kahaba baRi khori,**
**āyasu deia deva aba sabai sudhārī mori.300.**

"It is a great mistake to say too much to a loving, intelligent and good master. Therefore, be pleased, my lord, to give your command; for you have accomplished all my objects. (300)

चौ०—प्रभु पद पदुम पराग दोहाई। सत्य सुकृत सुख सीवँ सुहाई॥
सो करि कहउँ हिए अपने की। रुचि जागत सोवत सपने की॥ १॥

Cau.: **prabhu pada paduma parāga dohāī, satya sukṛta sukha sīvå̐ suhāī.**
**so kari kahaů hie apane kī, ruci jāgata sovata sapane kī.1.**

"Swearing by the dust of my lord's lotus feet, which is the glorious consummation of truth, virtue and happiness, I proclaim the desire which I have cherished in my heart at all time, whether waking, dreaming or fast asleep— (1)

सहज सनेहँ स्वामि सेवकाई। स्वारथ छल फल चारि बिहाई॥
अग्या सम न सुसाहिब सेवा। सो प्रसादु जन पावै देवा॥ २॥

**sahaja sanehå̐ svāmi sevakāī, svāratha chala phala cāri bihāī.**
**agyā sama na susāhiba sevā, so prasādu jana pāvai devā.2.**

"it is to serve my master with guileless and spontaneous affection forgetting self-interests and neglecting the four ends of human existence. And the greatest service to a noble master is to obey his orders. Let your servant, my lord, obtain this favour (in the form of an order)." (2)

अस कहि प्रेम बिबस भए भारी। पुलक सरीर बिलोचन बारी॥
प्रभु पद कमल गहे अकुलाई। समउ सनेहु न सो कहि जाई॥ ३॥

**asa kahi prema bibasa bhae bhārī, pulaka sarīra bilocana bārī.**
**prabhu pada kamala gahe akulāī, samau sanehu na so kahi jāī.3.**

So saying he was utterly overwhelmed with emotion; a thrill ran through his body and tears rushed to his eyes. In great agony he clasped the Lord's lotus feet; the excitement of the moment and the intensity of affection cannot be described in words. (3)

कृपासिंधु सनमानि सुबानी। बैठाए समीप गहि पानी॥
भरत बिनय सुनि देखि सुभाऊ। सिथिल सनेहँ सभा रघुराऊ॥ ४॥

**kṛpāsiṁdhu sanamāni subānī, baiṭhāe samīpa gahi pānī.**
**bharata binaya suni dekhi subhāū, sithila sanehå̐ sabhā raghurāū.4.**

The Ocean of Compassion Śrī Rāma, honoured him with kind words and taking him by the hand seated him by His side. The whole assembly including Śrī Raghunātha Himself was overwhelmed by love after hearing Bharata's entreaty and seeing his disposition. (4)

छं०—रघुराउ सिथिल सनेहँ साधु समाज मुनि मिथिला धनी।
मन महुँ सराहत भरत भायप भगति की महिमा घनी॥
भरतहि प्रसंसत बिबुध बरषत सुमन मानस मलिन से।
तुलसी बिकल सब लोग सुनि सकुचे निसागम नलिन से॥

Chaṁ.: **raghurāu sithila sanehå̐ sādhu samāja muni mithilā dhanī,**
**mana mahů sarāhata bharata bhāyapa bhagati kī mahimā ghanī.**
**bharatahi prasaṁsata bibudha barașata sumana mānasa malina se,**
**tulasī bikala saba loga suni sakuce nisāgama nalina se.**

Śrī Raghunātha, the congregation of holy men, sage Vasiṣṭha and the lord of Mithilā King Janaka, all were overwhelmed with love and admired in their heart the surpassing glory of Bharata's brotherly affection and devotion. The gods acclaimed Bharata and rained down flowers on him as though with a doleful heart. Hearing of this, says

Tulasīdāsa, everyone felt distressed and uncomfortable even as lotuses get shrivelled at the approach of night.

सो०—देखि दुखारी दीन दुहु समाज नर नारि सब।
मघवा महा मलीन मुए मारि मंगल चहत॥ ३०१॥

So.: **dekhi dukhārī dīna duhu samāja nara nāri saba,**
**maghavā mahā malīna mue māri maṁgala cahata.301.**

Seeing every man and woman both of Ayodhyā and Mithilā afflicted and downcast, Indra, who was most malicious at heart, sought his own welfare by killing those that were already dead, as it were. (301)

चौ०—कपट कुचालि सीवँ सुरराजू। पर अकाज प्रिय आपन काजू॥
काक समान पाकरिपु रीती। छली मलीन कतहुँ न प्रतीती॥ १॥

Cau.: **kapaṭa kucāli sīvå̐ surarājū, para akāja priya āpana kājū.**
**kāka samāna pākaripu rītī, chalī malīna katahů̐ na pratītī.1.**

Though king of the gods, Indra is the worst specimen of deceitfulness and villainy; he loves others' loss and his own gain. The ways of Indra (the slayer of the demon Pāka) are like those of a crow—crafty, malicious and trusting none. (1)

प्रथम कुमत करि कपटु सँकेला। सो उचाटु सब कें सिर मेला॥
सुरमायाँ सब लोग बिमोहे। राम प्रेम अतिसय न बिछोहे॥ २॥

**prathama kumata kari kapaṭu så̐kelā, so ucāṭu saba kḗ sira melā.**
**suramāyā̐ saba loga bimohe, rāma prema atisaya na bichohe.2.**

Having conceived an evil design in the first instance he wove a net of wiles and made everyone a victim of ennui by throwing the net on the head of each. He then infatuated all by exerting the deluding potency of the gods; but they could not be wholly deprived of the affection they bore for Śrī Rāma. (2)

भय उचाट बस मन थिर नाहीं। छन बन रुचि छन सदन सोहाहीं॥
दुबिध मनोगति प्रजा दुखारी। सरित सिंधु संगम जनु बारी॥ ३॥

**bhaya ucāṭa basa mana thira nāhī̐, chana bana ruci chana sadana sohāhī̐.**
**dubidha manogati prajā dukhārī, sarita siṁdhu saṁgama janu bārī.3.**

Overcome as they all were by fear and ennui, they were all distracted. Now they conceived a liking for the woods and the very next moment they loved to be at their home. The people were afflicted by this vacillating attitude of their mind even as the water at the mouth of a river is tossed on both sides of the ocean and the river. (3)

दुचित कतहुँ परितोषु न लहहीं। एक एक सन मरमु न कहहीं॥
लखि हियँ हँसि कह कृपानिधानू। सरिस स्वान मघवान जुबानू॥ ४॥

**ducita katahů̐ paritoṣu na lahahī̐, eka eka sana maramu na kahahī̐.**
**lakhi hiyå̐ hå̐si kaha kṛpānidhānū, sarisa svāna maghavāna jubānū.4.**

Wavering in mind, they did not derive solace anywhere nor did they disclose their

heart to one another. Observing this, the all-compassionate Lord smiled within Himself and said, "The canine race, Indra and lustful youth are alike* in nature." (4)

दो०—भरतु जनकु मुनिजन सचिव साधु सचेत बिहाइ।
लागि देवमाया सबहि जथाजोगु जनु पाइ॥ ३०२॥

Do.: **bharatu janaku munijana saciva sādhu saceta bihāi,**
**lāgi devamāyā sabahi jathājogu janu pāi.302.**

Barring Bharata, King Janaka, the host of sages, the ministers and enlightened saints, the deluding potency of the gods prevailed on all according to the susceptibility of each. (302)

चौ०—कृपासिंधु लखि लोग दुखारे। निज सनेहँ सुरपति छल भारे॥
सभा राउ गुर महिसुर मंत्री। भरत भगति सब कै मति जंत्री॥ १॥

Cau.: **kṛpāsiṁdhu lakhi loga dukhāre, nija sanehå surapati chala bhāre.**
**sabhā rāu gura mahisura maṁtrī, bharata bhagati saba kai mati jaṁtrī.1.**

The Ocean of Compassion, Śrī Rāma, saw the people forlorn, on the one hand, by the affection they bore towards Himself and on the other, by the mighty trick played by Indra, the lord of celestials. The assembly, King Janaka, the preceptor (sage Vasiṣṭha), the other Brāhmaṇas and the ministers, all had their wits benumbed by Bharata's devotion to Śrī Rāma. (1)

रामहि चितवत चित्र लिखे से। सकुचत बोलत बचन सिखे से॥
भरत प्रीति नति बिनय बड़ाई। सुनत सुखद बरनत कठिनाई॥ २॥

**rāmahi citavata citra likhe se, sakucata bolata bacana sikhe se.**
**bharata prīti nati binaya baRāī, sunata sukhada baranata kaṭhināī.2.**

Like figures drawn in a painting, they looked at Śrī Rāma and uttered with diffidence words which they had been taught to repeat, as it were. Bharata's affection, courtesy, modesty and nobility were delightful to hear but difficult to describe. (2)

जासु बिलोकि भगति लवलेसू। प्रेम मगन मुनिगन मिथिलेसू॥
महिमा तासु कहै किमि तुलसी। भगति सुभायँ सुमति हियँ हुलसी॥ ३॥

**jāsu biloki bhagati lavalesū, prema magana munigana mithilesū.**
**mahimā tāsu kahai kimi tulasī, bhagati subhāyå sumati hiyå hulasī.3.**

Seeing a minute particle of his devotion the host of sages and the King of Mithilā were absorbed in love; how, then, can I, Tulasīdāsa, speak of his glory? It is his devotion and noble sentiments that have inspired sublime thoughts in the poet's mind. (3)

आपु छोटि महिमा बड़ि जानी। कबिकुल कानि मानि सकुचानी॥
कहि न सकति गुन रुचि अधिकाई। मति गति बाल बचन की नाई॥ ४॥

* The nominal bases Śvāna (a dog), Yuvān (a young gallant) and Maghavān (Indra) are declined in the same way according to the Saṁskṛta grammar (vide Pāṇinī's aphorism 'श्वयुवमघोनामतद्धिते'). The poet ingeniously traces this verbal affinity to a natural affinity existing between the three.

**āpu choṭi mahimā baRi jānī, kabikula kāni māni sakucānī.**
**kahi na sakati guna ruci adhikāī, mati gati bāla bacana kī nāī.4.**

When it came to know of its own poverty and the magnitude of Bharata's glory, it shrank into itself out of respect for the barriers imposed by the race of bards. Though greatly enamoured of his virtues it is unable to describe them; the poet's wit finds itself as helpless as an infant's speech. (4)

दो०—**भरत बिमल जसु बिमल बिधु सुमति चकोरकुमारि।**
**उदित बिमल जन हृदय नभ एकटक रही निहारि॥ ३०३॥**

Do.: **bharata bimala jasu bimala bidhu sumati cakorakumāri,**
**udita bimala jana hṛdaya nabha ekaṭaka rahī nihāri.303.**

Bharata's untarnished glory is like the moon without its spot while the poet's brilliant wit is like the young of a Cakora bird that remains gazing with unwinking eyes when it sees the moon rising in the heavens of a guileless devotee's heart. (303)

चौ०—**भरत सुभाउ न सुगम निगमहूँ। लघु मति चापलता कबि छमहूँ॥**
**कहत सुनत सति भाउ भरत को। सीय राम पद होइ न रत को॥ १॥**

Cau.: **bharata subhāu na sugama nigamahū̐, laghu mati cāpalatā kabi chamahū̐.**
**kahata sunata sati bhāu bharata ko, sīya rāma pada hoi na rata ko.1.**

Bharata's noble sentiment cannot be easily grasped even by the Vedas; pardon, therefore, O poets! the frivolity of my poor wits. By discussing Bharata's genuine love and genial temperament who will not get devoted to the feet of Sītā and Śrī Rāma? (1)

**सुमिरत भरतहि प्रेमु राम को। जेहि न सुलभु तेहि सरिस बाम को॥**
**देखि दयाल दसा सबही की। राम सुजान जानि जन जी की॥ २॥**

**sumirata bharatahi premu rāma ko, jehi na sulabhu tehi sarisa bāma ko.**
**dekhi dayāla dasā sabahī kī, rāma sujāna jāni jana jī kī.2.**

Is there anyone so vile as the man who is not easily inspired with love for Śrī Rāma by the very thought of Bharata? The kind and virtuous Śrī Rāma, seeing the plight of all and knowing what was in the mind of His own and dear one (Bharata), (2)

**धरम धुरीन धीर नय नागर। सत्य सनेह सील सुख सागर॥**
**देसु कालु लखि समउ समाजू। नीति प्रीति पालक रघुराजू॥ ३॥**

**dharama dhurīna dhīra naya nāgara, satya saneha sīla sukha sāgara.**
**desu kālu lakhi samau samājū, nīti prīti pālaka raghurājū.3.**

and after fully considering the place, time, occasion and gathering, the all-merciful and all-knowing Śrī Rāma, the Lord of Raghus, who was an epitome of virtue, self-possessed and prudent, and an ocean of truth, love, amiability and joy, nay, who respected the laws of propriety and was steadfast in His love, (3)

**बोले बचन बानि सरबसु से। हित परिनाम सुनत ससि रसु से॥**
**तात भरत तुम्ह धरम धुरीना। लोक बेद बिद प्रेम प्रबीना॥ ४॥**

**bole bacana bāni sarabasu se, hita parināma sunata sasi rasu se.**
**tāta bharata tumha dharama dhurīnā, loka beda bida prema prabīnā.4.**

spoke words which formed the very essence, as it were, of eloquence and which were salutary in consequence and sweet as nectar to hear: “Dear Bharata, you are an upholder of righteousness, well-versed in propriety as well as in the Vedas and consummate in love. (4)

दो०—**करम बचन मानस बिमल तुम्ह समान तुम्ह तात।**
**गुर समाज लघु बंधु गुन कुसमयँ किमि कहि जात॥ ३०४॥**

Do.: **karama bacana mānasa bimala tumha samāna tumha tāta,**
**gura samāja laghu baṁdhu guna kusamayå kimi kahi jāta.304.**

“Pure in thought, word and deed, you are your only compeer, dear brother. In this assembly of elders and in such adverse circumstances how can I recount the virtues of a younger brother? (304)

चौ०—जानहु तात तरनि कुल रीती। सत्यसंध पितु कीरति प्रीती॥
समउ समाजु लाज गुरजन की। उदासीन हित अनहित मन की॥ १॥

Cau.: **jānahu tāta tarani kula rītī, satyasaṁdha pitu kīrati prītī.**
**samau samāju lāja gurajana kī, udāsīna hita anahita mana kī.1.**

“You are conversant, dear brother, with the traditions of the solar race, and know how truthful and how fond of good repute our father was. You are also alive to the gravity of the occasion, the circumstances in which we are placed and the consideration we should have for the feelings of our elders and further know the mind of your friends, foes and neutrals. (1)

तुम्हहि बिदित सबही कर करमू। आपन मोर परम हित धरमू॥
मोहि सब भाँति भरोस तुम्हारा। तदपि कहउँ अवसर अनुसारा॥ २॥

**tumhahi bidita sabahī kara karamū, āpana mora parama hita dharamū.**
**mohi saba bhåti bharosa tumhārā, tadapi kahaů avasara anusārā.2.**

“You are also aware of everyone’s duty as well as of what is best for you and me and of what we should do. I have full confidence in you; yet I say something appropriate to the occasion. (2)

तात तात बिनु बात हमारी। केवल गुरकुल कृपाँ सँभारी॥
नतरु प्रजा परिजन परिवारू। हमहि सहित सबु होत खुआरू॥ ३॥

**tāta tāta binu bāta hamārī, kevala gurakula kṛpå såbhārī.**
**nataru prajā parijana parivārū, hamahi sahita sabu hota khuārū.3.**

“In the absence of our father, dear brother, all our interests have been conserved by the goodwill of our preceptor’s family; otherwise our subjects, our kinsmen, our own people and ourselves, all would have been undone. (3)

जौं बिनु अवसर अथवँ दिनेसू। जग केहि कहहु न होइ कलेसू॥
तस उतपातु तात बिधि कीन्हा। मुनि मिथिलेस राखि सबु लीन्हा॥ ४॥

**jaů binu avasara athavå dinesū, jaga kehi kahahu na hoi kalesū.**
**tasa utapātu tāta bidhi kīnhā, muni mithilesa rākhi sabu līnhā.4.**

"If the sun (the lord of the day) sets before time, tell me, who in this world will not be subjected to hardship? A similar calamity was visited upon us by Providence, but the sage Vasiṣṭha and the lord of Mithilā saved us all. (4)

दो०—राज काज सब लाज पति धरम धरनि धन धाम।
गुर प्रभाउ पालिहि सबहि भल होइहि परिनाम॥ ३०५॥

Do.: **rāja kāja saba lāja pati dharama dharani dhana dhāma,**
**gura prabhāu pālihi sabahi bhala hoihi parināma.305.**

"Not only the affairs of the state, but our honour and fair name, our virtue, land, riches and homes, everything will be protected by our Guru's glory and all will be well in the end. (305)

चौ०—सहित समाज तुम्हार हमारा। घर बन गुर प्रसाद रखवारा॥
मातु पिता गुर स्वामि निदेसू। सकल धरम धरनीधर सेसू॥ १॥

Cau.: **sahita samāja tumhāra hamārā, ghara bana gura prasāda rakhavārā.**
**mātu pitā gura svāmi nidesū, sakala dharama dharanīdhara sesū.1.**

"At home as well as in the woods our preceptor's goodwill alone will protect both you and me as well as all those about us. Obedience to one's father and mother, preceptor and master is the prop of all virtues, even as Śeṣa (the lord of serpents) supports the globe on his head. (1)

सो तुम्ह करहु करावहु मोहू। तात तरनिकुल पालक होहू॥
साधक एक सकल सिधि देनी। कीरति सुगति भूतिमय बेनी॥ २॥

**so tumha karahu karāvahu mohū, tāta taranikula pālaka hohū.**
**sādhaka eka sakala sidhi denī, kīrati sugati bhūtimaya benī.2.**

"Therefore, obey their commands yourself and help me do the same, and be the saviour of the solar race, dear brother. This is the one discipline that bestows all success upon the striver and like the triple stream of the Gaṅgā, Yamunā and Sarasvatī at Prayāga, combines fame, salvation and prosperity. (2)

सो बिचारि सहि संकटु भारी। करहु प्रजा परिवारु सुखारी॥
बाँटी बिपति सबहिं मोहि भाई। तुम्हहि अवधि भरि बड़ि कठिनाई॥ ३॥

**so bicāri sahi saṁkaṭu bhārī, karahu prajā parivāru sukhārī.**
**bā̐ṭī bipati sabahi̐ mohi bhāī, tumhahi avadhi bhari baRi kaṭhināī.3.**

"Considering this and even though enduring great hardship make your subjects and your own people happy. My woe has been shared by all; but your lot will be the hardest for the whole term of my exile. (3)

जानि तुम्हहि मृदु कहउँ कठोरा। कुसमयँ तात न अनुचित मोरा॥
होहिं कुठायँ सुबंधु सहाए। ओड़िअहिं हाथ असनिहु के घाए॥ ४॥

**jāni tumhahi mṛdu kahau̐ kaṭhorā, kusamaya̐ tāta na anucita morā.**
**hohi̐ kuṭhāya̐ subaṁdhu sahāe, oRiahi̐ hātha asanihu ke ghāe.4.**

"I know you to be tender-hearted, yet I am speaking harsh words to you (talking of

separation); but the times are so out of joint that this will not be unjustifiable on my part. In hard times good brothers alone stand one in good stead; it is by one's arms alone that one parries the strokes even of a thunderbolt. (4)

दो०—सेवक कर पद नयन से मुख सो साहिबु होइ।
तुलसी प्रीति कि रीति सुनि सुकबि सराहहिं सोइ॥ ३०६॥

Do.: **sevaka kara pada nayana se mukha so sāhibu hoi,**
**tulasī prīti ki rīti suni sukabi sarāhahiṁ soi.306.**

"Servants should be like hands, feet and eyes; while a master should be like a mouth*. Hearing of this ideal way of love between a master and his servants, good poets offer their tribute to the same, says Tulasīdāsa, (306)

चौ०—सभा सकल सुनि रघुबर बानी। प्रेम पयोधि अमिअँ जनु सानी॥
सिथिल समाज सनेह समाधी। देखि दसा चुप सारद साधी॥ १॥

Cau.: **sabhā sakala suni raghubara bānī, prema payodhi amiaँ janu sānī.**
**sithila samāja saneha samādhī, dekhi dasā cupa sārada sādhī.1.**

Hearing the speech of Śrī Rāma, which was imbued, as it were, with the nectar churned out of the ocean of love, the whole assembly was lost in a trance of affection. At their sight even goddess Sarasvatī was rendered speechless. (1)

भरतहि भयउ परम संतोषू। सनमुख स्वामि बिमुख दुख दोषू॥
मुख प्रसन्न मन मिटा बिषादू। भा जनु गूँगेहि गिरा प्रसादू॥ २॥

**bharatahi bhayau parama saṁtoṣū, sanamukha svāmi bimukha dukha doṣū.**
**mukha prasanna mana miṭā biṣādū, bhā janu gūँgehi girā prasādū.2.**

Bharata derived supreme consolation; now that his master was propitious to him, woe and evil turned away from him. He now wore a cheerful countenance and the heaviness of his heart was gone; it seemed as if a dumb man had been favoured by Sarasvatī, the goddess of speech. (2)

कीन्ह सप्रेम प्रनामु बहोरी। बोले पानि पंकरुह जोरी॥
नाथ भयउ सुखु साथ गए को। लहेउँ लाहु जग जनमु भए को॥ ३॥

**kīnha saprema pranāmu bahorī, bole pāni paṁkaruha jorī.**
**nātha bhayau sukhu sātha gae ko, laheuँ lāhu jaga janamu bhae ko.3.**

He then made loving obeisance and spoke with his lotus palms joined together: "My lord, I have derived the joy of having accompanied you (to the forest) and have also obtained the reward of being born in the world. (3)

अब कृपाल जस आयसु होई। करौं सीस धरि सादर सोई॥
सो अवलंब देव मोहि देई। अवधि पारु पावौं जेहि सेई॥ ४॥

* While hands, feet and eyes minister to the mouth by supplying food to it, the mouth in its turn, though appearing to accept and appropriate the whole of it to itself, equitably distributes the benefit of it to all the organs by nourishing and revitalizing them in due proportion, so should a master while taking service from his servants and giving none to them in return, should nourish them and keep them whole.

**aba kṛpāla jasa āyasu hoī, karau̐ sīsa dhari sādara soī.**
**so avalaṁba deva mohi deī, avadhi pāru pāvau̐ jehi seī.4.**

"Now, my gracious lord, whatever be Your command, I will bow to it and carry it out with reverence. Pray, vouchsafe to me, good Sir, some tangible support by serving which I may be enabled to live through the end of the term of your exile. (4)

दो०—**देव देव अभिषेक हित गुर अनुसासनु पाइ।**
**आनेउँ सब तीरथ सलिलु तेहि कहँ काह रजाइ॥ ३०७॥**

Do.: **deva deva abhiṣeka hita gura anusāsanu pāi,**
**āneu̐ saba tīratha salilu tehi kahå̐ kāha rajāi.307.**

"In obedience to our preceptor's command, my lord, I have brought for your coronation water from all holy places; what are your orders in respect of the same? (307)

चौ०—**एकु मनोरथु बड़ मन माहीं। सभयँ सकोच जात कहि नाहीं॥**
**कहहु तात प्रभु आयसु पाई। बोले बानि सनेह सुहाई॥ १॥**

Cau.: **eku manorathu baRa mana māhī̐, sabhayå̐ sakoca jāta kahi nāhī̐.**
**kahahu tāta prabhu āyasu pāī, bole bāni saneha suhāī.1.**

"I have one great longing at heart; but due to fear and diffidence I am unable to mention it." "Tell me, dear brother, what it is." Thus receiving the Lord's permission Bharata replied in words sweetened by love: (1)

**चित्रकूट सुचि थल तीरथ बन। खग मृग सर सरि निर्झर गिरिगन॥**
**प्रभु पद अंकित अवनि बिसेषी। आयसु होइ त आवौं देखी॥ २॥**

**citrakūṭa suci thala tīratha bana, khaga mṛga sara sari nirjhara girigana.**
**prabhu pada aṁkita avani biseṣī, āyasu hoi ta āvau̐ dekhī.2.**

"With your permission I would go and see Citrakūṭa with its sacred spots, holy places and woods, birds and beasts, lakes and streams, springs and hills and particularly the land adorned with my lord's footprints." (2)

**अवसि अत्रि आयसु सिर धरहू। तात बिगतभय कानन चरहू॥**
**मुनि प्रसाद बनु मंगल दाता। पावन परम सुहावन भ्राता॥ ३॥**

**avasi atri āyasu sira dharahū, tāta bigatabhaya kānana carahū.**
**muni prasāda banu maṁgala dātā, pāvana parama suhāvana bhrātā.3.**

"Certainly, do as sage Atri bids you, dear brother, and roam without fear through the woods. It is the sage's blessing, brother, which makes the forest so auspicious, holy and exquisitely beautiful. (3)

**रिषिनायकु जहँ आयसु देहीं। राखेहु तीरथ जलु थल तेहीं॥**
**सुनि प्रभु बचन भरत सुखु पावा। मुनि पद कमल मुदित सिरु नावा॥ ४॥**

**riṣināyaku jahå̐ āyasu dehī̐, rākhehu tīratha jalu thala tehī̐.**
**suni prabhu bacana bharata sukhu pāvā, muni pada kamala mudita siru nāvā.4.**

"Deposit the water from holy places wherever the chief of sages, Atri, directs you." On hearing the exhortation of his lord, Bharata rejoiced and cheerfully went and bowed his head at the lotus feet of the sage, Atri. (4)

दो०—**भरत राम संबादु सुनि सकल सुमंगल मूल।**
**सुर स्वारथी सराहि कुल बरषत सुरतरु फूल॥ ३०८॥**

Do.: **bharata rāma saṁbādu suni sakala sumaṁgala mūla,**
**sura svārathī sarāhi kula barasata surataru phūla.308.**

The selfish gods, when they heard this conversation between Bharata and Śrī Rāma, which was a fountain of all sublime blessings, applauded the race of Raghus and rained down flowers from the tree of paradise 'Kalpataru'. (308)

चौ०—धन्य भरत जय राम गोसाईं। कहत देव हरषत बरिआईं॥
मुनि मिथिलेस सभाँ सब काहू। भरत बचन सुनि भयउ उछाहू॥ १॥

Cau.: **dhanya bharata jaya rāma gosāī̐, kahata deva harasata bariāī̐.**
**muni mithilesa sabhā̐ saba kāhū, bharata bacana suni bhayau uchāhū.1.**

"Praised be Bharata and glory to our lord, Śrī Rāma!" exclaimed the gods with great exultation. Sage Vasiṣṭha, the lord of Mithilā and everyone else in the assembly rejoiced to hear Bharata's words. (1)

भरत राम गुन ग्राम सनेहू। पुलकि प्रसंसत राउ बिदेहू॥
सेवक स्वामि सुभाउ सुहावन। नेमु पेमु अति पावन पावन॥ २॥

**bharata rāma guna grāma sanehū, pulaki prasaṁsata rāu bidehū.**
**sevaka svāmi subhāu suhāvana, nemu pemu ati pāvana pāvana.2.**

Thrilling all over with joy, King Janaka extolled the host of virtues and affection both of Bharata and Śrī Rāma. Charming is the disposition both of the master (Śrī Rāma) and the servant (Bharata); their fidelity and love purifies even the pure. (2)

मति अनुसार सराहन लागे। सचिव सभासद सब अनुरागे॥
सुनि सुनि राम भरत संबादू। दुहु समाज हियँ हरषु बिषादू॥ ३॥

**mati anusāra sarāhana lāge, saciva sabhāsada saba anurāge.**
**suni suni rāma bharata saṁbādū, duhu samāja hiyā̐ harasu bisādū.3.**

The ministers and all others present in the assembly were overwhelmed with love even as they began to praise, each according to the best of his ability. In both the camps a mixed feeling of joy and sorrow throbbed in the hearts of all as they heard the continuing conversation between Śrī Rāma and Bharata. (3)

राम मातु दुखु सुखु सम जानी। कहि गुन राम प्रबोधीं रानी॥
एक कहहिं रघुबीर बड़ाई। एक सराहत भरत भलाई॥ ४॥

**rāma mātu dukhu sukhu sama jānī, kahi guna rāma prabodhī̐ rānī.**
**eka kahahi̐ raghubīra baRāī, eka sarāhata bharata bhalāī.4.**

Realizing joy and sorrow alike, Śrī Rāma's mother, Kausalyā, comforted the other queen-mothers (her co-wives) by recounting Śrī Rāma's virtues. Some would glorify Śrī Rāma, while others praised Bharata's goodness. (4)

दो०—**अत्रि कहेउ तब भरत सन सैल समीप सुकूप।**
**राखिअ तीरथ तोय तहँ पावन अमिअ अनूप॥ ३०९॥**

Do.: **atri kaheu taba bharata sana saila samīpa sukūpa,**
**rākhia tīratha toya taha̐ pāvana amia anūpa.309.**

Then said Atri to Bharata, "There is a beautiful well adjoining the hill; the water from the sacred places, which is so holy, sweet as nectar and incomparable, may be deposited in it." (309)

चौ०—भरत अत्रि अनुसासन पाई। जल भाजन सब दिए चलाई॥
सानुज आपु अत्रि मुनि साधू। सहित गए जहँ कूप अगाधू॥१॥

Cau.: **bharata atri anusāsana pāī, jala bhājana saba die calāī.**
**sānuja āpu atri muni sādhū, sahita gae jaha̐ kūpa agādhū.1.**

On receiving Atri's command, Bharata despatched (ahead of himself) all the vessels containing the holy water and himself repaired with his younger brother Satrughna and sage Atri and other hermits and holy men to the well, which abounded in water, (1)

पावन पाथ पुन्यथल राखा। प्रमुदित प्रेम अत्रि अस भाषा॥
तात अनादि सिद्ध थल एहू। लोपेउ काल बिदित नहिं केहू॥२॥

**pāvana pātha punyathala rākhā, pramudita prema atri asa bhāṣā.**
**tāta anādi siddha thala ehū, lopeu kāla bidita nahi̐ kehū.2.**

and deposited the holy water in that sacred place. Transported with joy, sage Atri lovingly spoke thus: "This place is truly sanctified since times immemorial; having been obscured by time, it was not known to anyone." (2)

तब सेवकन्ह सरस थलु देखा। कीन्ह सुजल हित कूप बिसेषा॥
बिधिबस भयउ बिस्व उपकारू। सुगम अगम अति धरम बिचारू॥३॥

**taba sevakanha sarasa thalu dekhā, kīnha sujala hita kūpa biseṣā.**
**bidhibasa bhayau bisva upakārū, sugama agama ati dharama bicārū.3.**

The servants of Bharat found this spot as rich in subterranean springs of water, and dug a big well there with a view to deposit the sacred water from the holy places. By a decree of providence the whole world has been benefited by putting in this well the water from holy places and the idea of religious merit accruing from a bath in this well which was most incomprehensible (to the ordinary intellect) has become easily intelligible to all. (3)

भरतकूप अब कहिहहिं लोगा। अति पावन तीरथ जल जोगा॥
प्रेम सनेम निमज्जत प्रानी। होइहहिं बिमल करम मन बानी॥४॥

**bharatakūpa aba kahihahi̐ logā, ati pāvana tīratha jala jogā.**
**prema sanema nimajjata prānī, hoihahi̐ bimala karama mana bānī.4.**

People will now call it by the name of 'Bharatakūpa' (a well sacred to the memory of Bharata). Its sanctity has been enhanced because water from all holy places has been mixed into it. People who take a bath in it with devotion observing due rites will become pure in thought, word and deed. (4)

दो०—**कहत कूप महिमा सकल गए जहाँ रघुराउ।**
**अत्रि सुनायउ रघुबरहि तीरथ पुन्य प्रभाउ॥३१०॥**

Do.: **kahata kūpa mahimā sakala gae jahā̐ raghurāu,**
**atri sunāyau raghubarahi tīratha punya prabhāu.310.**

Telling one another the glory of the well all returned to the cottage of Śrī Rāma; sage Atri related to Śrī Raghunātha the purifying power of that holy place. (310)

चौ०—कहत धरम इतिहास सप्रीती। भयउ भोरु निसि सो सुख बीती॥
नित्य निबाहि भरत दोउ भाई। राम अत्रि गुर आयसु पाई॥१॥

Cau.: **kahata dharama itihāsa saprītī, bhayau bhoru nisi so sukha bītī.**
**nitya nibāhi bharata dou bhāī, rāma atri gura āyasu pāī.1.**

The night was pleasantly spent in narrating sacred legends with love till it was dawn. Having finished their daily morning routine and receiving the permission of Śrī Rāma, Atri and the preceptor, sage Vasiṣṭha, (1)

सहित समाज साज सब सादें। चले राम बन अटन पयादें॥
कोमल चरन चलत बिनु पनहीं। भइ मृदु भूमि सकुचि मन मनहीं॥२॥

**sahita samāja sāja saba sādĕ, cale rāma bana aṭana payādĕ.**
**komala carana calata binu panahī̐, bhai mṛdu bhūmi sakuci mana manahī̐.2.**

the two brothers, Bharata and Śatrughna, proceeded on foot to roam about in the forest associated with the name of Śrī Rāma, accompanied by their followers, all in simple attire. Feeling inwardly abashed at the thought that the two brothers were walking without sandals on their tender feet, Earth softened her surface, (2)

कुस कंटक काँकरीं कुराईं। कटुक कठोर कुबस्तु दुराईं॥
महि मंजुल मृदु मारग कीन्हे। बहत समीर त्रिबिध सुख लीन्हे॥३॥

**kusa kaṁṭaka kā̐karī̐ kurāī̐, kaṭuka kaṭhora kubastu durāī̐.**
**mahi maṁjula mṛdu māraga kīnhe, bahata samīra tribidha sukha līnhe.3.**

and hid into her body all disagreeable, hard and unsightly things such as the spiky blades of Kuśa grass, thorns, stones and crevices. In this way Earth made the paths delightful and smooth, while a refreshing breeze breathed cool, soft and fragrant. (3)

सुमन बरषि सुर घन करि छाहीं। बिटप फूलि फलि तृन मृदुताहीं॥
मृग बिलोकि खग बोलि सुबानी। सेवहिं सकल राम प्रिय जानी॥४॥

**sumana baraṣi sura ghana kari chāhī̐, biṭapa phūli phali tṛna mṛdutāhī̐.**
**mṛga biloki khaga boli subānī, sevahı̐ sakala rāma priya jānī.4.**

The gods rained down flowers; the clouds afforded shade; the trees blossomed and bore fruit; the grass made the earth's surface soft; the deer cast their charming glances, while the birds tweeted their sweet notes: in this way all offered their services to the two princes, whom they knew to be Śrī Rāma's beloved brothers. (4)

दो०—सुलभ सिद्धि सब प्राकृतहु राम कहत जमुहात।
राम प्रानप्रिय भरत कहुँ यह न होइ बड़ि बात॥३११॥

Do.: **sulabha siddhi saba prākṛtahu rāma kahata jamuhāta,**
**rāma prānapriya bharata kahŭ yaha na hoi baRi bāta.311.**

When all occult powers become easily attainable to an ordinary individual who utters the name of 'Rāma' even while yawning, this is no great wonder for Bharata, who was dear to Śrī Rāma as His own life. (311)

चौ०—एहि बिधि भरतु फिरत बन माहीं। नेमु प्रेमु लखि मुनि सकुचाहीं॥
पुन्य जलाश्रय भूमि बिभागा। खग मृग तरु तृन गिरि बन बागा॥१॥

Cau.: **ehi bidhi bharatu phirata bana māhī̐, nemu premu lakhi muni sakucāhī̐.**
**punya jalāśraya bhūmi bibhāgā, khaga mṛga taru tṛna giri bana bāgā.1.**

In this way Bharata roamed about in the forest; even hermits felt humbled to see his devotion and austerity. The sacred ponds and tracts of land, the birds and beasts, the trees and grasses, the hills, woods and orchards, (1)

चारु बिचित्र पबित्र बिसेषी। बूझत भरतु दिब्य सब देखी॥
सुनि मन मुदित कहत रिषिराऊ। हेतु नाम गुन पुन्य प्रभाऊ॥२॥

**cāru bicitra pabitra biseṣī, būjhata bharatu dibya saba dekhī.**
**suni mana mudita kahata riṣirāū, hetu nāma guna punya prabhāū.2.**

were charming, wonderful and pre-eminently holy. Seeing them all so divine, Bharata enquired about them; and in reply the great sage Atri told him with a gladdened heart the origin, name, attributes and purifying virtues of each. (2)

कतहुँ निमज्जन कतहुँ प्रनामा। कतहुँ बिलोकत मन अभिरामा॥
कतहुँ बैठि मुनि आयसु पाई। सुमिरत सीय सहित दोउ भाई॥३॥

**katahů nimajjana katahů pranāmā, katahů bilokata mana abhirāmā.**
**katahů baiṭhi muni āyasu pāī, sumirata sīya sahita dou bhāī.3.**

Taking a dip at one place, they made obeisance at another; here they beheld sights that were ravishing to the soul, while at some places they sat down with the permission of the sage and thought of Sītā and the two brothers, Śrī Rāma and Lakṣmaṇa. (3)

देखि सुभाउ सनेहु सुसेवा। देहिं असीस मुदित बनदेवा॥
फिरहिं गएँ दिनु पहर अढ़ाई। प्रभु पद कमल बिलोकहिं आई॥४॥

**dekhi subhāu sanehu susevā, dehi̐ asīsa mudita banadevā.**
**phirahi̐ gae̐ dinu pahara aRhāī, prabhu pada kamala bilokahi̐ āī.4.**

Seeing Bharata's good disposition, affection, and loyal services, the sylvan gods gladly gave him their blessing. The third watch of the day would be half spent when the two brothers returned to their camp and devoutly looked upon the lotus feet of their lord, Śrī Raghunātha. (4)

दो०—देखे थल तीरथ सकल भरत पाँच दिन माझ।
कहत सुनत हरि हर सुजसु गयउ दिवसु भइ साँझ॥३१२॥

Do.: **dekhe thala tīratha sakala bharata pā̐ca dina mājha,**
**kahata sunata hari hara sujasu gayau divasu bhai sā̐jha.312.**

Bharata visited all the sacred spots in five days. The last day was spent in discussing the shining glory of Śrī Hari (Bhagavān Viṣṇu) and Hara (Lord Śiva) till it was dusk. (312)

चौ०—भोर न्हाइ सबु जुरा समाजू। भरत भूमिसुर तेरहुति राजू॥
भल दिन आजु जानि मन माहीं। रामु कृपाल कहत सकुचाहीं॥१॥

**Cau.: bhora nhāi sabu jurā samājū, bharata bhūmisura terahuti rājū.**
**bhala dina āju jāni mana māhī̐, rāmu kṛpāla kahata sakucāhī̐.1.**

On the morrow, after bathing, the whole assembly met again—Bharata, the Brāhmaṇas and Janaka, the King of Tirahuta (Mithilā). Though knowing at heart that the day was auspicious (for undertaking a return journey to Ayodhyā) the tender-hearted Śrī Rāma hesitated to say so. (1)

गुर नृप भरत सभा अवलोकी। सकुचि राम फिरि अवनि बिलोकी॥
सील सराहि सभा सब सोची। कहुँ न राम सम स्वामि सँकोची॥२॥

**gura nṛpa bharata sabhā avalokī, sakuci rāma phiri avani bilokī.**
**sīla sarāhi sabhā saba socī, kahu̐ na rāma sama svāmi sa̐kocī.2.**

Śrī Rāma looked at His preceptor, sage Vasiṣṭha, King Janaka and the assembly; but the very next moment He was bashful and turned His eyes to the ground. Praising His regard for others' feelings the whole assembly thought that nowhere could one find a master so considerate as Śrī Rāma. (2)

भरत सुजान राम रुख देखी। उठि सप्रेम धरि धीर बिसेषी॥
करि दंडवत कहत कर जोरी। राखीं नाथ सकल रुचि मोरी॥३॥

**bharata sujāna rāma rukha dekhī, uṭhi saprema dhari dhīra biseṣī.**
**kari daṁḍavata kahata kara jorī, rākhī̐ nātha sakala ruci morī.3.**

The sagacious Bharata, having perceived Śrī Rāma's wish, lovingly rose and imposing great restraint upon himself, fell prostrate on the ground. Then, folding his hands, he lovingly said, "My lord, you have granted me all my desires. (3)

मोहि लगि सहेउ सबहिं संतापू। बहुत भाँति दुखु पावा आपू॥
अब गोसाइँ मोहि देउ रजाई। सेवौं अवध अवधि भरि जाई॥४॥

**mohi lagi saheu sabahi̐ saṁtāpū, bahuta bhā̐ti dukhu pāvā āpū.**
**aba gosāi̐ mohi deu rajāī, sevau̐ avadha avadhi bhari jāī.4.**

"For my sake everybody has suffered a great deal of trouble and you too have been put to much inconvenience. Now, my lord, give me your permission to leave, so that I may go back to Ayodhyā and remain there till the term of the exile is over. (4)

दो०—जेहिं उपाय पुनि पाय जनु देखै दीनदयाल।
सो सिख देइअ अवधि लगि कोसलपाल कृपाल॥३१३॥

**Do.: jehi̐ upāya puni pāya janu dekhai dīnadayāla,**
**so sikha deia avadhi lagi kosalapāla kṛpāla.313.**

"Admonish me, O gracious Lord of Kosala, and tell me some means by practising which for the remaining period of your exile, this your servant (myself) may be enabled to behold the feet of his merciful master (Yourself) again. (313)

चौ०—पुरजन परिजन प्रजा गोसाईं। सब सुचि सरस सनेहँ सगाईं॥
राउर बदि भल भव दुख दाहू। प्रभु बिनु बादि परम पद लाहू॥१॥

Cau.: **purajana parijana prajā gosāī̐, saba suci sarasa sanehȧ sagāī̐.**
**rāura badi bhala bhava dukha dāhū, prabhu binu bādi parama pada lāhū.1.**

"Your citizens, your kinsmen and your other subjects too, my lord, are all immersed in pious and hallowed bliss because of the love they bear for you and the relationship they have with you. It is better to be tormented by the agonies of birth and death for your sake; while, without you, my lord, it is no use attaining the supreme state of blessedness. (1)

स्वामि सुजानु जानि सब ही की। रुचि लालसा रहनि जन जी की॥
प्रनतपालु पालिहि सब काहू। देउ दुहू दिसि ओर निबाहू॥२॥

**svāmi sujānu jāni saba hī kī, ruci lālasā rahani jana jī kī.**
**pranatapālu pālihi saba kāhū, deu duhū disi ora nibāhū.2.**

"Knowing the hearts of all and, even so, the liking and longings of your servant's heart as well as his way of life, my all-wise lord, who is a protector of the suppliant, will protect all, and will take care of them, both in this world and in the next, till the very last. (2)

अस मोहि सब बिधि भूरि भरोसो। किएँ बिचारु न सोचु खरो सो॥
आरति मोर नाथ कर छोहू। दुहुँ मिलि कीन्ह ढीठु हठि मोहू॥३॥

**asa mohi saba bidhi bhūri bharoso, kiȇ bicāru na socu kharo so.**
**ārati mora nātha kara chohū, duhů mili kīnha ḍhīṭhu haṭhi mohū.3.**

"I am fully confident of this in every way; and when I ponder over this, I am not in the least disturbed about it. My own distress and my lord's kindness have both combined to make me impudent. (3)

यह बड़ दोषु दूरि करि स्वामी। तजि सकोच सिखइअ अनुगामी॥
भरत बिनय सुनि सबहिं प्रसंसी। खीर नीर बिबरन गति हंसी॥४॥

**yaha baRa doṣu dūri kari svāmī, taji sakoca sikhaia anugāmī.**
**bharata binaya suni sabahi̐ prasaṁsī, khīra nīra bibarana gati haṁsī.4.**

"Correcting this great fault of mine, my master, instruct this servant of yours without reserve." Everyone who heard Bharata's prayer applauded it and said, "This supplication of Bharata is like that of a swan that sifts milk from water." (4)

दो०—**दीनबंधु सुनि बंधु के बचन दीन छलहीन।**
**देस काल अवसर सरिस बोले रामु प्रबीन॥३१४॥**

Do.: **dinabaṁdhu suni baṁdhu ke bacana dīna chalahīna,**
**desa kāla avasara sarisa bole rāmu prabīna.314.**

The all-wise Śrī Rāma, the befriender of the afflicted, when He heard the meek and guileless words of His brother, Bharata, replied in terms appropriate to the place, time and ṭoccasion:— (314)

चौ०—तात तुम्हारि मोरि परिजन की। चिंता गुरहि नृपहि घर बन की॥
माथे पर गुर मुनि मिथिलेसू। हमहि तुम्हहि सपनेहुँ न कलेसू॥१॥

Cau.: **tāta tumhāri mori parijana kī, ciṁtā gurahi nṛpahi ghara bana kī.**
**māthe para gura muni mithilesū, hamahi tumhahi sapanehů na kalesū.1.**

"Brother, it is our preceptor, sage Vasiṣṭha, and King Janaka who take care of you and me as well as of our people, whether we be at home or in the forest. So long as our preceptor, sage Viśvāmitra and the lord of Mithilā are our guardians, neither you nor I can even dream of any adversity. (1)

मोर तुम्हार परम पुरुषारथु। स्वारथु सुजसु धरमु परमारथु॥
पितु आयसु पालिहिं दुहु भाईं। लोक बेद भल भूप भलाईं॥२॥

**mora tumhāra parama puruṣārathu, svārathu sujasu dharamu paramārathu.**
**pitu āyasu pālihi̐ duhu bhāī̐, loka beda bhala bhūpa bhalāī̐.2.**

"For us two brothers, you as well as myself, the highest achievement of our human life, nay, our material gain, our glory, our virtue and our highest spiritual gain consist in this that both of us should obey our father's command. It is in vindicating the king's (our father's) honour (by implementing his word) that our good lies both in the eyes of the world and in the estimation of the Vedas. (2)

गुरु पितु मातु स्वामि सिख पालें। चलेहुँ कुमग पग परहिं न खालें॥
अस बिचारि सब सोच बिहाई। पालहु अवध अवधि भरि जाई॥३॥

**guru pitu mātu svāmi sikha pālě, calehů kumaga paga parahi̐ na khālě.**
**asa bicāri saba soca bihāī, pālahu avadha avadhi bhari jāī.3.**

"Those who follow the advice of their preceptor, father, mother and master, never stumble even if they happen to tread a wrong path. Pondering thus and putting away all anxiety go and administer Ayodhyā till the appointed period. (3)

देसु कोसु परिजन परिवारू। गुर पद रजहिं लाग छरुभारू॥
तुम्ह मुनि मातु सचिव सिख मानी। पालेहु पुहुमि प्रजा रजधानी॥४॥

**desu kosu parijana parivārū, gura pada rajahi̐ lāga charubhārū.**
**tumha muni mātu saciva sikha mānī, pālehu puhumi prajā rajadhānī.4.**

"The responsibility for the protection of our land, treasury, kinsmen and our own people rests on the dust of our preceptor's feet. As for yourself, you should protect the state, the subjects and the capital in accordance with the advice of our preceptor, sage Vasiṣṭha, mothers and the minister, Sumantra;" (4)

दो०—मुखिआ मुखु सो चाहिऐ खान पान कहुँ एक।
पालइ पोषइ सकल अँग तुलसी सहित बिबेक॥३१५॥

Do.: **mukhiā mukhu so cāhiai khāna pāna kahů eka,**
**pālai poṣai sakala ǎga tulasī sahita bibeka.315.**

"A chief should be like the mouth, which alone does all the eating and drinking but supports and nourishes all the other limbs with discretion"—says Tulasīdāsa. (315)

चौ०—राजधरम सरबसु एतनोई। जिमि मन माहँ मनोरथ गोई॥
बंधु प्रबोधु कीन्ह बहु भाँती। बिनु अधार मन तोषु न साँती॥ १॥

Cau.: **rājadharama sarabasu etanoī, jimi mana māhå̃ manoratha goī.**
**baṁdhu prabodhu kīnha bahu bhā̃tī, binu adhāra mana toṣu na sā̃tī.1.**

"The essence of a king's duty is only this much, even as a desire is cherished in the heart (before it is expressed)." The Lord comforted His brother Bharata in many ways, but without some prop his mind found no consolation or solace. (1)

भरत सील गुर सचिव समाजू। सकुच सनेह बिबस रघुराजू॥
प्रभु करि कृपा पाँवरीं दीन्हीं। सादर भरत सीस धरि लीन्हीं॥ २॥

**bharata sīla gura saciva samājū, sakuca saneha bibasa raghurājū.**
**prabhu kari kṛpā på̃varī̃ dīnhī̃, sādara bharata sīsa dhari līnhī̃.2.**

His regard for Bharata, on the one hand, and the presence of elders, ministers and other people, on the other, overwhelmed Śrī Raghunātha with a mixed feeling of affection and bashfulness. The Lord at last took compassion on him and gave him His (wooden) sandals, which Bharata reverently placed on his head. (2)

चरनपीठ करुनानिधान के। जनु जुग जामिक प्रजा प्रान के॥
संपुट भरत सनेह रतन के। आखर जुग जनु जीव जतन के॥ ३॥

**caranapīṭha karunānidhāna ke, janu juga jāmika prajā prāna ke.**
**saṁpuṭa bharata saneha ratana ke, ākhara juga janu jīva jatana ke.3.**

The sandals of the all-merciful Lord were like two watchmen entrusted with the duty of guarding the people's life or they might be compared to a pair of caskets to enshrine the jewel of Bharata's love or to the two syllables (constituting the word 'Rāma') intended for the spiritual practice of Jīva, the embodied human beings. (3)

कुल कपाट कर कुसल करम के। बिमल नयन सेवा सुधरम के॥
भरत मुदित अवलंब लहे तें। अस सुख जस सिय रामु रहे तें॥ ४॥

**kula kapāṭa kara kusala karama ke, bimala nayana sevā sudharama ke.**
**bharata mudita avalaṁba lahe tẽ, asa sukha jasa siya rāmu rahe tẽ.4.**

Or, they might be likened to a pair of doors to guard the race of Raghu or a pair of hands to assist in the performance of good deeds or again to a pair of eyes to show the noble path of service. Bharata was highly gratified to get this prop; he felt as happy as he would have been if Sītā and Śrī Rāma had agreed to remain in Ayodhyā. (4)

दो०—**मागेउ बिदा प्रनामु करि राम लिए उर लाइ।**
**लोग उचाटे अमरपति कुटिल कुअवसरु पाइ॥ ३१६॥**

Do.: **māgeu bidā pranāmu kari rāma lie ura lāi,**
**loga ucāṭe amarapati kuṭila kuavasaru pāi.316.**

He made obeisance and begged leave to depart and Śrī Rāma clasped him to his bosom; while the malevolent lord of celestials, Indra, taking advantage of this inopportune situation, made the people weary. (316)

चौ०—सो कुचालि सब कहँ भइ नीकी। अवधि आस सम जीवनि जी की॥
नतरु लखन सिय राम बियोगा। हहरि मरत सब लोग कुरोगा॥ १॥

Cau.: **so kucāli saba kahå̃ bhai nīkī, avadhi āsa sama jīvani jī kī.**
**nataru lakhana siya rāma biyogā, hahari marata saba loga kurogā.1.**

That mischief, however, proved a boon to all; it helped them to sustain their life like the hope of Śrī Rāma's returning to Ayodhyā on the expiry of His term of exile. Otherwise people would have succumbed to the fell disease of separation from Lakṣmaṇa, Sītā and Śrī Rāma in great agony. (1)

रामकृपाँ अवरेब सुधारी। बिबुध धारि भइ गुनद गोहारी॥
भेंटत भुज भरि भाइ भरत सो। राम प्रेम रसु कहि न परत सो॥ २॥

**rāmakṛpå̃ avareba sudhārī, bibudha dhāri bhai gunada gohārī.**
**bheṁṭata bhuja bhari bhāi bharata so, rāma prema rasu kahi na parata so.2.**

By Śrī Rāma's grace the imbroglio was resolved and the gods, who were ill-disposed towards the people of Ayodhyā, now became helpful as allies. Śrī Rāma locked His brother, Bharata, in a close embrace; the ecstasy of His love cannot be described in words. (2)

तन मन बचन उमग अनुरागा। धीर धुरंधर धीरजु त्यागा॥
बारिज लोचन मोचत बारी। देखि दसा सुर सभा दुखारी॥ ३॥

**tana mana bacana umaga anurāgā, dhīra dhuraṁdhara dhīraju tyāgā.**
**bārija locana mocata bārī, dekhi dasā sura sabhā dukhārī.3.**

His body, mind and speech overflowed with love and the firmest of the firm lost all firmness. His lotus eyes streamed with tears; even the assembly of gods was grieved to see His condition. (3)

मुनिगन गुर धुर धीर जनक से। ग्यान अनल मन कसें कनक से॥
जे बिरंचि निरलेप उपाए। पदुम पत्र जिमि जग जल जाए॥ ४॥

**munigana gura dhura dhīra janaka se, gyāna anala mana kasẽ kanaka se.**
**je biraṁci niralepa upāe, paduma patra jimi jaga jala jāe.4.**

The host of sages assembled there, the preceptor, sage Vasiṣṭha, and an epitome of firmness like Janaka, whose mind had been tested like gold in the fire of wisdom, nay, who were created by Brahma as free from all attachment and were born in this world even as the lotus springs up from water and yet remains ever above it— (4)

दो०—तेउ बिलोकि रघुबर भरत प्रीति अनूप अपार।
भए मगन मन तन बचन सहित बिराग बिचार॥ ३१७॥

Do.: **teu biloki raghubara bharata prīti anūpa apāra,**
**bhae magana mana tana bacana sahita birāga bicāra.317.**

even they were overwhelmed in mind, body and speech and lost all reason and dispassion when they saw the incomparable and boundless affection of Śrī Rāma and Bharata. (317)

चौ०—जहाँ जनक गुर गति मति भोरी। प्राकृत प्रीति कहत बड़ि खोरी॥
बरनत रघुबर भरत बियोगू। सुनि कठोर कबि जानिहि लोगू॥१॥

Cau.: **jahā̃ janaka gura gati mati bhorī, prākṛta prīti kahata baRi khorī.**
**baranata raghubara bharata biyogū, suni kaṭhora kabi jānihi logū.1.**

The affection of Śrī Rāma and Bharata, which baffled the wits of King Janaka and the preceptor, Vasiṣṭha,—it would be a great blunder to call it mundane. People would account the poet hard-hearted if they heard him describe the parting of Śrī Rāma and Bharata. (1)

सो सकोच रसु अकथ सुबानी। समउ सनेहु सुमिरि सकुचानी॥
भेंटि भरतु रघुबर समुझाए। पुनि रिपुदवनु हरषि हियँ लाए॥२॥

**so sakoca rasu akatha subānī, samau sanehu sumiri sakucānī.**
**bheṁṭi bharatu raghubara samujhāe, puni ripudavanu haraṣi hiyā̃ lāe.2.**

The rapture of that delicacy was past all telling; thinking of the love that manifested itself on the occasion even eloquence shrunk into itself. Śrī Rāma (the Chief of Raghus) first embraced Bharata and consoled him; and then He gladly clasped Śatrughna to His bosom. (2)

सेवक सचिव भरत रुख पाई। निज निज काज लगे सब जाई॥
सुनि दारुन दुखु दुहूँ समाजा। लगे चलन के साजन साजा॥३॥

**sevaka saciva bharata rukha pāī, nija nija kāja lage saba jāī.**
**suni dāruna dukhu duhū̃ samājā, lage calana ke sājana sājā.3.**

Reading Bharata's mind, his servants and ministers all set about their respective duties. The people in both the camps were sore distressed to learn this and began to prepare for the return journey. (3)

प्रभु पद पदुम बंदि दोउ भाई। चले सीस धरि राम रजाई॥
मुनि तापस बनदेव निहोरी। सब सनमानि बहोरि बहोरी॥४॥

**prabhu pada paduma baṁdi dou bhāī, cale sīsa dhari rāma rajāī.**
**muni tāpasa banadeva nihorī, saba sanamāni bahori bahorī.4.**

The two brothers, Bharata and Śatrughna, adored the lotus feet of their lord and bowing to the orders of Śrī Rāma, they set out on their journey. They supplicated the sages, ascetics and sylvan gods and honoured them again and again. (4)

दो०— **लखनहि भेंटि प्रनामु करि सिर धरि सिय पद धूरि।**
**चले सप्रेम असीस सुनि सकल सुमंगल मूरि॥३१८॥**

Do.: **lakhanahi bhẽṭi pranāmu kari sira dhari siya pada dhūri,**
**cale saprema asīsa suni sakala sumaṁgala mūri.318.**

Bharata then embraced Lakṣmaṇa, while Śatrughna bowed to him and both placed the dust of Sītā's feet on their head; and receiving Her loving benediction, which was the root of all fair blessings, they departed. (318)

चौ०—सानुज राम नृपहि सिर नाई। कीन्हि बहुत बिधि बिनय बड़ाई॥
देव दया बस बड़ दुखु पायउ। सहित समाज काननहिं आयउ॥१॥

Cau.: **sānuja rāma nṛpahi sira nāī, kīnhi bahuta bidhi binaya baRāī.**
**deva dayā basa baRa dukhu pāyau, sahita samāja kānanahi̐ āyau.1.**

Śrī Rāma alongwith His younger brother Lakṣmaṇa bowed His head to King Janaka and supplicated and extolled him in many ways: "Moved by compassion for us, my lord, you suffered much and came all the way to this forest with your retinue. (1)

**पुर पगु धारिअ देइ असीसा। कीन्ह धीर धरि गवनु महीसा॥**
**मुनि महिदेव साधु सनमाने। बिदा किए हरि हर सम जाने॥२॥**

**pura pagu dhāria dei asīsā, kīnha dhīra dhari gavanu mahīsā.**
**muni mahideva sādhu sanamāne, bidā kie hari hara sama jāne.2.**

"Now kindly bestow your blessings on us and return to your capital." At this the king took heart and departed. The Lord also treated with honour the sages and other Brāhmaṇas and holy men and bade good-bye to them with the same respect as is due to Bhagavān Viṣṇu and Lord Śiva. (2)

**सासु समीप गए दोउ भाई। फिरे बंदि पग आसिष पाई॥**
**कौसिक बामदेव जाबाली। पुरजन परिजन सचिव सुचाली॥३॥**

**sāsu samīpa gae dou bhāī, phire baṁdi paga āsiṣa pāī.**
**kausika bāmadeva jābālī, purajana parijana saciva sucālī.3.**

The two brothers, Śrī Rāma and Lakṣmaṇa, then called on their mother-in-law and having adored her feet and receiving her blessings they came back. Śrī Rāma and His younger brother Lakṣmaṇa took leave of the sages Viśvāmitra, Vāmadeva and Jābālī, the citizens, His own kinsmen and faithful ministers— (3)

**जथा जोगु करि बिनय प्रनामा। बिदा किए सब सानुज रामा॥**
**नारि पुरुष लघु मध्य बड़ेरे। सब सनमानि कृपानिधि फेरे॥४॥**

**jathā jogu kari binaya pranāmā, bidā kie saba sānuja rāmā.**
**nāri puruṣa laghu madhya baRere, saba sanamāni kṛpānidhi phere.4.**

with due courtesy and obeisance. The gracious Lord sent back men and women of all ranks—high, low and middle, with due honour and courtesy. (4)

दो०—**भरत मातु पद बंदि प्रभु सुचि सनेहँ मिलि भेंटि।**
**बिदा कीन्ह सजि पालकी सकुच सोच सब मेटि॥३१९॥**

Do.: **bharata mātu pada baṁdi prabhu suci sanehå mili bhĕṭi,**
**bidā kīnha saji pālakī sakuca soca saba meṭi.319.**

With sincere affection the Lord adored the feet of Bharata's mother Kaikeyī and embraced her, and having removed all her embarrassment and grief, saw her off in a palanquin duly equipped for the purpose. (319)

चौ०—**परिजन मातु पितहि मिलि सीता। फिरी प्रानप्रिय प्रेम पुनीता॥**
**करि प्रनामु भेंटीं सब सासू। प्रीति कहत कबि हियँ न हुलासू॥१॥**

Cau.: **parijana mātu pitahi mili sītā, phirī prānapriya prema punītā.**
**kari pranāmu bhĕṭī̐ saba sāsū, prīti kahata kabi hiyå na hulāsū.1.**

Sītā, who cherished pure love for Her most beloved lord, returned after meeting Her kinsmen—father, King Janaka, and mother, Queen Sunayanā. Making obeisance to Her mothers-in-law, She embraced them all; the poet has no aspiration left in his heart to describe Her affection. (1)

सुनि सिख अभिमत आसिष पाई। रही सीय दुहु प्रीति समाई॥
रघुपति पटु पालकीं मगाईं। करि प्रबोधु सब मातु चढ़ाईं॥ २॥

**suni sikha abhimata āsiṣa pāī, rahī sīya duhu prīti samāī.**
**raghupati paṭu pālakī̐ magāī̐, kari prabodhu saba mātu caRhāī̐.2.**

Listening to their advice and receiving benedictions of Her liking, Sītā was lost in the love, both of Her parents and mothers-in-law. Śrī Raghunātha sent for the beautiful palanquins and with words of consolation, He helped all His mothers mount them. (2)

बार बार हिलि मिलि दुहु भाईं। सम सनेहँ जननी पहुँचाईं॥
साजि बाजि गज बाहन नाना। भरत भूप दल कीन्ह पयाना॥ ३॥

**bāra bāra hili mili duhu bhāī̐, sama sanehå̐ jananī pahů̐cāī̐.**
**sāji bāji gaja bāhana nānā, bharata bhūpa dala kīnha payānā.3.**

The two brothers, Śrī Rāma and Lakṣmaṇa, embraced them again and again with equal affection and sent them off. Equipping the horses, elephants and vehicles of every description the hosts of Bharata and King Janaka set out on their journey. (3)

हृदयँ रामु सिय लखन समेता। चले जाहिं सब लोग अचेता॥
बसह बाजि गज पसु हियँ हारें। चले जाहिं परबस मन मारें॥ ४॥

**hṛdayå̐ rāmu siya lakhana sametā, cale jāhi̐ saba loga acetā.**
**basaha bāji gaja pasu hiyå̐ hārě̐, cale jāhi̐ parabasa mana mārě̐.4.**

With their hearts full of Śrī Rāma, Sītā and Lakṣmaṇa, all the people went on their journey as if in a trance. Even the bullocks, horses, elephants and other animals trudged on against their will, sad at heart and depressed in spirits. (4)

दो०—गुर गुरतिय पद बंदि प्रभु सीता लखन समेत।
फिरे हरष बिसमय सहित आए परन निकेत॥ ३२०॥

Do.: **gura guratiya pada baṁdi prabhu sītā lakhana sameta,**
**phire haraṣa bisamaya sahita āe parana niketa.320.**

Adoring the feet of the Guru, sage Vasiṣṭha and his wife Arundhati, the Lord as well as Sītā and Lakṣmaṇa returned with a mixed feeling of joy and sorrow to their hut of leaves.(320)

चौ०—बिदा कीन्ह सनमानि निषादू। चलेउ हृदयँ बड़ बिरह बिषादू॥
कोल किरात भिल्ल बनचारी। फेरे फिरे जोहारि जोहारी॥ १॥

Cau.: **bidā kīnha sanamāni niṣādū, caleu hṛdayå̐ baRa biraha biṣādū.**
**kola kirāta bhilla banacārī, phere phire johāri johārī.1.**

The Niṣāda chief was courteously seen off and he, too, departed; parting from the Lord was a great wrench to him. Pressed to return, the Kolas, Kirātas, Bhīlas and other foresters returned after bowing (in salutation) again and again. (1)

प्रभु सिय लखन बैठि बट छाहीं। प्रिय परिजन बियोग बिलखाहीं॥
भरत सनेह सुभाउ सुबानी। प्रिया अनुज सन कहत बखानी॥ २॥

**prabhu siya lakhana baiṭhi baṭa chāhī̐, priya parijana biyoga bilakhāhī̐.**
**bharata saneha subhāu subānī, priyā anuja sana kahata bakhānī.2.**

The lord with Sītā and Lakṣmaṇa sat down in the shade of a banyan tree and grieved over their separation from their near and dear ones. He described to His beloved spouse, Sītā, and younger brother Lakṣmaṇa the affection, noble disposition and sweet words of Bharata. (2)

प्रीति प्रतीति बचन मन करनी। श्रीमुख राम प्रेम बस बरनी॥
तेहि अवसर खग मृग जल मीना। चित्रकूट चर अचर मलीना॥ ३॥

**prīti pratīti bacana mana karanī, śrīmukha rāma prema basa baranī.**
**tehi avasara khaga mṛga jala mīnā, citrakūṭa cara acara malīnā.3.**

Overpowered by love Śrī Rāma extolled with His own blessed lips Bharata's faith and affection in thought, word and deed. At that time the birds, beasts and the fish in water, nay, all the animate and inanimate creatures of Citrakūṭa felt disconsolate. (3)

बिबुध बिलोकि दसा रघुबर की। बरषि सुमन कहि गति घर घर की॥
प्रभु प्रनामु करि दीन्ह भरोसो। चले मुदित मन डर न खरो सो॥ ४॥

**bibudha biloki dasā raghubara kī, baraṣi sumana kahi gati ghara ghara kī.**
**prabhu pranāmu kari dīnha bharoso, cale mudita mana ḍara na kharo so.4.**

The gods, when they saw the condition of Śrī Raghunātha, rained down flowers and told Him the state of their own affairs. The Lord made obeisance and reassured them and they returned, glad of heart, without the least perturbation in their mind. (4)

दो०— **सानुज सीय समेत प्रभु राजत परन कुटीर।**
**भगति ग्यानु बैराग्य जनु सोहत धरें सरीर॥ ३२१॥**

Do.: **sānuja sīya sameta prabhu rājata parana kuṭīra,**
**bhagati gyānu bairāgya janu sohata dhare̐ sarīra.321.**

With His younger brother Lakṣmaṇa and Sītā, the Lord shone forth in His hut of leaves; it seemed as if Vairāgya (Dispassion), Bhakti (Devotion), and Jñāna (Wisdom) had appeared together in embodied forms. (321)

चौ०—मुनि महिसुर गुर भरत भुआलू। राम बिरहँ सबु साजु बिहालू॥
प्रभु गुन ग्राम गनत मन माहीं। सब चुपचाप चले मग जाहीं॥ १॥

Cau.: **muni mahisura gura bharata bhuālū, rāma birahā̐ sabu sāju bihālū.**
**prabhu guna grāma ganata mana māhī̐, saba cupacāpa cale maga jāhī̐.1.**

The sages and other Brāhmaṇas, the Preceptor, sage Vasiṣṭha, Bharata and King Janaka—the whole host was mentally perturbed on account of their parting from Śrī Rāma. Revolving in their mind the numerous virtues of the lord, all wended their way in silence. (1)

जमुना उतरि पार सबु भयऊ। सो बासरु बिनु भोजन गयऊ॥
उतरि देवसरि दूसर बासू। रामसखाँ सब कीन्ह सुपासू॥ २॥

**jamunā utari pāra sabu bhayaū, so bāsaru binu bhojana gayaū.**
**utari devasari dūsara bāsū, rāmasakhaă saba kīnha supāsū.2.**

Crossing the Yamunā everyone reached the other bank; the day passed without any food. The next halt was made on the other bank of the Gaṅgā (at Sṛṅgaverapura) where Śrī Rāma's friend Guha made all arrangements for their comfort. (2)

सई उतरि गोमतीं नहाए। चौथें दिवस अवधपुर आए॥
जनकु रहे पुर बासर चारी। राज काज सब साज सँभारी॥ ३॥

**saī utari gomatī̐ nahāe, cauthẽ divasa avadhapura āe.**
**janaku rahe pura bāsara cārī, rāja kāja saba sāja sa̐bhārī.3.**

Ferrying over the Saī, they bathed in the Gomatī and reached Ayodhyā on the fourth day. King Janaka stayed in the capital for four days, looked after the state administration as well as all the state property, and (3)

सौंपि सचिव गुर भरतहि राजू। तेरहुति चले साजि सबु साजू॥
नगर नारि नर गुर सिख मानी। बसे सुखेन राम रजधानी॥ ४॥

**saũpi saciva gura bharatahi rājū, terahuti cale sāji sabu sājū.**
**nagara nāri nara gura sikha mānī, base sukhena rāma rajadhānī.4.**

entrusting the reins of government to the ministers, the Preceptor sage Vasiṣṭha, and Bharata, he left for Tirhut (his capital) after making all necessary arrangements. Following the preceptor's advice the men and women of the city ensconced themselves in Śrī Rāma's capital, Ayodhyā. (4)

दो०—**राम दरस लगि लोग सब करत नेम उपबास।**
**तजि तजि भूषन भोग सुख जिअत अवधि कीं आस॥ ३२२॥**

Do.: **rāma darasa lagi loga saba karata nema upabāsa,**
**taji taji bhūṣana bhoga sukha jiata avadhi kī̐ āsa.322.**

All the people practised religious austerities and fasted in order to be able to see Śrī Rāma again. Discarding all personal adornments and sensuous pleasures they survived in expectation of the expiry of the term of his exile. (322)

चौ०—सचिव सुसेवक भरत प्रबोधे। निज निज काज पाइ सिख ओधे॥
पुनि सिख दीन्हि बोलि लघु भाई। सौंपी सकल मातु सेवकाई॥ १॥

Cau.: **saciva susevaka bharata prabodhe, nija nija kāja pāi sikha odhe.**
**puni sikha dīnhi boli laghu bhāī, saũpī sakala mātu sevakāī.1.**

Bharata instructed the ministers and trusty servants, who set about their respective duties as directed. Then, calling his younger brother Śatrughna, he admonished him and entrusted him with the service of all their mothers. (1)

भूसुर बोलि भरत कर जोरे। करि प्रनाम बय बिनय निहोरे॥
ऊँच नीच कारजु भल पोचू। आयसु देब न करब सँकोचू॥ २॥

**bhūsura boli bharata kara jore, kari pranāma baya binaya nihore.**
**ū̐ca nīca kāraju bhala pocū, āyasu deba na karaba sa̐kocū.2.**

Summoning the Brāhamaṇas, he made obeisance and folding his hands, prayed to them with due courtesy befitting their age: "Pray, charge me with any duty—high or low, good or mediocre—and hesitate not." (2)

परिजन पुरजन प्रजा बोलाए। समाधानु करि सुबस बसाए॥
सानुज गे गुर गेहँ बहोरी। करि दंडवत कहत कर जोरी॥ ३॥

**parijana purajana prajā bolāe, samādhānu kari subasa basāe.**
**sānuja ge gura gehȧ bahorī, kari daṁḍavata kahata kara jorī.3.**

He also sent for his kinsmen, citizens and other people and setting their mind at rest, settled them peacefully. Accompanied by his younger brother, Śatrughna, he then called on his preceptor and, prostrating himself before him, submitted with folded hands: (3)

आयसु होइ त रहौं सनेमा। बोले मुनि तन पुलकि सपेमा॥
समुझब कहब करब तुम्ह जोई। धरम सारु जग होइहि सोई॥ ४॥

**āyasu hoi ta rahau̐ sanemā, bole muni tana pulaki sapemā.**
**samujhaba kahaba karaba tumha joī, dharama sāru jaga hoihi soī.4.**

"With your permission I will now live a life of austerity." Thrilling all over with love the sage replied, "Whatever you think, speak or do will be the essence of piety and rightful conduct in this world." (4)

दो०—सुनि सिख पाइ असीस बड़ि गनक बोलि दिनु साधि।
सिंघासन प्रभु पादुका बैठारे निरुपाधि॥ ३२३॥

Do.: **suni sikha pāi asīsa baRi ganaka boli dinu sādhi,**
**siṁghāsana prabhu pādukā baiṭhāre nirupādhi.323.**

Hearing this advice and receiving the great blessing (from his preceptor), Bharata called astrologers and, fixing an auspicious day and time, happily installed on the throne of Ayodhyā the wooden sandals of the Lord. (323)

चौ०—राम मातु गुर पद सिरु नाई। प्रभु पद पीठ रजायसु पाई॥
नंदिगावँ करि परन कुटीरा। कीन्ह निवासु धरम धुर धीरा॥ १॥

Cau.: **rāma mātu gura pada siru nāī, prabhu pada pīṭha rajāyasu pāī.**
**naṁdigāvȧ kari parana kuṭīrā, kīnha nivāsu dharama dhura dhīrā.1.**

Bowing his head at the feet of Śrī Rāma's mother, Kausalyā, and his preceptor, sage Vasiṣṭha, and receiving the permission of the Lord's sandals, Bharata, a staunch upholder of righteousness, erected a hut of leaves at Nandigrāma and took up his abode there. (1)

जटाजूट सिर मुनिपट धारी। महि खनि कुस साँथरी सँवारी॥
असन बसन बासन ब्रत नेमा। करत कठिन रिषिधरम सप्रेमा॥ २॥

**jaṭājūṭa sira munipaṭa dhārī, mahi khani kusa så̃tharī så̃vārī.**
**asana basana bāsana brata nemā, karata kaṭhina riṣidharama sapremā.2.**

Wearing a tuft of matted locks on his head and clad in hermit's robes, he dug the earth low and spread thereon a litter of Kuśa grass. In food, dress, utensils, sacred observances and austerities he devoutly practised the rigid vows of hermits. (2)

भूषन बसन भोग सुख भूरी। मन तन बचन तजे तिन तूरी॥
अवध राजु सुर राजु सिहाई। दसरथ धनु सुनि धनदु लजाई॥३॥

**bhūṣana basana bhoga sukha bhūrī, mana tana bacana taje tina tūrī.**
**avadha rāju sura rāju sihāī, dasaratha dhanu suni dhanadu lajāī.3.**

He professedly discarded in thought, word and deed, all adornments of body, wearing apparel and the many pleasures of the senses. The Kingdom of Ayodhyā was the envy even of Indra (the lord of celestials), while on hearing of the riches possessed by Daśaratha, even Kubera (the god of riches) was put to shame. (3)

तेहिं पुर बसत भरत बिनु रागा। चंचरीक जिमि चंपक बागा॥
रमा बिलासु राम अनुरागी। तजत बमन जिमि जन बड़भागी॥४॥

**tehi̐ pura basata bharata binu rāgā, caṁcarīka jimi caṁpaka bāgā.**
**ramā bilāsu rāma anurāgī, tajata bamana jimi jana baRabhāgī.4.**

Yet in that city Bharata dwelt as indifferent as a bee in a garden of Campaka* flowers. The blessed souls who are devoted to Śrī Rāma renounce like vomit the sensuous enjoyments and riches of the world. (4)

दो०—**राम पेम भाजन भरतु बड़े न एहिं करतूति।**
**चातक हंस सराहिअत टेंक बिबेक बिभूति॥३२४॥**

Do.: **rāma pema bhājana bharatu baRe na ehi̐ karatūti,**
**cātaka haṁsa sarāhiata ṭeṁka bibeka bibhūti.324.**

As for Bharata, he was the beloved recipient of Śrī Rāma's love and did not owe his greatness to any such renunciation. The Cātaka bird is praised for its constancy and the swan for its power of discrimination (sifting milk from water). (324)

चौ०—देह दिनहुँ दिन दूबरि होई। घटइ तेजु बलु मुखछबि सोई॥
नित नव राम प्रेम पनु पीना। बढ़त धरम दलु मनु न मलीना॥१॥

Cau.: **deha dinahů dina dūbari hoī, ghaṭai teju balu mukhachabi soī.**
**nita nava rāma prema panu pīnā, baRhata dharama dalu manu na malīnā.1.**

Bharata's body became emaciated day by day. His fat was reduced, yet his bodily glow and the charm of his face remained the same. His vow of devotion to Śrī Rāma was ever afresh and strong. His adherence for virtue steadily grew stronger and his mind was not at all sad, (1)

जिमि जलु निघटत सरद प्रकासे। बिलसत बेतस बनज बिकासे॥
सम दम संजम नियम उपासा। नखत भरत हिय बिमल अकासा॥२॥

* Even though the Campaka flower is very sweet-scented, the bee, it is said, never sucks it.

**jimi jalu nighaṭata sarada prakāse, bilasata betasa banaja bikāse.**
**sama dama saṁjama niyama upāsā, nakhata bharata hiya bimala akāsā.2.**

even as with the advent of autumn the water (of lakes and rivers etc.) decreases but the ratan plants thrive and the lotuses blossom. Control of the mind and senses, self-restraint, religious observances and fasting shone like so many stars in the cloudless sky of Bharata's heart. (2)

**ध्रुव बिस्वासु अवधि राका सी। स्वामि सुरति सुरबीथि बिकासी॥**
**राम पेम बिधु अचल अदोषा। सहित समाज सोह नित चोखा॥३॥**

**dhruva bisvāsu avadhi rākā sī, svāmi surati surabīthi bikāsī.**
**rāma pema bidhu acala adoṣā, sahita samāja soha nita cokhā.3.**

His faith stood as the pole-star, the prospect of Śrī Rāma's return on the expiry of His term of exile represented the full-moon night, while the thought of his lord glistened like the milky way. And his affection for Śrī Rāma was like a steady and spotless moon that ever shone clear amidst a galaxy of stars. (3)

**भरत रहनि समुझनि करतूती। भगति बिरति गुन बिमल बिभूती॥**
**बरनत सकल सुकबि सकुचाहीं। सेस गनेस गिरा गमु नाहीं॥४॥**

**bharata rahani samujhani karatūtī, bhagati birati guna bimala bibhūtī.**
**baranata sakala sukabi sakucāhī̐, sesa ganesa girā gamu nāhī̐.4.**

All great poets hesitate to portray the mode of living, the grasp, the doings, the devotion, the dispassion, the stainless virtues and the glory of Bharata; they baffle the wits of even Śeṣa (the thousand-headed lord of serpents), Gaṇeśa (the god of wisdom) and Sarasvatī (the goddess of speech). (4)

दो०—**नित पूजत प्रभु पाँवरी प्रीति न हृदयँ समाति।**
**मागि मागि आयसु करत राज काज बहु भाँति॥३२५॥**

Do.: **nita pūjata prabhu pā̐varī prīti na hṛdayā̐ samāti,**
**māgi māgi āyasu karata rāja kāja bahu bhā̐ti.325.**

He daily worshipped the Lord's sandals with a heart overflowing with love and affection and constantly sought guidance from them in the discharge of all kinds of affairs of the state. (325)

चौ०—**पुलक गात हियँ सिय रघुबीरू। जीह नामु जप लोचन नीरू॥**
**लखन राम सिय कानन बसहीं। भरतु भवन बसि तप तनु कसहीं॥१॥**

Cau.: **pulaka gāta hiyā̐ siya raghubīrū, jīha nāmu japa locana nīrū.**
**lakhana rāma siya kānana basahī̐, bharatu bhavana basi tapa tanu kasahī̐.1.**

His body thrilling all over with emotion and heart full of Sītā and Śrī Rāma, his tongue repeated Śrī Rāma's name and tears of love flowed from his eyes. Lakṣmaṇa, Śrī Rāma and Sītā dwelt in the forest; while Bharata mortified his flesh through austere penance even though staying back at home. (1)

दोउ दिसि समुझि कहत सबु लोगू। सब बिधि भरत सराहन जोगू॥
सुनि ब्रत नेम साधु सकुचाहीं। देखि दसा मुनिराज लजाहीं॥ २॥

**dou disi samujhi kahata sabu logū, saba bidhi bharata sarāhana jogū.**
**suni brata nema sādhu sakucāhī̐, dekhi dasā munirāja lajāhī̐.2.**

After considering both sides, everyone said that Bharata was praiseworthy in every way. Ascetics and holy men were bashful to hear of his religious vows and observances and the sight of his condition made the greatest of sages feel small. (2)

परम पुनीत भरत आचरनू। मधुर मंजु मुद मंगल करनू॥
हरन कठिन कलि कलुष कलेसू। महामोह निसि दलन दिनेसू॥ ३॥

**parama punīta bharata ācaranū, madhura maṁju muda maṁgala karanū.**
**harana kaṭhina kali kaluṣa kalesū, mahāmoha nisi dalana dinesū.3.**

The most sanctifying story of Bharata's doing is delightful and charming and a fountain of joy and blessings. It drives away the terrible sins and afflictions of the Kali age; it is a veritable sun to disperse the night of the great delusion (which has thrown us into this world), (3)

पाप पुंज कुंजर मृगराजू। समन सकल संताप समाजू॥
जन रंजन भंजन भव भारू। राम सनेह सुधाकर सारू॥ ४॥

**pāpa puṁja kuṁjara mṛgarājū, samana sakala saṁtāpa samājū.**
**jana raṁjana bhaṁjana bhava bhārū, rāma saneha sudhākara sārū.4.**

and is a lion for crushing the herd of elephants in the shape of sins and allays all kinds of sufferings. It delights the devotees, relieves the burden of transmigration and is the essence of the moon (nectar) of devotion to Śrī Rāma. (4)

छं०—सिय राम प्रेम पियूष पूरन होत जनमु न भरत को।
मुनि मन अगम जम नियम सम दम बिषम ब्रत आचरत को॥
दुख दाह दारिद दंभ दूषन सुजस मिस अपहरत को।
कलिकाल तुलसी से सठन्हि हठि राम सनमुख करत को॥

Chaṁ.: **siya rāma prema piyūṣa pūrana hota janamu na bharata ko,**
**muni mana agama jama niyama sama dama biṣama brata ācarata ko.**
**dukha dāha dārida daṁbha dūṣana sujasa misa apaharata ko,**
**kalikāla tulasī se saṭhanhi haṭhi rāma sanamukha karata ko.**

If Bharata, who brimmed all over with the nectar of devotion to Sītā and Śrī Rāma, had not been born, who would have practised the difficult vow of self-abnegation and austerity and control of the mind and senses that transcended the imagination even of sages? Who would have dispelled the woes, burning agony, poverty, hypocrisy and other evils of the world through his fair renown; and who in this Kali age would have forcibly diverted the mind of villains like Tulasīdāsa towards Śrī Rāma?

**सो०—भरत चरित करि नेमु तुलसी जो सादर सुनहिं।**
**सीय राम पद पेमु अवसि होइ भव रस बिरति॥ ३२६॥**

So.: **bharata carita kari nemu tulasī jo sādara sunahi̐,**
**sīya rāma pada pemu avasi hoi bhava rasa birati.326.**

Whosoever reverently hear, says Tulasīdāsa, the story of Bharata with careful regularity shall assuredly acquire devotion to the feet of Sītā and Śrī Rāma and aversion for the sensuous pleasures of life. (326)

[PAUSE 21 FOR A THIRTY-DAY RECITATION]

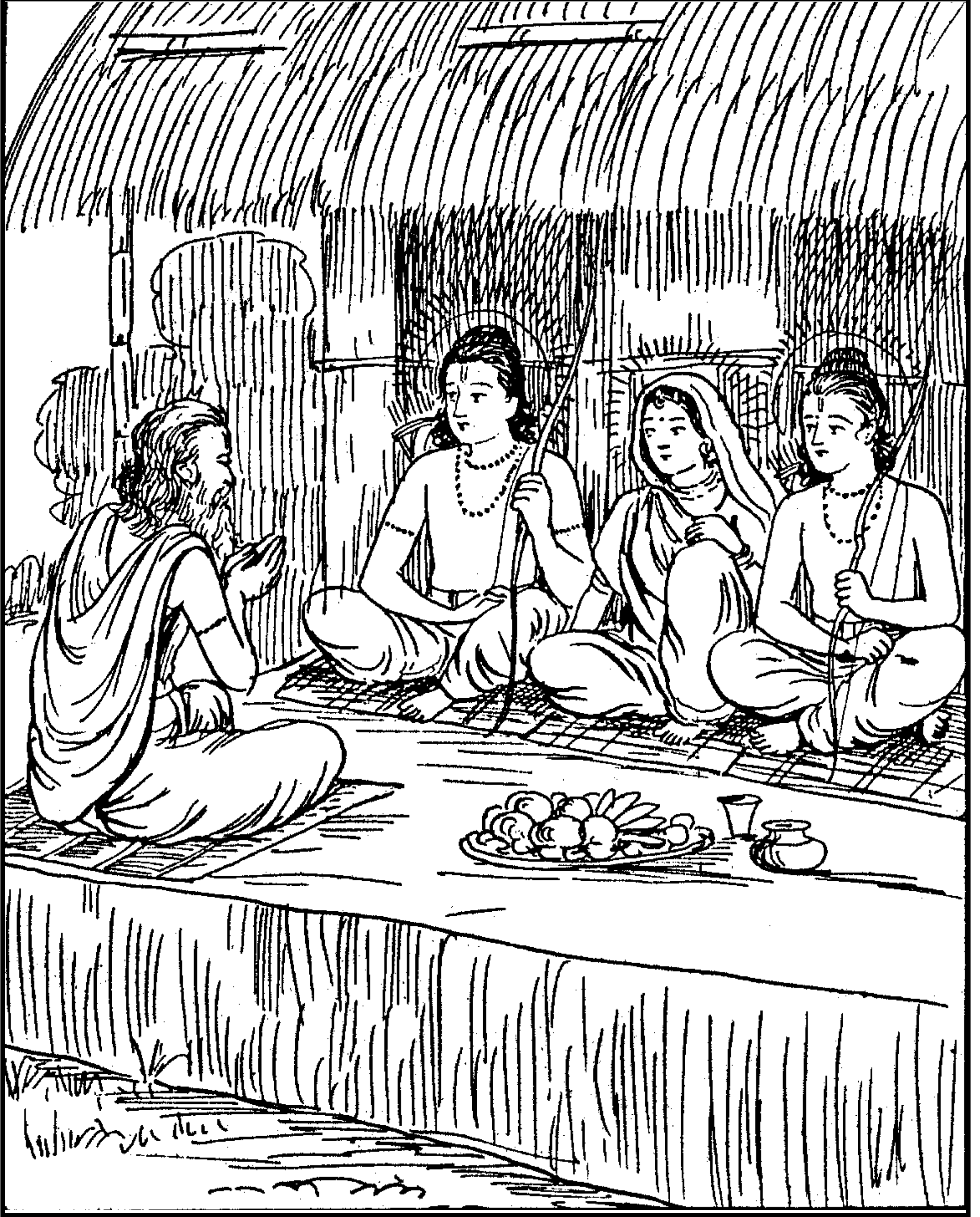
**इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने द्वितीयः सोपानः समाप्तः।**

**iti śrīmadrāmacaritamānase sakalakalikaluṣavidhvaṁsane**
**dvitīyaḥ sopānaḥ samāptaḥ.**

*Thus ends the second descent into the Mānasa lake of Śrī Rāma's exploits, that eradicate all the impurities of the Kali age.*



## Atri Ke Atithi (Guests of sage Atri)



करि पूजा कहि बचन सुहाए। दिए मूल फल प्रभु मन भाए॥

**kari pūjā kahi bacana suhāe, die mūla phala prabhu mana bhāe.**

ॐ

# Śrī Rāmacaritamānasa

**(The Mānasa lake containing the exploits of Śrī Rāma)**

## Descent Three

## (Araṇya-Kāṇḍa)

श्लोक

**मूलं धर्मतरोर्विवेकजलधेः पूर्णेन्दुमानन्ददं**
**वैराग्याम्बुजभास्करं ह्यघघनध्वान्तापहं तापहम्।**
**मोहाम्भोधरपूगपाटनविधौ स्वःसम्भवं शङ्करं**
**वन्दे ब्रह्मकुलं कलङ्कशमनं श्रीरामभूपप्रियम्॥ १ ॥**

Śloka

**mūlaṁ dharmatarorvivekajaladheḥ pūrṇendumānandadaṁ**
**vairāgyāmbujabhāskaraṁ hyaghaghanadhvāntāpahaṁ tāpaham,**
**mohāmbhodharapūgapāṭanavidhau svaḥsambhavaṁ śaṅkaraṁ**
**vande brahmakulaṁ kalaṅkaśamanaṁ śrīrāmabhūpapriyam.1.**

I reverence Bhagavān Śaṅkara, the progeny of Brahmā, the very root of the tree of piety, the beloved devotee of King Śrī Rāma, the full moon that brings joy to the ocean of wisdom, the sun that opens the lotus of dispassion, the wind that disperses the clouds of ignorance, who dispels the thick darkness of sin and eradicates the threefold agony and who wipes off obloquy. (1)

**सान्द्रानन्दपयोदसौभगतनुं पीताम्बरं सुन्दरं**
**पाणौ बाणशरासनं कटिलसत्तूणीरभारं वरम्।**
**राजीवायतलोचनं धृतजटाजूटेन संशोभितं**
**सीतालक्ष्मणसंयुतं पथिगतं रामाभिरामं भजे॥ २ ॥**

**sāndrānandapayodasaubhagatanuṁ pītāmbaraṁ sundaraṁ**
**pāṇau bāṇaśarāsanaṁ kaṭilasattūṇīrabhāraṁ varam,**
**rājīvāyatalocanaṁ dhṛtajaṭājūṭena saṁśobhitaṁ**
**sītālakṣmaṇasaṁyutaṁ pathigataṁ rāmābhirāmaṁ bhaje.2.**

I worship Śrī Rāma, the delighter of all, whose graceful form is an embodiment of joy and is dark as a rainy cloud, who is clad in a charming yellow bark and carries in His hands a bow and an arrow, who has a beautiful, shining and well-equipped quiver fastened at His back and has a pair of large lotus eyes, who is adorned with a tuft of matted locks on His head and who is seen walking with Sītā and Lakṣmaṇa. (2)

सो०—**उमा राम गुन गूढ़ पंडित मुनि पावहिं बिरति।**
**पावहिं मोह बिमूढ़ जे हरि बिमुख न धर्म रति॥**

So.: **umā rāma guna gūRha paṁḍita muni pāvahiṁ birati,**
**pāvahiṁ moha bimūRha je hari bimukha na dharma rati.**

Śrī Rāma's virtues, O Pārvatī, are mysterious. The sages as well as learned men develop dispassion when they comprehend them; while the deluded fools who are hostile to Śrī Hari and have no love for piety get bewildered on hearing of them.

चौ०—पुर नर भरत प्रीति मैं गाई। मति अनुरूप अनूप सुहाई॥
अब प्रभु चरित सुनहु अति पावन। करत जे बन सुर नर मुनि भावन॥ १॥

Cau.: **pura nara bharata prīti maiṁ gāī, mati anurūpa anūpa suhāī.**
**aba prabhu carita sunahu ati pāvana, karata je bana sura nara muni bhāvana.1.**

I have related to the best of my ability the incomparable and charming affection of the citizens of Ayodhyā as well as of Bharata (for Śrī Rāma). Now hear of the all-holy exploits of the Lord, that He enacted in the forest to the delight of gods, men and sages. (1)

एक बार चुनि कुसुम सुहाए। निज कर भूषन राम बनाए॥
सीतहि पहिराए प्रभु सादर। बैठे फटिक सिला पर सुंदर॥ २॥

**eka bāra cuni kusuma suhāe, nija kara bhūṣana rāma banāe.**
**sītahi pahirāe prabhu sādara, baiṭhe phaṭika silā para suṁdara.2.**

On one occasion Śrī Rāma culled lovely flowers and made with His own hands a number of ornaments, with which He fondly bedecked Sītā and sat with Her on a beautiful rock of crystal. (2)

सुरपति सुत धरि बायस बेषा। सठ चाहत रघुपति बल देखा॥
जिमि पिपीलिका सागर थाहा। महा मंदमति पावन चाहा॥ ३॥

**surapati suta dhari bāyasa beṣā, saṭha cāhata raghupati bala dekhā.**
**jimi pipīlikā sāgara thāhā, mahā maṁdamati pāvana cāhā.3.**

The foolish son of Indra (the lord of celestials) took the form of a crow and wanted to test the might of Śrī Raghunātha even as the most dull-witted ant would sound the depths of the ocean. (3)

सीता चरन चोंच हति भागा। मूढ़ मंदमति कारन कागा॥
चला रुधिर रघुनायक जाना। सींक धनुष सायक संधाना॥ ४॥

**sītā carana coṁca hati bhāgā, mūRha maṁdamati kārana kāgā.**
**calā rudhira raghunāyaka jānā, sīṁka dhanuṣa sāyaka saṁdhānā.4.**

The stupid fool, who had disguised himself as a crow with a sinister motive, bit Sītā on the foot with his beak and flew away. Śrī Raghunātha came to know of it only when blood flowed from Her foot; He fitted a shaft of reed to His bow and shot the volley. (4)

दो०—**अति कृपाल रघुनायक सदा दीन पर नेह।**
**ता सन आइ कीन्ह छलु मूरख अवगुन गेह॥ १॥**

Do.: **ati kṛpāla raghunāyaka sadā dīna para neha,**
**tā sana āi kīnha chalu mūrakha avaguna geha.1.**

Śrī Raghunātha is extremely compassionate and is always fond of the meek. But a total wretch and foolish Jayanta came and played foul even with Him. (1)

चौ०—प्रेरित मंत्र ब्रह्मसर धावा। चला भाजि बायस भय पावा॥
धरि निज रूप गयउ पितु पाहीं। राम बिमुख राखा तेहि नाहीं॥ १॥

Cau.: **prerita maṁtra brahmasara dhāvā, calā bhāji bāyasa bhaya pāvā.**
**dhari nija rūpa gayau pitu pāhī̐, rāma bimukha rākhā tehi nāhī̐.1.**

Charged with a spell, the shaft presided over by Brahmā* sped forth and the crow in terror took to flight. Indra's son now assumed his own form and approached his father. But the latter refused to give him shelter knowing him to be an adversary of Śrī Rāma. (1)

भा निरास उपजी मन त्रासा। जथा चक्र भय रिषि दुर्बासा॥
ब्रह्मधाम सिवपुर सब लोका। फिरा श्रमित ब्याकुल भय सोका॥ २॥

**bhā nirāsa upajī mana trāsā, jathā cakra bhaya riṣi durbāsā.**
**brahmadhāma sivapura saba lokā, phirā śramita byākula bhaya sokā.2.**

Having lost all hope of protection, he felt as alarmed at heart as the sage Durvāsā was afraid of the Lord's Discus. Weary and stricken with fear and grief, he traversed the abode of Brahmā, the realm of Lord Śiva and all other regions. (2)

काहूँ बैठन कहा न ओही। राखि को सकइ राम कर द्रोही॥
मातु मृत्यु पितु समन समाना। सुधा होइ बिष सुनु हरिजाना॥ ३॥

**kāhū̐ baiṭhana kahā na ohī, rākhi ko sakai rāma kara drohī.**
**mātu mṛtyu pitu samana samānā, sudhā hoi biṣa sunu harijānā.3.**

But no one even asked him to sit down. Who can dare afford shelter to an enemy of Śrī Rāma? Listen, Garuḍa (mount of Śrī Hari), a mother becomes as terrible as death and a father assumes the role of Yama (the god of death), ambrosia turns into venom, (3)

मित्र करइ सत रिपु कै करनी। ता कहँ बिबुधनदी बैतरनी॥
सब जगु ताहि अनलहु ते ताता। जो रघुबीर बिमुख सुनु भ्राता॥ ४॥

**mitra karai sata ripu kai karanī, tā kahå bibudhanadī baitaranī.**
**saba jagu tāhi analahu te tātā, jo raghubīra bimukha sunu bhrātā.4.**

and a friend becomes as hostile as hundreds of enemies, the celestial river Gaṅgā becomes like the Vaitaraṇī† for him; nay, the whole world becomes hotter than fire to him who is inimical to Śrī Rāma. (4)

नारद देखा बिकल जयंता। लागि दया कोमल चित संता॥
पठवा तुरत राम पहिं ताही। कहेसि पुकारि प्रनत हित पाही॥ ५॥

* Our scriptures mention a number of missiles each presided over by a particular deity and varying in its potency according to the god by whom it is presided over and which can be invoked on any earthly weapon by means of spells. For instance we hear of an Agni-Astra (presided over by the fire-god), a Vāyavyāstra (presided over by the wind-god), Pārjanyāstra (presided over by the rain-god), Pāśupatāstra (presided over by Lord Śiva) and Nārāyaṇāstra (presided over by Bhagavān Nārāyaṇa) and so on. The Agni-Astra, when discharged, rains volleys of fire; the Vāyavyāstra lets loose strong winds; the Pārjanyāstra releases clouds with showers and so on. It is unfortunate that the knowledge of this science, which was evidenced till the end of Dvāpara, has become extinct now.

† The name of a river in hell, which the dead have to cross before entering the infernal regions. It is represented as a filthy stream full of blood, hair and bones and every other kind of impurity. It can be crossed only with the help of a cow that may have been gifted by the deceased during his life-time.

**nārada dekhā bikala jayaṁtā, lāgi dayā komala cita saṁtā.**
**paṭhavā turata rāma pahiँ tāhī, kahesi pukāri pranata hita pāhī.5.**

The sage Nārada saw Jayanta (Indra's son) in distress and was moved with pity, for saints are always tender of heart. The sage sent him immediately to Śrī Rāma and he cried out, "Save me, O Protector of the suppliant!" (5)

आतुर सभय गहेसि पद जाई। त्राहि त्राहि दयाल रघुराई॥
अतुलित बल अतुलित प्रभुताई। मैं मतिमंद जानि नहिं पाई॥६॥

**ātura sabhaya gahesi pada jāī, trāhi trāhi dayāla raghurāī.**
**atulita bala atulita prabhutāī, maiँ matimaṁda jāni nahiँ pāī.6.**

Bewildered and terrified he went and clasped Śrī Rāma's feet and said, "Mercy! mercy! O gracious Lord of Raghus! I could not perceive Your incomparable might and matchless glory, dull-witted as I am. (6)

निज कृत कर्म जनित फल पायउँ। अब प्रभु पाहि सरन तकि आयउँ॥
सुनि कृपाल अति आरत बानी। एकनयन करि तजा भवानी॥७॥

**nija kṛta karma janita phala pāyaum̐, aba prabhu pāhi sarana taki āyaum̐.**
**suni kṛpāla ati ārata bānī, ekanayana kari tajā bhavānī.7.**

"I have reaped the fruit borne by my own actions and have now sought refuge in You. Protect me, my Lord!" When the all-merciful Lord heard his most piteous appeal, He let him go with the loss of one eye, O Pārvatī. (7)

सो०—**कीन्ह मोह बस द्रोह जद्यपि तेहि कर बध उचित।**
**प्रभु छाड़ेउ करि छोह को कृपाल रघुबीर सम॥२॥**

So.: **kīnha moha basa droha jadyapi tehi kara badha ucita,**
**prabhu chāReu kari choha ko kṛpāla raghubīra sama.2.**

Even though in his infatuation Jayanta had antagonized the Lord and, therefore, deserved death, the latter took compassion on him and let him go. Who is there so merciful as Śrī Rāma? (2)

चौ०—रघुपति चित्रकूट बसि नाना। चरित किए श्रुति सुधा समाना॥
बहुरि राम अस मन अनुमाना। होइहि भीर सबहिं मोहि जाना॥१॥

Cau.: **raghupati citrakūṭa basi nānā, carita kie śruti sudhā samānā.**
**bahuri rāma asa mana anumānā, hoihi bhīra sabahiँ mohi jānā.1.**

Staying at Citrakūṭa Śrī Raghunātha performed exploits of many kinds, which are sweet to the ear as nectar. Śrī Rāma then thought to Himself, "People will throng here, now that everyone has come to know me." (1)

सकल मुनिन्ह सन बिदा कराई। सीता सहित चले द्वौ भाई॥
अत्रि के आश्रम जब प्रभु गयऊ। सुनत महामुनि हरषित भयऊ॥२॥

**sakala muninha sana bidā karāī, sītā sahita cale dvau bhāī.**
**atri ke āśrama jaba prabhu gayaū, sunata mahāmuni haraṣita bhayaū.2.**

Taking leave of all the hermits, therefore, the two brothers, Śrī Rāma and Lakṣmaṇa,

left the place alongwith Sītā. When the Lord repaired to Atri's hermitage, the great sage was rejoiced to hear of it. (2)

पुलकित गात अत्रि उठि धाए। देखि रामु आतुर चलि आए॥
करत दंडवत मुनि उर लाए। प्रेम बारि द्वौ जन अन्हवाए॥ ३॥

**pulakita gāta atri uṭhi dhāe, dekhi rāmu ātura cali āe.**
**karata daṁḍavata muni ura lāe, prema bāri dvau jana anhavāe.3.**

Thrilling all over with joy, sage Atri stood up quickly and ran to meet Him; seeing him come running, Śrī Rāma, too, advanced hurriedly towards him. Even as the two brothers prostrated themselves, the sage lifted them and clasping them to his bosom bathed them with tears of love. (3)

देखि राम छबि नयन जुड़ाने। सादर निज आश्रम तब आने॥
करि पूजा कहि बचन सुहाए। दिए मूल फल प्रभु मन भाए॥ ४॥

**dekhi rāma chabi nayana juRāne, sādara nija āśrama taba āne.**
**kari pūjā kahi bacana suhāe, die mūla phala prabhu mana bhāe.4.**

His eyes were gladdened by the sight of Śrī Rāma's beauty and then he reverently escorted them to his hermitage. Paying his homage to the Lord he spoke reverent words to Him and offered Him roots and fruits, which the Lord relished very much. (4)

सो०—**प्रभु आसन आसीन भरि लोचन सोभा निरखि।**
**मुनिबर परम प्रबीन जोरि पानि अस्तुति करत॥ ३॥**

So.: **prabhu āsana āsīna bhari locana sobhā nirakhi,**
**munibara parama prabīna jori pāni astuti karata.3.**

As the Lord took His seat, Atri, the chief of sages, supremely wise as he was, feasted his eyes on His loveliness, and with folded hands began to extol Him: (3)

छं०—**नमामि भक्त वत्सलं। कृपालु शील कोमलं॥**
**भजामि ते पदांबुजं। अकामिनां स्वधामदं॥ १॥**

Chaṁ.: **namāmi bhakta vatsalaṁ, kṛpālu śīla komalaṁ.**
**bhajāmi te padāṁbujaṁ, akāminām svadhāmadaṁ.1.**

"I revere You, who are so fond of Your devotees, so compassionate and gentle of disposition. I adore Your lotus feet, which vouchsafe to Your selfless lovers Your own abode. (1)

**निकाम श्याम सुंदरं। भवाम्बुनाथ मंदरं॥**
**प्रफुल्ल कंज लोचनं। मदादि दोष मोचनं॥ २॥**

**nikāma śyāma suṁdaraṁ, bhavāmbunātha maṁdaraṁ.**
**praphulla kaṁja locanaṁ, madādi doṣa mocanaṁ.2.**

"You are of an exquisitely beautiful swarthy form; You are Mount Mandara, as it were, to churn the ocean of mundane existence; You have eyes like the full-blown lotus and rid Your votaries of pride and other vices. (2)

**प्रलंब बाहु विक्रमं । प्रभोऽप्रमेय वैभवं ॥**
**निषंग चाप सायकं । धरं त्रिलोक नायकं ॥ ३ ॥**

**pralaṁba bāhu vikramaṁ, prabho'prameya vaibhavaṁ.**
**niṣaṁga cāpa sāyakaṁ, dharaṁ triloka nāyakaṁ. 3.**

"Immense is the might of Your long arms and incomprehensible Your glory. You carry on Your person a quiver, a bow and an arrow, O Lord of the three worlds! (3)

**दिनेश वंश मंडनं । महेश चाप खंडनं ॥**
**मुनींद्र संत रंजनं । सुरारि वृंद भंजनं ॥ ४ ॥**

**dineśa vaṁśa maṁḍanaṁ, maheśa cāpa khaṁḍanaṁ.**
**munīṁdra saṁta raṁjanaṁ, surāri vṛṁda bhaṁjanaṁ. 4.**

"The ornament of the solar race, You broke the bow of the great Lord Śiva. Delighting the greatest sages and saints, You crush the host of demons, the enemies of gods. (4)

**मनोज वैरि वंदितं । अजादि देव सेवितं ॥**
**विशुद्ध बोध विग्रहं । समस्त दूषणापहं ॥ ५ ॥**

**manoja vairi vaṁditaṁ, ajādi deva sevitaṁ.**
**viśuddha bodha vigrahaṁ, samasta dūṣaṇāpahaṁ. 5.**

"You are worthy of reverence to Lord Śiva, and are adored by Brahmā and other divinities. An embodiment of pure consciousness, You destroy all evils. (5)

**नमामि इंदिरा पतिं । सुखाकरं सतां गतिं ॥**
**भजे सशक्ति सानुजं । शची पति प्रियानुजं ॥ ६ ॥**

**namāmi iṁdirā patiṁ, sukhākaraṁ satāṁ gatiṁ.**
**bhaje saśakti sānujaṁ, śacī pati priyānujaṁ. 6.**

"I bow to Lakṣmī's lord, the fountain of joy and the salvation of saints. I adore You with Your spouse Sītā and younger brother Lakṣmaṇa; Yourself a beloved younger Brother* of Indra (Śacī's lord). (6)

**त्वदंघ्रि मूल ये नराः । भजंति हीन मत्सराः ॥**
**पतंति नो भवार्णवे । वितर्क वीचि संकुले ॥ ७ ॥**

**tvadaṁghri mūla ye narāḥ, bhajaṁti hīna matsarāḥ.**
**pataṁti no bhavārṇave, vitarka vīci saṁkule. 7.**

"Men who worship Your lotus feet and are free from jealousy, sink not into the ocean of metempsychosis, turbulent with the billows of wrangling. (7)

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* The Lord is here identified with Bhagavān Vāmana (the divine Dwarf), who was born of Aditi (Kaśyapa's wife) as a younger brother of Indra.

**विविक्त वासिनः सदा। भजंति मुक्तये मुदा॥**
**निरस्य इंद्रियादिकं। प्रयांति ते गतिं स्वकं॥ ८॥**

**vivikta vāsinaḥ sadā, bhajaṁti muktaye mudā.**
**nirasya iṁdriyādikaṁ, prayāṁti te gatiṁ svakaṁ.8.**

"They who, living in seclusion, constantly worship You with their senses and mind etc. fully subdued for the sake of attaining liberation, are able to realize their own Self. (8)

**तमेकमद्भुतं प्रभुं। निरीहमीश्वरं विभुं॥**
**जगद्गुरुं च शाश्वतं। तुरीयमेव केवलं॥ ९॥**

**tamekamadbhutaṁ prabhuṁ, nirīhamīśvaraṁ vibhuṁ.**
**jagadguruṁ ca śāśvataṁ, turīyameva kevalaṁ. 9.**

"I adore Him, the mysterious Lord, who is one (without a second), desireless, all-powerful and omnipresent, the teacher of the world, eternal, transcending the three Guṇas (Sattva, Rajas and Tamas) and Absolute (self-existent). (9)

**भजामि भाव वल्लभं। कुयोगिनां सुदुर्लभं॥**
**स्वभक्त कल्प पादपं। समं सुसेव्यमन्वहं॥ १०॥**

**bhajāmi bhāva vallabhaṁ, kuyogināṁ sudurlabhaṁ.**
**svabhakta kalpa pādapaṁ, samaṁ susevyamanvahaṁ. 10.**

"I adore Him who is fond of true love (devotion), who is most difficult of access to sensually-minded strivers but who is a wish-yielding tree to His devotees, nay, who is impartial and always so easy to worship. (10)

**अनूप रूप भूपतिं। नतोऽहमुर्विजा पतिं॥**
**प्रसीद मे नमामि ते। पदाब्ज भक्ति देहि मे॥ ११॥**

**anūpa rūpa bhūpatiṁ, nato'hamurvijā patiṁ.**
**prasīda me namāmi te, padābja bhakti dehi me. 11.**

"I bow to Sītā's lord, King Rāma of matchless beauty. I revere You; be gracious to me and grant me devotion to Your lotus feet. (11)

**पठंति ये स्तवं इदं। नरादरेण ते पदं॥**
**व्रजंति नात्र संशयं। त्वदीय भक्ति संयुताः॥ १२॥**

**paṭhaṁti ye stavaṁ idaṁ, narādareṇa te padaṁ.**
**vrajaṁti nātra saṁśayaṁ, tvadīya bhakti saṁyutāḥ. 12.**

"Men who recite this hymn with reverence acquire devotion to Your lotus feet and undoubtedly attain Your abode at the same time." (12)

दो०—**बिनती करि मुनि नाइ सिरु कह कर जोरि बहोरि।**
**चरन सरोरुह नाथ जनि कबहुँ तजै मति मोरि॥ ४॥**

Do.: **binatī kari muni nāi siru kaha kara jori bahori,**
**carana saroruha nātha jani kabahu tajai mati mori.4.**

Having prayed thus, the sage bowed his head, and folding his hand in salutation spoke again: “My mind, O Lord, may never abandon Your lotus feet.” (4)

चौ०—अनुसुइया के पद गहि सीता। मिली बहोरि सुसील बिनीता॥
रिषिपतिनी मन सुख अधिकाई। आसिष देइ निकट बैठाई॥ १॥

Cau.: **anusuiyā ke pada gahi sītā, milī bahori susīla binītā.**
**riṣipatinī mana sukha adhikāī, āsiṣa dei nikaṭa baiṭhāī.1.**

Then Sītā, who was so good natured and modest, met Anasūyā (sage Atri’s wife) and clasped her feet. The sage’s wife felt extremely gratified at heart; she blessed Her and seating Her by her side, (1)

दिब्य बसन भूषन पहिराए। जे नित नूतन अमल सुहाए॥
कह रिषिबधू सरस मृदु बानी। नारिधर्म कछु ब्याज बखानी॥ २॥

**dibya basana bhūṣana pahirāe, je nita nūtana amala suhāe.**
**kaha riṣibadhū sarasa mṛdu bānī, nāridharma kachu byāja bakhānī.2.**

arrayed Her in heavenly robes and ornaments that remained ever new, clean and charming. In affectionate and mild tones the hermit’s wife then proceeded to discourse on some womanly virtues, making Her an occasion for such discourse: (2)

मातु पिता भ्राता हितकारी। मितप्रद सब सुनु राजकुमारी॥
अमित दानि भर्ता बयदेही। अधम सो नारि जो सेव न तेही॥ ३॥

**mātu pitā bhrātā hitakārī, mitaprada saba sunu rājakumārī.**
**amita dāni bhartā bayadehī, adhama so nāri jo seva na tehī.3.**

“Listen, O Princess: mother, father and brother are all kind to us; but they bestow only limited joy. A husband, however, bestows unlimited joy (in the shape of blessedness); O Jānakī, vile is the woman, who does not serve him. (3)

धीरज धर्म मित्र अरु नारी। आपद काल परिखिअहिं चारी॥
बृद्ध रोगबस जड़ धनहीना। अंध बधिर क्रोधी अति दीना॥ ४॥

**dhīraja dharma mitra aru nārī, āpada kāla parikhiahi cārī.**
**bṛddha rogabasa jaRa dhanahīnā, aṁdha badhira krodhī ati dīnā.4.**

“Fortitude, piety, a friend and a wife—these four are put to the test only in times of adversity. Old, sick, dull-headed, indigent, blind, deaf, wrathful or most wretched, (4)

ऐसेहु पति कर किएँ अपमाना। नारि पाव जमपुर दुख नाना॥
एकइ धर्म एक ब्रत नेमा। कायँ बचन मन पति पद प्रेमा॥ ५॥

**aisehu pati kara kiĕ apamānā, nāri pāva jamapura dukha nānā.**
**ekai dharma eka brata nemā, kāyă bacana mana pati pada premā.5.**

“a woman who treats with disrespect even such a husband—shall suffer various torments in hell (the abode of Yama). Devotion with body, speech and mind to her lord’s feet is the only duty, sacred vow and penance for a woman. (5)

जग पतिब्रता चारि बिधि अहहीं। बेद पुरान संत सब कहहीं॥
उत्तम के अस बस मन माहीं। सपनेहुँ आन पुरुष जग नाहीं॥ ६॥

**jaga patibratā cāri bidhi ahahī̃, beda purāna saṁta saba kahahī̃.**
**uttama ke asa basa mana māhī̃, sapanehũ āna puruṣa jaga nāhī̃.6.**

"There are four types of faithful wives in this world: so declare the Vedas, the Purāṇas and all the saints. A woman of the best type is convinced in her heart of hearts that she cannot even dream in this world of a man other than her lord. (6)

मध्यम परपति देखइ कैसें। भ्राता पिता पुत्र निज जैसें॥
धर्म बिचारि समुझि कुल रहई। सो निकिष्ट त्रिय श्रुति अस कहई॥ ७ ॥

**madhyama parapati dekhai kaisẽ, bhrātā pitā putra nija jaisẽ.**
**dharma bicāri samujhi kula rahaī, so nikiṣṭa triya śruti asa kahaī.7.**

"The middle one regards another's husband as her own brother, father or son (according to his age). She who is restrained by considerations of virtue or by the thought of her race is declared by the Vedas as of a low category. (7)

बिनु अवसर भय तें रह जोई। जानेहु अधम नारि जग सोई॥
पति बंचक परपति रति करई। रौरव नरक कल्प सत परई॥ ८ ॥

**binu avasara bhaya tẽ raha joī, jānehu adhama nāri jaga soī.**
**pati baṁcaka parapati rati karaī, raurava naraka kalpa sata paraī.8.**

"And know her to be the lowest woman in this world, who is restrained only by fear and want of opportunity. The woman who deceives her husband and loves a paramour is cast for a hundred cycles into the worst form of hell known by the name of Raurava. (8)

छन सुख लागि जनम सत कोटी। दुख न समुझ तेहि सम को खोटी॥
बिनु श्रम नारि परम गति लहई। पतिब्रत धर्म छाड़ि छल गहई॥ ९ ॥

**chana sukha lāgi janama sata koṭī, dukha na sumujha tehi sama ko khoṭī.**
**binu śrama nāri parama gati lahaī, patibrata dharma chāRi chala gahaī.9.**

"Who is so depraved as the woman who for the sake of a moment's pleasure reckons not the torment that shall endure for a thousand million births? The woman who sincerely takes a vow of fidelity to her husband, without any deception, attains the highest state. (9)

पति प्रतिकूल जनम जहँ जाई। बिधवा होइ पाइ तरुनाई॥ १०॥

**pati pratikūla janama jahā̃ jāī, bidhavā hoi pāi tarunāī.10.**

"While she who is disloyal to her lord is widowed as soon as she attains her youth wherever she may be reborn. (10)

सो०—**सहज अपावनि नारि पति सेवत सुभ गति लहइ।**
**जसु गावत श्रुति चारि अजहुँ तुलसिका हरिहि प्रिय॥ ५ ( क )॥**

So.: **sahaja apāvani nāri pati sevata subha gati lahai,**
**jasu gāvata śruti cāri ajahũ tulasikā harihi priya.5(A).**

"A woman is impure by her very birth; but she attains a happy state (hereafter) by

serving her lord. (It is due to her loyalty to her husband that) Tulasī is loved by Śrī Hari even to this day and her glory is sung by all the four Vedas. (5 A)

**सुनु सीता तव नाम सुमिरि नारि पतिब्रत करहिं।**
**तोहि प्रानप्रिय राम कहिउँ कथा संसार हित॥५(ख)॥**

**sunu sītā tava nāma sumiri nāri patibrata karahiṁ,**
**tohi prānapriya rāma kahiu̐ kathā saṁsāra hita.5(B).**

"Listen, Sītā! women will maintain their vow of fidelity to their husband by invoking your very name, Śrī Rāma being dear to you as your own life. It is for the good of the world that I have spoken to you on the subject." (5 B)

चौ०—सुनि जानकी परम सुखु पावा। सादर तासु चरन सिरु नावा॥
तब मुनि सन कह कृपानिधाना। आयसु होइ जाउँ बन आना॥१॥

Cau.: **suni jānakī parama sukhu pāvā, sādara tāsu carana siru nāvā.**
**taba muni sana kaha kṛpānidhānā, āyasu hoi jāu̐ bana ānā.1.**

Jānakī was overjoyed to hear this discourse and reverently bowed Her head at the feet of Anasūyā. The All-merciful Śrī Rāma then said to the sage, "With your permission I would go to some other forest. (1)

संतत मो पर कृपा करेहू। सेवक जानि तजेहु जनि नेहू॥
धर्म धुरंधर प्रभु कै बानी। सुनि सप्रेम बोले मुनि ग्यानी॥२॥

**saṁtata mo para kṛpā karehū, sevaka jāni tajehu jani nehū.**
**dharma dhuraṁdhara prabhu kai bānī, suni saprema bole muni gyānī.2.**

"Continue to shower your grace on me; and knowing me to be your humble servant, never cease loving me." Hearing these words of the Lord, who was an epitome of virtue, the enlightened sage lovingly replied: (2)

जासु कृपा अज सिव सनकादी। चहत सकल परमारथ बादी॥
ते तुम्ह राम अकाम पिआरे। दीन बंधु मृदु बचन उचारे॥३॥

**jāsu kṛpā aja siva sanakādī, cahata sakala paramāratha bādī.**
**te tumha rāma akāma piāre, dīna baṁdhu mṛdu bacana ucāre.3.**

"You are the same Rāma (the supreme Deity), the beloved of the selfless and the friend of the meek, whose favour is sought by Brahmā (the Unborn), Lord Śiva, sage Sanaka and all other knowers of the highest Reality; and yet you are addressing such polite words to me. (3)

अब जानी मैं श्री चतुराई। भजी तुम्हहि सब देव बिहाई॥
जेहि समान अतिसय नहिं कोई। ता कर सील कस न अस होई॥४॥

**aba jānī maiṁ śrī caturāī, bhajī tumhahi saba deva bihāī.**
**jehi samāna atisaya nahiṁ koī, tā kara sīla kasa na asa hoī.4.**

"I now understand the wisdom of Śrī (Goddess Lakṣmī), who adored You as Her Lord to the exclusion of all other gods. How can He who is unequalled and unsurpassed by anyone else be less amiable than He is? (4)

केहि बिधि कहौं जाहु अब स्वामी। कहहु नाथ तुम्ह अंतरजामी॥
अस कहि प्रभु बिलोकि मुनि धीरा। लोचन जल बह पुलक सरीरा॥ ५॥

**kehi bidhi kahaů jāhu aba svāmī, kahahu nātha tumha aṁtarajāmī.**
**asa kahi prabhu biloki muni dhīrā, locana jala baha pulaka sarīrā.5.**

"How can I say, 'You may go now, my lord?' tell me, my master, knowing as You do the hearts of all." Having spoken thus the sage kept gazing on the Lord, thrilling all over with emotion and his eyes flowing with tears. (5)

छं०—तन पुलक निर्भर प्रेम पूरन नयन मुख पंकज दिए।
मन ग्यान गुन गोतीत प्रभु मैं दीख जप तप का किए॥
जप जोग धर्म समूह तें नर भगति अनुपम पावई।
रघुबीर चरित पुनीत निसि दिन दास तुलसी गावई॥

Chaṁ.:**tana pulaka nirbhara prema pūrana nayana mukha paṁkaja die.**
**mana gyāna guna gotīta prabhu maĩ dīkha japa tapa kā kie,**
**japa joga dharma samūha tẽ nara bhagati anupama pāvaī.**
**raghubīra carita punīta nisi dina dāsa tulasī gāvaī,**

Thrilling all over with exuberance of love, the sage rivetted his eyes on the Lord's lotus face. He thought to himself, 'What prayers did I recite and what austerity did I undergo that I was enabled to behold with my own eyes the Lord who is beyond all knowledge and transcends the three Guṇas as well as the senses and mind. It is through Japa (muttering of prayers), Yoga (concentration of mind) and a host of religious observances that man acquires devotion, (which is incomparable as a means of God-Realization).' So does Tulasīdāsa sing the all-holy episodes of Śrī Raghuvīra day and night.

दो०—कलिमल समन दमन मन राम सुजस सुखमूल।
सादर सुनहिं जे तिन्ह पर राम रहहिं अनुकूल॥ ६ ( क )॥

Do.: **kalimala samana damana mana rāma sujasa sukhamūla,**
**sādara sunahiṁ je tinha para rāma rahahiṁ anukūla.6(A).**

The glories of Śrī Rāma destroy the impurities of the Kali age, subdue the mind and are a source of delight. Śrī Rāma remains ever propitious to those who listen to them with reverence. (6 A)

सो०—कठिन काल मल कोस धर्म न ग्यान न जोग जप।
परिहरि सकल भरोस रामहि भजहिं ते चतुर नर॥ ६ ( ख )॥

So.: **kaṭhina kāla mala kosa dharma na gyāna na joga japa,**
**parihari sakala bharosa rāmahi bhajahiṁ te catura nara.6(B).**

This terrible age of Kali is a repository of sins; piety, spiritual wisdom, Yoga or Japa are out of place in this age. They alone are wise, who worship Śrī Rāma giving up all other support. (6 B)

चौ०—मुनि पद कमल नाइ करि सीसा। चले बनहि सुर नर मुनि ईसा॥
आगें राम अनुज पुनि पाछें। मुनि बर बेष बने अति काछें॥ १॥

Cau.: **muni pada kamala nāi kari sīsā, cale banahi sura nara muni īsā.**
**āgě rāma anuja puni pāchě, muni bara beṣa bane ati kāchě.1.**

Bowing His head at the lotus feet of the sage, Śrī Rāma, the Lord of celestials, human beings and sages, proceeded to the woods. Śrī Rāma walked foremost, while Lakṣmaṇa followed Him in the rear, both appearing most lovely in the garb of hermits. (1)

**उभय बीच श्री सोहइ कैसी। ब्रह्म जीव बिच माया जैसी॥**
**सरिता बन गिरि अवघट घाटा। पति पहिचानि देहिं बर बाटा॥२॥**

**ubhaya bīca śrī sohai kaisī, brahma jīva bica māyā jaisī.**
**saritā bana giri avaghaṭa ghāṭā, pati pahicāni dehiṁ bara bāṭā.2.**

Between the two Sītā (who was the same as Śrī, the Goddess of Prosperity) shone forth like Māyā, which stands between Brahma (the Absolute) and the Jīva (the individual embodied soul). Rivers and thickets, hills and rugged valleys recognized their Lord and gave Him a smooth passage. (2)

**जहँ जहँ जाहिं देव रघुराया। करहिं मेघ तहँ तहँ नभ छाया॥**
**मिला असुर बिराध मग जाता। आवतहीं रघुबीर निपाता॥३॥**

**jahå̐ jahå̐ jāhiṁ deva raghurāyā, karahiṁ megha tahå̐ tahå̐ nabha chāyā.**
**milā asura birādha maga jātā, āvatahī̐ raghubīra nipātā.3.**

Wherever the divine Śrī Raghunātha passed, the clouds made a canopy in the sky. Even as the trio wended their way, the demon Virādha met them; Śrī Raghunātha killed him as soon as he made his appearance. (3)

**तुरतहिं रुचिर रूप तेहिं पावा। देखि दुखी निज धाम पठावा॥**
**पुनि आए जहँ मुनि सरभंगा। सुंदर अनुज जानकी संगा॥४॥**

**turatahiṁ rucira rūpa tehiṁ pāvā, dekhi dukhī nija dhāma paṭhāvā.**
**puni āe jahå̐ muni sarabhaṁgā, suṁdara anuja jānakī saṁgā.4.**

Meeting his death at the hands of the Lord, he immediately attained a beauteous (divine) form; finding him miserable, the Lord sent him to His own abode. Accompanied by His lovely younger brother Lakṣmaṇa and Sītā, the Lord then came to sage Sarabhaṅga. (4)

**दो०—देखि राम मुख पंकज मुनिबर लोचन भृंग।**
**सादर पान करत अति धन्य जन्म सरभंग॥७॥**

Do: **dekhi rāma mukha paṁkaja munibara locana bhṛṁga,**
**sādara pāna karata ati dhanya janma sarabhaṁga.7.**

Gazing on Śrī Rāma's lotus face, the eyes of the great sage reverently drank in its beauty like bees. Blessed indeed is the birth of Sarabhaṅga! (7)

**चौ०—कह मुनि सुनु रघुबीर कृपाला। संकर मानस राजमराला॥**
**जात रहेउँ बिरंचि के धामा। सुनेउँ श्रवन बन ऐहहिं रामा॥१॥**

Cau.: **kaha muni sunu raghubīra kṛpālā, saṁkara mānasa rājamarālā.**
**jāta raheu̐ biraṁci ke dhāmā, suneu̐ śravana bana aihahiṁ rāmā.1.**

Said the sage, "Listen, gracious Raghuvīra, the swan disporting in the Mānasa lake

of Lord Śiva's heart! I was about to leave for Brahmā's abode when I heard that Śrī Rāma (Yourself) would come to the forest. (1)

चितवत पंथ रहेउँ दिन राती। अब प्रभु देखि जुड़ानी छाती॥
नाथ सकल साधन मैं हीना। कीन्ही कृपा जानि जन दीना॥ २॥

**citavata paṁtha raheu̐ dina rātī, aba prabhu dekhi juRānī chātī.**
**nātha sakala sādhana maĩ hīnā, kīnhī kṛpā jāni jana dīnā.2.**

"I have ever since watched the road day and night. My heart is now soothed at the sight of my lord. I am bereft of all accomplishments (to deserve Your grace); yet You have deigned to show Your grace to me knowing me to be Your humble servant. (2)

सो कछु देव न मोहि निहोरा। निज पन राखेउ जन मन चोरा॥
तब लगि रहहु दीन हित लागी। जब लगि मिलौं तुम्हहि तनु त्यागी॥ ३॥

**so kachu deva na mohi nihorā, nija pana rākheu jana mana corā.**
**taba lagi rahahu dīna hita lāgī, jaba lagi milau̐ tumhahi tanu tyāgī.3.**

"Really speaking, however, You have done me no favour, my lord; You have only redeemed Your vow, O Stealer of Your devotees' hearts! For the sake of this humble servant stay here before my eyes till on giving up this body, I meet you in your own abode." (3)

जोग जग्य जप तप ब्रत कीन्हा। प्रभु कहँ देइ भगति बर लीन्हा॥
एहि बिधि सर रचि मुनि सरभंगा। बैठे हृदयँ छाड़ि सब संगा॥ ४॥

**joga jagya japa tapa brata kīnhā, prabhu kahā̐ dei bhagati bara līnhā.**
**ehi bidhi sara raci muni sarabhaṁgā, baiṭhe hṛdayā̐ chāRi saba saṁgā.4.**

So saying the sage surrendered to the Lord whatever practice of Yoga, sacrifices, Japa (muttering of prayers), penance and fasting he had done, and received in return the boon of Devotion. Having thus acquired the rare gift of Devotion, the sage Sarabhaṅga prepared a funeral pile and discarding all attachment from his heart, ascended it. (4)

दो०—सीता अनुज समेत प्रभु नील जलद तनु स्याम।
मम हियँ बसहु निरंतर सगुनरूप श्रीराम॥ ८॥

Do.: **sītā anuja sameta prabhu nīla jalada tanu syāma,**
**mama hiyā̐ basahu niraṁtara sagunarūpa śrīrāma.8.**

"Constantly abide in my heart, O Lord, with Sītā and Your younger brother Lakṣmaṇa, in Your Saguṇa and embodied form, swarthy as a dark cloud, O graceful Śrī Rāma!" (8)

चौ०—अस कहि जोग अगिनि तनु जारा। राम कृपाँ बैकुंठ सिधारा॥
ताते मुनि हरि लीन न भयऊ। प्रथमहिं भेद भगति बर लयऊ॥ १॥

Cau.: **asa kahi joga agini tanu jārā, rāma kṛpā̐ baikuṁṭha sidhārā.**
**tāte muni hari līna na bhayaū, prathamahĩ bheda bhagati bara layaū.1.**

Having said so, he burnt his body with the fire of Yoga* and by the grace of Śrī Rāma

* Fire produced by Yogīs through the friction of the vital airs within the body.

ascended to Vaikuṇṭha. The sage was not absorbed into the person of Śrī Hari for the simple reason that he had already received the boon of personal devotion. (1)

रिषि निकाय मुनिबर गति देखी। सुखी भए निज हृदयँ बिसेषी॥
अस्तुति करहिं सकल मुनि बृंदा। जयति प्रनत हित करुना कंदा॥ २॥

**riṣi nikāya munibara gati dekhī, sukhī bhae nija hṛdayå̐ biseṣī.**
**astuti karahi̐ sakala muni bṛṁdā, jayati pranata hita karunā kaṁdā.2.**

The multitude of sages (assembled on the occasion) who saw the high state which the great sage had now attained, were greatly delighted at heart. All the hosts of sages now extolled the Lord, "Glory to the friend of the suppliant, the fountain of mercy." (2)

पुनि रघुनाथ चले बन आगे। मुनिबर बृंद बिपुल सँग लागे॥
अस्थि समूह देखि रघुराया। पूछी मुनिन्ह लागि अति दाया॥ ३॥

**puni raghunātha cale bana āge, munibara bṛṁda bipula så̐ga lāge.**
**asthi samūha dekhi raghurāyā, pūchī muninha lāgi ati dāyā.3.**

Then Śrī Raghunātha went on further into the forest and many a host of great sage followed Him. Seeing a heap of bones Śrī Raghunātha was moved with great compassion and enquired of the hermits about the same. (3)

जानतहूँ पूछिअ कस स्वामी। सबदरसी तुम्ह अंतरजामी॥
निसिचर निकर सकल मुनि खाए। सुनि रघुबीर नयन जल छाए॥ ४॥

**jānatahū̐ pūchia kasa svāmī, sabadarasī tumha aṁtarajāmī.**
**nisicara nikara sakala muni khāe, suni raghubīra nayana jala chāe.4.**

"Though knowing everything how is it that You ask us, our Lord? We know You are all-seeing and are aware of the innermost feelings of all. Hosts of demons have devoured all the sages." The eyes of Śrī Raghuvīra were filled with tears (of compassion) when He heard this. (4)

दो०—**निसिचर हीन करउँ महि भुज उठाइ पन कीन्ह।**
**सकल मुनिन्ह के आश्रमन्हि जाइ जाइ सुख दीन्ह॥ ९॥**

Do.: **nisicara hīna karaů mahi bhuja uṭhāi pana kīnha,**
**sakala muninha ke āśramanhi jāi jāi sukha dīnha.9.**

With uplifted arms Śrī Rāma took a vow to rid the earth of demons. Then He gladdened all the hermits by visiting their hermitages one by one. (9)

चौ०—मुनि अगस्ति कर सिष्य सुजाना। नाम सुतीछन रति भगवाना॥
मन क्रम बचन राम पद सेवक। सपनेहु आन भरोस न देवक॥ १॥

Cau.: **muni agasti kara siṣya sujānā, nāma sutīchana rati bhagavānā.**
**mana krama bacana rāma pada sevaka, sapanehu āna bharosa na devaka.1.**

Sage Agastya had a learned disciple, Sutīkṣṇa by name, who was a great lover of the Lord. He was devoted to Śrī Rāma's feet in thought, word and deed and had no inclination towards any other deity even in a dream. (1)

प्रभु आगवनु श्रवन सुनि पावा। करत मनोरथ आतुर धावा॥
हे बिधि दीनबंधु रघुराया। मो से सठ पर करिहहिं दाया॥ २॥

**prabhu āgavanu śravana suni pāvā, karata manoratha ātura dhāvā.**
**he bidhi dīnabaṁdhu raghurāyā, mo se saṭha para karihahiँ dāyā.2.**

As soon as he heard of the Lord's arrival, he rushed out hurriedly, indulging in his own fancy: "Will Śrī Raghunātha, the befriender of the meek, O good heavens! ever show His grace to a wretch like me? (2)

सहित अनुज मोहि राम गोसाईं। मिलिहहिं निज सेवक की नाईं॥
मोरे जियँ भरोस दृढ़ नाहीं। भगति बिरति न ग्यान मन माहीं॥ ३॥

**sahita anuja mohi rāma gosāĩ, milihahiँ nija sevaka kī nāĩ.**
**more jiyå bharosa dṛRha nāhĩ, bhagati birati na gyāna mana māhĩ.3.**

"Will Lord Śrī Rāma and His younger brother condescend to meet me as their own servant? I have no unswerving faith in my heart nor is my mind illumined by the light of devotion, dispassion or wisdom. (3)

नहिं सतसंग जोग जप जागा। नहिं दृढ़ चरन कमल अनुरागा॥
एक बानि करुनानिधान की। सो प्रिय जाकें गति न आन की॥ ४॥

**nahiँ satasaṁga joga japa jāgā, nahiँ dṛRha carana kamala anurāgā.**
**eka bāni karunānidhāna kī, so priya jākẽ gati na āna kī.4.**

"I have no association with saints and practise neither Yoga (concentration of mind) nor Japa (muttering of prayers), nor the ritual. Nor do I claim any steadfast devotion to the Lord's lotus feet. I bank on one characteristic of the all-merciful Lord: He holds the devotee dear who depends exclusively on Him. (4)

होइहैं सुफल आजु मम लोचन। देखि बदन पंकज भव मोचन॥
निर्भर प्रेम मगन मुनि ग्यानी। कहि न जाइ सो दसा भवानी॥ ५॥

**hoihaiँ suphala āju mama locana, dekhi badana paṁkaja bhava mocana.**
**nirbhara prema magana muni gyānī, kahi na jāi so dasā bhavānī.5.**

"This inspires me with the hope that my eyes will be rewarded today by the sight of the Lord's lotus face, that delivers one from the bondage of worldly existence." The wise sage was drowned in a flood of love; his condition, O Pārvatī, cannot be described in words. (5)

दिसि अरु बिदिसि पंथ नहिं सूझा। को मैं चलेउँ कहाँ नहिं बूझा॥
कबहुँक फिरि पाछें पुनि जाई। कबहुँक नृत्य करइ गुन गाई॥ ६॥

**disi aru bidisi paṁtha nahiँ sūjhā, ko maiँ caleů kahå nahiँ būjhā.**
**kabahůka phiri pāchẽ puni jāī, kabahůka nṛtya karai guna gāī.6.**

He had no idea of the four quarters, much less of the intermediate points of the compass; nor could he make out the track. He did not know who he was or whither bound to; He would now turn back and then resume his journey in the same direction, and now he would dance and sing songs of praise. (6)

अबिरल प्रेम भगति मुनि पाई। प्रभु देखैं तरु ओट लुकाई॥
अतिसय प्रीति देखि रघुबीरा। प्रगटे हृदयँ हरन भव भीरा॥ ७॥

**abirala prema bhagati muni pāī, prabhu dekhaiṁ taru oṭa lukāī.**
**atisaya prīti dekhi raghubīrā, pragaṭe hṛdayå harana bhava bhīrā.7.**

The sage had been gifted with devotion of the nature of intense love and the Lord watched him from behind a tree. When Śrī Raghunātha, who dispels the fear of transmigration, saw the sage's deep love, He revealed Himself in his heart. (7)

मुनि मग माझ अचल होइ बैसा। पुलक सरीर पनस फल जैसा॥
तब रघुनाथ निकट चलि आए। देखि दसा निज जन मन भाए॥ ८ ॥

**muni maga mājha acala hoi baisā, pulaka sarīra panasa phala jaisā.**
**taba raghunātha nikaṭa cali āe, dekhi dasā nija jana mana bhāe.8.**

(On perceiving the Lord in his heart) the sage sat motionless in the middle of the road, his body bristling like a jack-fruit with its hair standing on end. Śrī Raghunātha thereupon drew near and was delighted at heart to see the state of His devotee. (8)

मुनिहि राम बहु भाँति जगावा। जाग न ध्यान जनित सुख पावा॥
भूप रूप तब राम दुरावा। हृदयँ चतुर्भुज रूप देखावा॥ ९ ॥

**munihi rāma bahu bhåti jagāvā, jāga na dhyāna janita sukha pāvā.**
**bhūpa rūpa taba rāma durāvā, hṛdayå caturbhuja rūpa dekhāvā.9.**

Śrī Rāma tried many ways to rouse the sage, but he would not wake, lost as he was in the ecstasy of his vision. Śrī Rāma then withdrew His kingly form and manifested His four-armed guise in the sage's heart. (9)

मुनि अकुलाइ उठा तब कैसें। बिकल हीन मनि फनि बर जैसें॥
आगें देखि राम तन स्यामा। सीता अनुज सहित सुख धामा॥ १० ॥

**muni akulāi uṭhā taba kaisě, bikala hīna mani phani bara jaisě.**
**āgě dekhi rāma tana syāmā, sītā anuja sahita sukha dhāmā.10.**

The sage thereupon started up in great agony, growing as restless as a great serpent that has lost the gem on its hood. But seeing before him the blissful Śrī Rāma in His swarthy form with Sītā and His younger brother, Lakṣmaṇa, (10)

परेउ लकुट इव चरनन्हि लागी। प्रेम मगन मुनिबर बड़भागी॥
भुज बिसाल गहि लिए उठाई। परम प्रीति राखे उर लाई॥ ११ ॥

**pareu lakuṭa iva carananhi lāgī, prema magana munibara baRabhāgī.**
**bhuja bisāla gahi lie uṭhāī, parama prīti rākhe ura lāī.11.**

the great and blessed sage was overwhelmed with affection and dropped like a log at His feet. Taking him in His long arms the Lord lifted him and with utmost affection pressed him to His bosom. (11)

मुनिहि मिलत अस सोह कृपाला। कनक तरुहि जनु भेंट तमाला॥
राम बदनु बिलोक मुनि ठाढ़ा। मानहुँ चित्र माझ लिखि काढ़ा॥ १२ ॥

**munihi milata asa soha kṛpālā, kanaka taruhi janu bheṁṭa tamālā.**
**rāma badanu biloka muni ṭhāRhā, mānahů citra mājha likhi kāRhā.12.**

While embracing the sage the gracious Lord shone forth like a Tamāla tree meeting a tree of gold. The sage gazed on Śrī Rāma's face standing motionless like a figure drawn in a picture. (12)

दो०—**तब मुनि हृदयँ धीर धरि गहि पद बारहिं बार।**
**निज आश्रम प्रभु आनि करि पूजा बिबिध प्रकार॥ १०॥**

Do.: **taba muni hṛdayå dhīra dhari gahi pada bārahiṁ bāra,**
**nija āśrama prabhu āni kari pūjā bibidha prakāra.10.**

Summoning courage in his heart and clasping His feet again and again, the sage then conducted the Lord to his hermitage and offered Him homage in many ways. (10)

चौ०—**कह मुनि प्रभु सुनु बिनती मोरी। अस्तुति करौं कवन बिधि तोरी॥**
**महिमा अमित मोरि मति थोरी। रबि सन्मुख खद्योत अँजोरी॥ १॥**

Cau.: **kaha muni prabhu sunu binatī morī, astuti karaů kavana bidhi torī.**
**mahimā amita mori mati thorī, rabi sanmukha khadyota åjorī.1.**

Said the sage, "Listen, O Lord, to my prayer: how am I to hymn Your praises? For immeasurable is Your glory and scant my wit, which is as insignificant as the flash of a fire-fly before the sun. (1)

**श्याम तामरस दाम शरीरं। जटा मुकुट परिधन मुनिचीरं॥**
**पाणि चाप शर कटि तूणीरं। नौमि निरंतर श्रीरघुवीरं॥ २॥**

**śyāma tāmarasa dāma śarīraṁ, jaṭā mukuṭa paridhana municīraṁ.**
**pāṇi cāpa śara kaṭi tūṇīraṁ, naumi niraṁtara śrīraghuvīraṁ.2.**

"I constantly glorify Śrī Rāma, with a body dark as a string of blue lotuses, wearing a crown of matted locks on His head and clad in a hermit's robes, and carrying a bow and arrow in His hands with a quiver fastened at His back, (2)

**मोह विपिन घन दहन कृशानुः। संत सरोरुह कानन भानुः॥**
**निशिचर करि वरूथ मृगराजः। त्रातु सदा नो भव खग बाजः॥ ३॥**

**moha vipina ghana dahana kṛśānuḥ, saṁta saroruha kānana bhānuḥ.**
**niśicara kari varūtha mṛgarājaḥ, trātu sadā no bhava khaga bājaḥ.3.**

"the fire which consumes the thick forest of delusion, the sun that brings delight to the lotus-like saints, the lion that kills the herd of elephants in the form of demons, the hawk that kills the bird of metempsychosis, may He ever protect us. (3)

**अरुण नयन राजीव सुवेशं। सीता नयन चकोर निशेशं॥**
**हर हृदि मानस बाल मरालं। नौमि राम उर बाहु विशालं॥ ४॥**

**aruṇa nayana rājīva suveśaṁ, sītā nayana cakora niśeśaṁ.**
**hara hṛdi mānasa bāla marālaṁ, naumi rāma ura bāhu viśālaṁ.4.**

"I extol Śrī Rāma, whose eyes resemble the red lotus, who is nicely dressed, who is a full moon to Sītā's Cakora-like eyes, who is a swan disporting in the Mānasa lake of Lord Śiva's heart and who has a broad chest and long arms, (4)

**संशय सर्प ग्रसन उरगादः। शमन सुकर्कश तर्क विषादः॥**
**भव भंजन रंजन सुर यूथः। त्रातु सदा नो कृपा वरूथः॥ ५॥**

**saṁśaya sarpa grasana uragādaḥ, śamana sukarkaśa tarka viṣādaḥ.**
**bhava bhaṁjana raṁjana sura yūthaḥ, trātu sadā no kṛpā varūthaḥ.5.**

"a Garuḍa to devour the serpent of doubt, the queller of despair induced by heated controversy, the uprooter of transmigration, the delighter of gods, the embodiment of compassion, may He ever protect us. (5)

निर्गुण सगुण विषम सम रूपं। ज्ञान गिरा गोतीतमनूपं॥
अमलमखिलमनवद्यमपारं। नौमि राम भंजन महि भारं॥ ६ ॥

**nirguṇa saguṇa viṣama sama rūpaṁ, jñāna girā gotītamanūpaṁ.**
**amalamakhilamanavadyamapāraṁ, naumi rāma bhaṁjana mahi bhāraṁ.6.**

"I make obeisance to Śrī Rāma, the reliever of earth's burden, who is both with and without attributes, who is partial as well as impartial, who transcends knowledge, speech and the senses and has no compeer, nay, who is all-pure, all-comprehensive, faultless and unlimited. (6)

भक्त कल्पपादप आरामः। तर्जन क्रोध लोभ मद कामः॥
अति नागर भव सागर सेतुः। त्रातु सदा दिनकर कुल केतुः॥ ७ ॥

**bhakta kalpapādapa ārāmaḥ, tarjana krodha lobha mada kāmaḥ.**
**ati nāgara bhava sāgara setuḥ, trātu sadā dinakara kula ketuḥ.7.**

"a veritable garden of wish-yielding trees to His devotees, who keeps away wrath, greed, pride and lust, who is most urbane in manners and the bridge to cross the ocean of mundane existence, may that hero of the solar race ever protect me. (7)

अतुलित भुज प्रताप बल धामः। कलि मल विपुल विभंजन नामः॥
धर्म वर्म नर्मद गुण ग्रामः। संतत शं तनोतु मम रामः॥ ८ ॥

**atulita bhuja pratāpa bala dhāmaḥ, kali mala vipula vibhaṁjana nāmaḥ.**
**dharma varma narmada guṇa grāmaḥ, saṁtata śaṁ tanotu mama rāmaḥ.8.**

"Matchless in power of arm, the epitome of strength, the armour for the protection of righteousness, endowed with a host of delightful virtues, may that Śrī Rāma, whose very Name wipes out the greatest sins of the Kali age, be ever propitious to me. (8)

जदपि बिरज ब्यापक अबिनासी। सब के हृदयँ निरंतर बासी॥
तदपि अनुज श्री सहित खरारी। बसतु मनसि मम काननचारी॥ ९ ॥

**jadapi biraja byāpaka abināsī, saba ke hṛdayå niraṁtara bāsī.**
**tadapi anuja śrī sahita kharārī, basatu manasi mama kānanacārī.9.**

"Even though He is passionless, all-pervading, imperishable and ever dwelling in the hearts of all, O Slayer of Khara, Śrī Rāma, let Him abide in my thoughts as roaming about in the woods with His younger brother Lakṣmaṇa and Sītā. (9)

जे जानहिं ते जानहुँ स्वामी। सगुन अगुन उर अंतरजामी॥
जो कोसलपति राजिव नयना। करउ सो राम हृदय मम अयना॥ १० ॥

**je jānahiṁ te jānahů svāmī, saguna aguna ura aṁtarajāmī.**
**jo kosalapati rājiva nayanā, karau so rāma hṛdaya mama ayanā.10.**

"My lord, those who know You to be both with and without attributes and the witness of all hearts, let them know as they wish to know; as for myself, may Śrī Rāma, the lotus-eyed Lord of Kosala, take up His abode in my heart. (10)

अस अभिमान जाइ जनि भोरे। मैं सेवक रघुपति पति मोरे॥
सुनि मुनि बचन राम मन भाए। बहुरि हरषि मुनिबर उर लाए॥ ११॥

**asa abhimāna jāi jani bhore, mai̐ sevaka raghupati pati more.**
**suni muni bacana rāma mana bhāe, bahuri haraṣi munibara ura lāe.11.**

"Let not this exalted feeling disappear from my mind even in an unguarded moment that 1 am the servant and Śrī Raghunātha is my master." Śrī Rāma was delighted at heart to hear the sage's words, and in His delight He pressed the great sage to His bosom again. (11)

परम प्रसन्न जानु मुनि मोही। जो बर मागहु देउँ सो तोही॥
मुनि कह मैं बर कबहुँ न जाचा। समुझि न परइ झूठ का साचा॥ १२॥

**parama prasanna jānu muni mohī, jo bara māgahu deu̐ so tohī.**
**muni kaha mai̐ bara kabahu̐ na jācā, samujhi na parai jhūṭha kā sācā.12.**

"Know Me to be supremely pleased, O sage; 1 am prepared to grant you any boon you may choose to ask." The sage replied, "I have never asked any boon and know not what is real and what is unreal (what to choose and what to reject). (12)

तुम्हहि नीक लागै रघुराई। सो मोहि देहु दास सुखदाई॥
अबिरल भगति बिरति बिग्याना। होहु सकल गुन ग्यान निधाना॥ १३॥

**tumhahi nīka lāgai raghurāī, so mohi dehu dāsa sukhadāī.**
**abirala bhagati birati bigyānā, hohu sakala guna gyāna nidhānā.13.**

"Therefore, O Delighter of Your devotees, grant me that which pleases You, O Śrī Raghunātha." "May you become a repository of knowledge and all virtues, as well as of intense devotion, dispassion and spiritual wisdom." (13)

प्रभु जो दीन्ह सो बरु मैं पावा। अब सो देहु मोहि जो भावा॥ १४॥

**prabhu jo dīnha so baru mai̐ pāvā, aba so dehu mohi jo bhāvā.14.**

"I have received the boon that my Lord has been pleased to grant. Now vouchsafe to me that which is cherished by me. (14)

दो०—**अनुज जानकी सहित प्रभु चाप बान धर राम।**
**मम हिय गगन इंदु इव बसहु सदा निहकाम॥ ११॥**

Do.: **anuja jānakī sahita prabhu cāpa bāna dhara rāma,**
**mama hiya gagana iṁdu iva basahu sadā nihakāma.11.**

"Armed with a bow and arrow and accompanied by Your younger brother Lakṣmaṇa and Sītā, O Lord Śrī Rāma, pray, dwell for ever like a moon in the firmament of the sky of my heart, free from all desires (निष्काम), and be steadily anchored in my heart." (11)

चौ०—एवमस्तु करि रमानिवासा। हरषि चले कुंभज रिषि पासा॥
बहुत दिवस गुर दरसनु पाएँ। भए मोहि एहिं आश्रम आएँ॥ १॥

Cau.: **evamastu kari ramānivāsā, haraṣi cale kuṁbhaja riṣi pāsā.**
**bahuta divasa gura darasanu pāe̐, bhae mohi ehi̐ āśrama āe̐.1.**

"So be it," said Śrī Rāma, the Abode of Lakṣmī, as He joyously started on His visit

to sage Agastya. "It is a long time since I last saw my Guru and came to live in this hermitage. (1)

अब प्रभु संग जाउँ गुर पाहीं। तुम्ह कहँ नाथ निहोरा नाहीं॥
देखि कृपानिधि मुनि चतुराई। लिए संग बिहसे द्वौ भाई॥ २॥

**aba prabhu saṁga jāů gura pāhī̐, tumha kahā̐ nātha nihorā nāhī̐.**
**dekhi kr̥pānidhi muni caturāī, lie saṁga bihase dvau bhāī.2.**

"Now, my lord, I will go with You to see my Guru; thus I am not putting You under any obligation." The Fountain of Mercy, Śrī Rāma, saw through the sage's wit and both the brothers smiled as they took him with them. (2)

पंथ कहत निज भगति अनूपा। मुनि आश्रम पहुँचे सुरभूपा॥
तुरत सुतीछन गुर पहिं गयऊ। करि दंडवत कहत अस भयऊ॥ ३॥

**paṁtha kahata nija bhagati anūpā, muni āśrama pahůce surabhūpā.**
**turata sutīchana gura pahi̐ gayaū, kari daṁḍavata kahata asa bhayaū.3.**

Discoursing on the way on the incomparable cult of devotion to His own feet, Śrī Rāma (the King of the King of gods) arrived at the hermitage of sage Agastya. Sutīkṣṇa immediately went to his Guru and after prostrating himself before the latter, thus addressed him: (3)

नाथ कोसलाधीस कुमारा। आए मिलन जगत आधारा॥
राम अनुज समेत बैदेही। निसि दिनु देव जपत हहु जेही॥ ४॥

**nātha kosalādhīsa kumārā, āe milana jagata ādhārā.**
**rāma anuja sameta baidehī, nisi dinu deva japata hahu jehī.4.**

"My lord, the two sons of King Daśaratha, Ayodhyā's lord, the support of the world, have come to see you—Śrī Rāma, accompanied by His younger brother Lakṣmaṇa and Videha's Daughter, Sītā, whose Name you repeat day and night, venerable Sir." (4)

सुनत अगस्ति तुरत उठि धाए। हरि बिलोकि लोचन जल छाए॥
मुनि पद कमल परे द्वौ भाई। रिषि अति प्रीति लिए उर लाई॥ ५॥

**sunata agasti turata uṭhi dhāe, hari biloki locana jala chāe.**
**muni pada kamala pare dvau bhāī, riṣi ati prīti lie ura lāī.5.**

Agastya started up as soon as he heard this and hurriedly advanced; at the sight of Śrī Hari his eyes were filled with tears (of bliss and love). The two brothers fell at the sage's lotus feet; the sage took them up and clasped them to his bosom with utmost affection. (5)

सादर कुसल पूछि मुनि ग्यानी। आसन बर बैठारे आनी॥
पुनि करि बहु प्रकार प्रभु पूजा। मोहि सम भाग्यवंत नहिं दूजा॥ ६॥

**sādara kusala pūchi muni gyānī, āsana bara baiṭhāre ānī.**
**puni kari bahu prakāra prabhu pūjā, mohi sama bhāgyavaṁta nahi̐ dūjā.6.**

Courteously enquiring after their welfare, the enlightened sage conducted them to exalted seats and then offered worship in various ways to the Lord, saying "There is no other being so blessed as I am." (6)

जहँ लगि रहे अपर मुनि बृंदा। हरषे सब बिलोकि सुखकंदा॥ ७॥

**jahå lagi rahe apara muni bṛṁdā, harașe saba biloki sukhakaṁdā.7.**

Whoever other sages that had assembled there, were all delighted to behold Śrī Rāma, the Fountain of Joy. (7)

दो०—मुनि समूह महँ बैठे सन्मुख सब की ओर।
सरद इंदु तन चितवत मानहुँ निकर चकोर॥ १२॥

**Do.: muni samūha mahå baiṭhe sanmukha saba kī ora,**
**sarada iṁdu tana citavata mānahů nikara cakora.12.**

As He sat in the midst of the assembly of sages, with His face turned towards all (and their eyes fixed on His moon-like face), they seemed like a bevy of Cakora birds gazing on the autumnal full moon. (12)

चौ०—तब रघुबीर कहा मुनि पाहीं। तुम्ह सन प्रभु दुराव कछु नाहीं॥
तुम्ह जानहु जेहि कारन आयउँ। ताते तात न कहि समुझायउँ॥ १॥

**Cau.: taba raghubīra kahā muni pāhī̃, tumha sana prabhu durāva kachu nāhī̃.**
**tumha jānahu jehi kārana āyaů, tāte tāta na kahi samujhāyaů.1.**

Then said Śrī Rāma to the sage, “I have nothing to hide from you, my lord. You know what for I have come; that is why, Revered Sir, I have not dwelt at length on this point. (1)

अब सो मंत्र देहु प्रभु मोही। जेहि प्रकार मारौं मुनिद्रोही॥
मुनि मुसुकाने सुनि प्रभु बानी। पूछेहु नाथ मोहि का जानी॥ २॥

**aba so maṁtra dehu prabhu mohī, jehi prakāra māraů munidrohī.**
**muni musukāne suni prabhu bānī, pūchehu nātha mohi kā jānī.2.**

“Now, my Revered, give me some advice by following which I may be able to kill demons, the enemies of the hermits.” The sage smiled when he heard the Lord’s remarks. “With what perception have You asked me this question? (2)

तुम्हरेइँ भजन प्रभाव अघारी। जानउँ महिमा कछुक तुम्हारी॥
ऊमरि तरु बिसाल तव माया। फल ब्रह्मांड अनेक निकाया॥ ३॥

**tumhareĩ bhajana prabhāva aghārī, jānaů mahimā kachuka tumhārī.**
**ūmari taru bisāla tava māyā, phala brahmāṁḍa aneka nikāyā.3.**

“It is by virtue of my devotion to You, O Destroyer of sins, that I know a bit of Your glory. Your Māyā (Creative Energy) is like a huge tree of the species known by the name of Udumbara, with the countless multitudes of universes for its clustering fruits. (3)

जीव चराचर जंतु समाना। भीतर बसहिं न जानहिं आना॥
ते फल भच्छक कठिन कराला। तव भयँ डरत सदा सोउ काला॥ ४॥

**jīva carācara jaṁtu samānā, bhītara basahĩ na jānahĩ ānā.**
**te phala bhacchaka kaṭhina karālā, tava bhayå ḍarata sadā sou kālā.4.**

“The animate and inanimate beings (inhabiting the various universes) are like the insects that dwell inside the fruits and know of no other fruit (besides the one they inhabit).

The relentless and dreadful Time-spirit devours these fruits; but even that all-devouring Time ever trembles in fear of You. (4)

ते तुम्ह सकल लोकपति साईं। पूँछेहु मोहि मनुज की नाईं॥
यह बर मागउँ कृपानिकेता। बसहु हृदयँ श्री अनुज समेता॥५॥

**te tumha sakala lokapati sāĩ, pũchehu mohi manuja kī nāĩ.**
**yaha bara māgaũ kṛpāniketā, basahu hṛdayã śrī anuja sametā.5.**

"You, who are the suzerain lord of all the regional lords, have asked for my advice as though You were a common human being. I ask this boon of You, O Abode of mercy: pray, dwell in my heart with Your Spouse, Sītā, and younger brother Lakṣmaṇa, (5)

अबिरल भगति बिरति सतसंगा। चरन सरोरुह प्रीति अभंगा॥
जद्यपि ब्रह्म अखंड अनंता। अनुभव गम्य भजहिं जेहि संता॥६॥

**abirala bhagati birati satasaṁgā, carana saroruha prīti abhaṁgā.**
**jadyapi brahma akhaṁḍa anaṁtā, anubhava gamya bhajahiṁ jehi saṁtā.6.**

"and let me have intense devotion, dispassion, fellowship with the saints and ever abiding love for Your lotus feet. Even though I know You to be the same as the indivisible and infinite Brahma (the Absolute), who can only be realized (and cannot be known by any other means) and is adored by the saints; (6)

अस तव रूप बखानउँ जानउँ। फिरि फिरि सगुन ब्रह्म रति मानउँ॥
संतत दासन्ह देहु बड़ाई। तातें मोहि पूँछेहु रघुराई॥७॥

**asa tava rūpa bakhānaũ jānaũ, phiri phiri saguna brahma rati mānaũ.**
**saṁtata dāsanha dehu baRāī, tātẽ mohi pũchehu raghurāī.7.**

"and even though I relate You as such, I feel enamoured of Your Saguṇa-Sākāra form again and again. You have always exalted Your servants; that is why You have asked me, O Raghunātha. (7)

है प्रभु परम मनोहर ठाऊँ। पावन पंचबटी तेहि नाऊँ॥
दंडक बन पुनीत प्रभु करहू। उग्र साप मुनिबर कर हरहू॥८॥

**hai prabhu parama manohara ṭhāū̃, pāvana paṁcabaṭī tehi nāū̃.**
**daṁḍaka bana punīta prabhu karahū, ugra sāpa munibara kara harahū.8.**

"There is, my lord, a most charming and holy spot; it is called Pañcavaṭī. Sanctify the Daṇḍaka forest (where it is situated) and redeem it from the terrible curse of the great sage Gautam. (8)

बास करहु तहँ रघुकुल राया। कीजे सकल मुनिन्ह पर दाया॥
चले राम मुनि आयसु पाई। तुरतहिं पंचबटी निअराई॥९॥

**bāsa karahu tahã raghukula rāyā, kīje sakala muninha para dāyā.**
**cale rāma muni āyasu pāī, turatahiṁ paṁcabaṭī niarāī.9.**

"Take up Your abode there, O Lord of Raghus, and bestow Your grace on all the sages." On receiving the sage's permission Śrī Rāma departed and drew near Pañcavaṭī in no time. (9)

दो०—**गीधराज सैं भेंट भइ बहु बिधि प्रीति बढ़ाइ।**
**गोदावरी निकट प्रभु रहे परन गृह छाइ॥१३॥**

Do.: **gīdharāja saĩ bhemṭa bhai bahu bidhi prīti baRhāi,**
**godāvarī nikaṭa prabhu rahe parana gṛha chāi.13.**

He met Jaṭāyu, the king of vultures, and developing friendship with him in many ways, the Lord stayed near the Godāvarī, where He made a thatched hut of leaves. (13)

चौ०—जब ते राम कीन्ह तहँ बासा। सुखी भए मुनि बीती त्रासा॥
गिरि बन नदीं ताल छबि छाए। दिन दिन प्रति अति होहिं सुहाए॥ १॥

Cau.: **jaba te rāma kīnha tahå̃ bāsā, sukhī bhae muni bītī trāsā.**
**giri bana nadī̃ tāla chabi chāe, dina dina prati ati hohĩ suhāe.1.**

From the time Śrī Rāma took up His abode there, the sages lived happily and were rid of all fear. The hills, woods, streams and lakes were suffused with beauty and grew more and more lovely day by day. (1)

खग मृग बृंद अनंदित रहहीं। मधुप मधुर गुंजत छबि लहहीं॥
सो बन बरनि न सक अहिराजा। जहाँ प्रगट रघुबीर बिराजा॥ २॥

**khaga mṛga bṛṁda anaṁdita rahahī̃, madhupa madhura guṁjata chabi lahahī̃.**
**so bana barani na saka ahirājā, jahå̃ pragaṭa raghubīra birājā.2.**

The birds and deer were full of joy, and the bees with their sweet humming looked very charming. Not even Śeṣa (the king of serpents) would be able to describe the forest which was adorned by Śrī Rāma in His manifest form. (2)

एक बार प्रभु सुख आसीना। लछिमन बचन कहे छलहीना॥
सुर नर मुनि सचराचर साईं। मैं पूछउँ निज प्रभु की नाईं॥ ३॥

**eka bāra prabhu sukha āsīnā, lachimana bacana kahe chalahīnā.**
**sura nara muni sacarācara sāī̃, maĩ pūchaů nija prabhu kī nāī̃.3.**

Once upon a time, as the Lord was sitting at ease, Lakṣmaṇa addressed Him in guileless words: "O Lord of gods, human beings, sages and all animate and inanimate creation! I enquire of You as of my own master: (3)

मोहि समुझाइ कहहु सोइ देवा। सब तजि करौं चरन रज सेवा॥
कहहु ग्यान बिराग अरु माया। कहहु सो भगति करहु जेहिं दाया॥ ४॥

**mohi samujhāi kahahu soi devā, saba taji karaů carana raja sevā.**
**kahahu gyāna birāga aru māyā, kahahu so bhagati karahu jehĩ dāyā.4.**

"Instruct me, my lord, how I may be able to adore the dust of Your feet (चरणरज) to the exclusion of everything else. Discourse to me on spiritual wisdom and dispassion as well as on Māyā (Illusion); and also speak to me about Bhakti (devotion), which makes You shower Your grace. (4)

दो०—ईस्वर जीव भेद प्रभु सकल कहौ समुझाइ।
जातें होइ चरन रति सोक मोह भ्रम जाइ॥ १४॥

Do.: **īsvara jīva bheda prabhu sakala kahau samujhāi,**
**jātě hoi carana rati soka moha bhrama jāi.14.**

"Also explain to me all the difference between God and the Jīvātamā (individual soul), so that I may have devotion to Your feet and my sorrow, infatuation and delusion may disappear." (14)

**चौ०—थोरेहि महँ सब कहउँ बुझाई। सुनहु तात मति मन चित लाई॥**
**मैं अरु मोर तोर तैं माया। जेहिं बस कीन्हे जीव निकाया॥ १॥**

Cau.: **thorehi mahă̐ saba kahaů bujhāī, sunahu tāta mati mana cita lāī.**
**maĩ aru mora tora taĩ māyā, jehĩ basa kīnhe jīva nikāyā.1.**

"I will explain everything in a nutshell; listen, dear brother, with your mind, intellect and reason fully absorbed. The feeling of 'I' and 'mine', 'you' and 'yours' all is Māyā (Illusion), which holds sway over all created beings. (1)

**गो गोचर जहँ लगि मन जाई। सो सब माया जानेहु भाई॥**
**तेहि कर भेद सुनहु तुम्ह सोऊ। बिद्या अपर अबिद्या दोऊ॥ २॥**

**go gocara jahă̐ lagi mana jāī, so saba māyā jānehu bhāī.**
**tehi kara bheda sunahu tumha soū, bidyā apara abidyā doū.2.**

"Whatever is perceived by the senses and that which lies within the reach of the mind, know it all to be Māyā. And hear of its divisions too: these are two, viz., knowledge and ignorance. (2)

**एक दुष्ट अतिसय दुखरूपा। जा बस जीव परा भवकूपा॥**
**एक रचइ जग गुन बस जाकें। प्रभु प्रेरित नहिं निज बल ताकें॥ ३॥**

**eka dusṭa atisaya dukharūpā, jā basa jīva parā bhavakūpā.**
**eka racai jaga guna basa jākě̐, prabhu prerita nahĩ nija bala tākě̐.3.**

"The one (ignorance) is vile and extremely painful, and has cast the Jīva into the sink of worldly existence. The other (knowledge), which brings forth the creation and which holds sway over the three Guṇas (Sattva, Rajas and Tamas) is directed by the Lord and has no strength of its own. (3)

**ग्यान मान जहँ एकउ नाहीं। देख ब्रह्म समान सब माहीं॥**
**कहिअ तात सो परम बिरागी। तृन सम सिद्धि तीनि गुन त्यागी॥ ४॥**

**gyāna māna jahă̐ ekau nāhī̐, dekha brahma samāna saba māhī̐.**
**kahia tāta so parama birāgī, tṛna sama siddhi tīni guna tyāgī.4.**

"Spiritual wisdom is that which is free from all blemish in the shape of pride* etc., and

* Śrīmad Bhagavadgītā enumerates the following characteristics which make for spiritual wisdom. They are: absence of pride, freedom from hypocrisy, non-violence, forgiveness, guilelessness, devout service of one's preceptor, purity of body and mind, steadfastness, subjugation of the mind, aversion to the objects of sense, absence of egotism, pondering again and again on the painful character of and the evils inherent in birth, death, old age and disease; absence of attachment and the feeling of mineness in respect of one's son, wife, home, etc., and constant equipoise of mind both in favourable and unfavourable circumstances; unflinching devotion to the Lord through exclusive attachment, living in secluded and holy places and finding no enjoyment in the company of men; fixity in self-knowledge and seeing God as the object of true knowledge (vide Gītā XIII.7–11). The definition given here narrates the opposites of these virtues, viz., pride, hypocrisy, violence and so on. The definition may be interpreted in a different way as well. It may be taken to mean that spiritual wisdom cannot be attained through the ordinary means of cognition (Mānasa or Pramāṇas) such as perception, inference, verbal testimony and so on; it is self-evident (स्वत: प्रमाण).

which sees the Supreme Spirit equally in all. He alone, dear brother, should be called a man of supreme dispassion, who spurns all occult powers (Siddhis) as well as the three Guṇas (of which the universe is composed) as if of no more account than a blade of grass. (4)

दो०—माया ईस न आपु कहुँ जान कहिअ सो जीव।
बंध मोच्छ प्रद सर्बपर माया प्रेरक सीव॥ १५॥

**Do.: māyā īsa na āpu kahů̃ jāna kahia so jīva,**
**baṁdha moccha prada sarbapara māyā preraka sīva.15.**

"That alone is to be called a Jīva (individual soul), which knows not Māyā nor God nor one's own Self. And supreme (God) is He who awards bondage and liberation according to one's deserts (Karma), transcends all and is the controller of Māyā. (15)

चौ०—धर्म तें बिरति जोग तें ग्याना। ग्यान मोच्छप्रद बेद बखाना॥
जातें बेगि द्रवउँ मैं भाई। सो मम भगति भगत सुखदाई॥ १॥

**Cau.: dharma tě̃ birati joga tě̃ gyānā, gyāna mocchaprada beda bakhānā.**
**jātě̃ begi dravaů̃ maĩ bhāī, so mama bhagati bhagata sukhadāī.1.**

"Dispassion results from the practice of virtue, while spiritual wisdom comes of the practice of Yoga (concentration of mind); and wisdom is the bestower of liberation: so declare the Vedas. And that which melts My heart quickly, dear brother, is Devotion, which gives sublime happiness to My devotees. (1)

सो सुतंत्र अवलंब न आना। तेहि आधीन ग्यान बिग्याना॥
भगति तात अनुपम सुखमूला। मिलइ जो संत होइँ अनुकूला॥ २॥

**so sutaṁtra avalaṁba na ānā, tehi ādhīna gyāna bigyānā.**
**bhagati tāta anupama sukhamūlā, milai jo saṁta hoĩ anukūlā.2.**

"Devotion stands by itself and requires no other prop; whereas Jñāna (knowledge of God in His Absolute, formless aspect) and Vijñāna (knowledge of the Saguṇa aspect of God, both with and without form) are subservient to devotion. Devotion, dear brother, is incomparable and the very root of bliss; it can be acquired only by the kindness of saints. (2)

भगति कि साधन कहउँ बखानी। सुगम पंथ मोहि पावहिं प्रानी॥
प्रथमहिं बिप्र चरन अति प्रीती। निज निज कर्म निरत श्रुति रीती॥ ३॥

**bhagati ki sādhana kahaů̃ bakhānī, sugama paṁtha mohi pāvahĩ prānī.**
**prathamahĩ bipra carana ati prītī, nija nija karma nirata śruti rītī.3.**

"I now proceed to tell you at some length the means of acquiring Devotion, an easy path by which men attain Me. In the first place a man should cultivate deep devotion to the feet of the Brāhmaṇas and secondly, he should remain engaged in his own duty according to the precepts laid down by the Vedas. (3)

एहि कर फल पुनि बिषय बिरागा। तब मम धर्म उपज अनुरागा॥
श्रवनादिक नव भक्ति दृढ़ाहीं। मम लीला रति अति मन माहीं॥ ४॥

**ehi kara phala puni biṣaya birāgā, taba mama dharma upaja anurāgā.**
**śravanādika nava bhakti dṛRhāhĩ, mama līlā rati ati mana māhĩ.4.**

"This induces an aversion to the pleasures of sense; dispassion in its turn gives rise to love for My Cult, i.e., the Cult of Devotion. This will bring steadfastness in the nine forms of Devotion* such as Śravaṇa (hearing of the Lord's praises etc.) and the mind will develop intense fondness for My sports (Līlā). (4)

संत चरन पंकज अति प्रेमा। मन क्रम बचन भजन दृढ़ नेमा॥
गुरु पितु मातु बंधु पति देवा। सब मोहि कहँ जानै दृढ़ सेवा॥५॥

**saṁta carana paṁkaja ati premā, mana krama bacana bhajana dṛRha nemā.**
**guru pitu mātu baṁdhu pati devā, saba mohi kahå̐ jānai dṛRha sevā.5.**

"Again, one should be extremely devoted to the lotus feet of saints and should be persistent in the practice of adoration through mind, speech and action. He should recognize Me alone as his preceptor, father, mother, kinsman, lord, deity and all, and should be steadfast in My service. (5)

मम गुन गावत पुलक सरीरा। गदगद गिरा नयन बह नीरा॥
काम आदि मद दंभ न जाकें। तात निरंतर बस मैं ताकें॥६॥

**mama guna gāvata pulaka sarīrā, gadagada girā nayana baha nīrā.**
**kāma ādi mada daṁbha na jākĕ, tāta niraṁtara basa maĭ tākĕ.6.**

"A thrill runs through his body as he sings My glories, his voice gets choked and his eyes flow with tears; he is free from lust and other vices, pride and hypocrisy. I am ever at the beck and call of such a devotee. (6)

दो०—**बचन कर्म मन मोरि गति भजनु करहिं निःकाम।**
**तिन्ह के हृदय कमल महुँ करउँ सदा बिश्राम॥१६॥**

Do.: **bacana karma mana mori gati bhajanu karahĭ niḥkāma,**
**tinha ke hṛdaya kamala mahů karaů sadā biśrāma.16.**

"Nay, I ever repose in the lotus heart of those who depend on Me in thought, word and deed and who worship Me in a disinterested (selfless) way." (16)

चौ०—भगति जोग सुनि अति सुख पावा। लछिमन प्रभु चरनन्हि सिरु नावा॥
एहि बिधि गए कछुक दिन बीती। कहत बिराग ग्यान गुन नीती॥१॥

Cau.: **bhagati joga suni ati sukha pāvā, lachimana prabhu caranan̄hi siru nāvā.**
**ehi bidhi gae kachuka dina bītī, kahata birāga gyāna guna nītī.1.**

Lakṣmaṇa was greatly delighted to hear the above discourse on the discipline of Devotion (Bhakti) and bowed his head at the feet of the Lord. In this way some days were spent in discoursing on dispassion, spiritual wisdom, goodness and morality. (1)

सूपनखा रावन कै बहिनी। दुष्ट हृदय दारुन जस अहिनी॥
पंचबटी सो गइ एक बारा। देखि बिकल भइ जुगल कुमारा॥२॥

* The nine forms of Devotion as enumerated in Śrīmad Bhāgavata are: (1) Śravaṇa (hearing of the Lord's glories and stories), (2) Kīrtana (chanting His Name, praises and stories), (3) Smaraṇa (fixing one's thought on Him), (4) Pādasevana (adoring His feet); (5) Arcana (worshipping an image of the Lord), (6) Vandana (making obeisance to Him), (7) Dāsya (offering devout service to the Lord), (8) Sākhya (cultivating friendship with Him) and (9) Ātmanivedana (offering oneself to the Lord).

**sūpanakhā rāvana kai bahinī, duṣṭa hṛdaya dāruna jasa ahinī.**
**paṁcabaṭī so gai eka bārā, dekhi bikala bhai jugala kumārā.2.**

Now Rāvaṇa (the notorious demon king of Laṅkā) had a sister, Sūrpaṇakhā (lit., a woman having nails as big as a winnowing fan) by name, who was malicious at heart and dreadful like a serpent. She once went to Pañcavaṭī and was smitten with pangs of passion (Kāma) at the sight of the two princes. (2)

भ्राता पिता पुत्र उरगारी। पुरुष मनोहर निरखत नारी॥
होइ बिकल सक मनहि न रोकी। जिमि रबिमनि द्रव रबिहि बिलोकी॥ ३ ॥

**bhrātā pitā putra uragārī, puruṣa manohara nirakhata nārī.**
**hoi bikala saka manahi na rokī, jimi rabimani drava rabihi bilokī.3.**

At the very sight of a handsome man, be he her own brother, father or son, O Garuḍa, a wanton woman gets excited and cannot restrain her passion, even as the sun-stone begins to melt when it is brought in front of the sun. (3)

रुचिर रूप धरि प्रभु पहिं जाई। बोली बचन बहुत मुसुकाई॥
तुम्ह सम पुरुष न मो सम नारी। यह सँजोग बिधि रचा बिचारी॥ ४ ॥

**rucira rūpa dhari prabhu pahi̐ jāī, bolī bacana bahuta musukāī.**
**tumha sama puruṣa na mo sama nārī, yaha sa̐joga bidhi racā bicārī.4.**

Assuming a charming form she approached the Lord and with many a smile addressed the following words to Him: "There is no man like you and no woman like me. It is with great deliberation that God has made this pair. (4)

मम अनुरूप पुरुष जग माहीं। देखेउँ खोजि लोक तिहु नाहीं॥
तातें अब लगि रहिउँ कुमारी। मनु माना कछु तुम्हहि निहारी॥ ५ ॥

**mama anurūpa puruṣa jaga māhī̐, dekheu̐ khoji loka tihu nāhī̐.**
**tāte̐ aba lagi rahiu̐ kumārī, manu mānā kachu tumhahi nihārī.5.**

"I have ransacked the three spheres but have found no suitable match for me in the whole universe. It is for this reason that I have till now remained a virgin; my mind has become settled to some extent on seeing you." (5)

सीतहि चितइ कही प्रभु बाता। अहइ कुआर मोर लघु भ्राता॥
गइ लछिमन रिपु भगिनी जानी। प्रभु बिलोकि बोले मृदु बानी॥ ६ ॥

**sītahi citai kahī prabhu bātā, ahai kuāra mora laghu bhrātā.**
**gai lachimana ripu bhaginī jānī, prabhu biloki bole mṛdu bānī.6.**

The Lord cast a glance at Sītā and said only this much: "My younger brother is a bachelor." She went to Lakṣmaṇa, who, knowing that she was their enemy's sister, looked at his lord and spoke in gentle tones; (6)

सुंदरि सुनु मैं उन्ह कर दासा। पराधीन नहिं तोर सुपासा॥
प्रभु समर्थ कोसलपुर राजा। जो कछु करहिं उनहि सब छाजा॥ ७ ॥

**suṁdari sunu mai̐ unha kara dāsā, parādhīna nahi̐ tora supāsā.**
**prabhu samartha kosalapura rājā, jo kachu karahi̐ unahi saba chājā.7.**

"Listen, fair lady: I am His servant and a dependant; thus you will have no comforts with me. My lord is all-powerful and the sovereign king of Kosalapura (Ayodhyā); whatever He does will be worthy of Him. (7)

सेवक सुख चह मान भिखारी। ब्यसनी धन सुभ गति बिभिचारी॥
लोभी जसु चह चार गुमानी। नभ दुहि दूध चहत ए प्रानी॥ ८॥

**sevaka sukha caha māna bhikhārī, byasanī dhana subha gati bibhicārī.**
**lobhī jasu caha cāra gumānī, nabha duhi dūdha cahata e prānī.8.**

"A servant who aspires for happiness, a beggar who expects honour, a person addicted to some vice who hopes for riches, a profligate who seeks blessed state after death, an avaricious man who covets fame and a proud man who expects the four prizes of life—all these men expect to get milk by milking the heavens (i.e., want to accomplish totally impossible deed)." (8)

पुनि फिरि राम निकट सो आई। प्रभु लछिमन पहिं बहुरि पठाई॥
लछिमन कहा तोहि सो बरई। जो तृन तोरि लाज परिहरई॥ ९॥

**puni phiri rāma nikaṭa so āī, prabhu lachimana pahi̐ bahuri paṭhāī.**
**lachimana kahā tohi so baraī, jo tṛna tori lāja pariharaī.9.**

Again she turned and came to Śrī Rāma; but the Lord sent her back to Lakṣmaṇa. Said Lakṣmaṇa, "He alone will wed you, who deliberately casts all shame to the winds." (9)

तब खिसिआनि राम पहिं गई। रूप भयंकर प्रगटत भई॥
सीतहि सभय देखि रघुराई। कहा अनुज सन सयन बुझाई॥ १०॥

**taba khisiāni rāma pahi̐ gaī, rūpa bhayaṁkara pragaṭata bhaī.**
**sītahi sabhaya dekhi raghurāī, kahā anuja sana sayana bujhāī.10.**

Thereupon she went fretting and foaming to Śrī Rāma and revealed her frightful demoniac form. Śrī Raghunātha saw that Sītā was frightened and made a sign to His younger brother Lakṣmaṇa. (10)

दो०—**लछिमन अति लाघवँ सो नाक कान बिनु कीन्हि।**
**ताके कर रावन कहँ मनौ चुनौती दीन्हि॥ १७॥**

Do.: **lachimana ati lāghava̐ so nāka kāna binu kīnhi,**
**tāke kara rāvana kaha̐ manau cunautī dīnhi.17.**

With great agility Lakṣmaṇa struck off her nose and ears, thereby throwing a challenge to Rāvaṇa through her, as it were. (17)

चौ०—नाक कान बिनु भइ बिकरारा। जनु स्रव सैल गेरु कै धारा॥
खर दूषन पहिं गइ बिलपाता। धिग धिग तव पौरुष बल भ्राता॥ १॥

Cau.: **nāka kāna binu bhai bikarārā, janu srava saila geru kai dhārā.**
**khara dūṣana pahi̐ gai bilapātā, dhiga dhiga tava pauruṣa bala bhrātā.1.**

Without nose and ears she wore a hideous form and looked like a mountain flowing with torrents of red ochre. She went sobbing to Khara and Dūṣaṇa: "Fie, fie upon your manhood and strength, brothers!" (1)

तेहिं पूछा सब कहेसि बुझाई। जातुधान सुनि सेन बनाई॥
धाए निसिचर निकर बरूथा। जनु सपच्छ कज्जल गिरि जूथा॥ २॥

**tehiँ pūchā saba kahesi bujhāī, jātudhāna suni sena banāī.**
**dhāe nisicara nikara barūthā, janu sapaccha kajjala giri jūthā.2.**

Questioned by them she told them everything in detail; hearing her report the demon chiefs gathered an army. Swarming multitudes of demons of diverse shapes rushed forth like hosts of winged mountains of collyrium. (2)

नाना बाहन नानाकारा। नानायुध धर घोर अपारा॥
सूपनखा आगें करि लीनी। असुभ रूप श्रुति नासा हीनी॥ ३॥

**nānā bāhana nānākārā, nānāyudha dhara ghora apārā.**
**sūpanakhā āgeँ kari līnī, asubha rūpa śruti nāsā hīnī.3.**

They were on vehicles of various kinds, infinite in number and were armed with terrible weapons of various kinds. They placed at their head Sūrpaṇakhā, shorn of her ears and nose and thus presenting an inauspicious sight. (3)

असगुन अमित होहिं भयकारी। गनहिं न मृत्यु बिबस सब झारी॥
गर्जहिं तर्जहिं गगन उड़ाहीं। देखि कटकु भट अति हरषाहीं॥ ४॥

**asaguna amita hohiँ bhayakārī, ganahiँ na mṛtyu bibasa saba jhārī.**
**garjahiँ tarjahiँ gagana uRāhīँ, dekhi kaṭaku bhaṭa ati haraṣāhīँ.4.**

Innumerable ill-omens of a fearful nature occurred to them; but the host heeded them not, doomed as they all were to death. They roared and bullied and sprang in the air; and the heroes were filled with excessive joy to see the army. (4)

कोउ कह जिअत धरहु द्वौ भाई। धरि मारहु तिय लेहु छड़ाई॥
धूरि पूरि नभ मंडल रहा। राम बोलाइ अनुज सन कहा॥ ५॥

**kou kaha jiata dharahu dvau bhāī, dhari mārahu tiya lehu chaRāī.**
**dhūri pūri nabha maṁḍala rahā, rāma bolāi anuja sana kahā.5.**

Said one, "Capture the two brothers alive and having captured them, kill them and carry off the woman." The vault of heaven was overhung with the dust raised by them. (Seeing this) Śrī Rāma called His younger brother Lakṣmaṇa and said, (5)

लै जानकिहि जाहु गिरि कंदर। आवा निसिचर कटकु भयंकर॥
रहेहु सजग सुनि प्रभु कै बानी। चले सहित श्री सर धनु पानी॥ ६॥

**lai jānakihi jāhu giri kaṁdara, āvā nisicara kaṭaku bhayaṁkara.**
**rahehu sajaga suni prabhu kai bānī, cale sahita śrī sara dhanu pānī.6.**

"Take Jānakī to some mountain-cave; a terrible array of demons has come. Therefore, remain on your guard." Obedient to his lord's command he withdrew to a safe retreat with Sīta, bow and arrow in hand. (6)

देखि राम रिपुदल चलि आवा। बिहसि कठिन कोदंड चढ़ावा॥ ७॥

**dekhi rāma ripudala cali āvā, bihasi kaṭhina kodaṁḍa caRhāvā.7.**

When Śrī Rāma saw that the hostile force had advanced, He smiled as He strung His formidable bow. (7)

छं०—कोदंड कठिन चढ़ाइ सिर जट जूट बाँधत सोह क्यों।
मरकत सयल पर लरत दामिनि कोटि सों जुग भुजग ज्यों॥
कटि कसि निषंग बिसाल भुज गहि चाप बिसिख सुधारि कै।
चितवत मनहुँ मृगराज प्रभु गजराज घटा निहारि कै॥

Chaṁ.: **kodaṁḍa kaṭhina caRhāi sira jaṭa jūṭa bā̐dhata soha kyo̐,**
**marakata sayala para larata dāmini koṭi so̐ juga bhujaga jyo̐.**
**kaṭi kasi niṣaṁga bisāla bhuja gahi cāpa bisikha sudhāri kai,**
**citavata manahu̐ mṛgarāja prabhu gajarāja ghaṭā nihāri kai.**

As He coiled His matted locks into a tuft on His head after stringing His formidable bow, it seemed as if a pair of snakes were engaged in a conflict with countless streaks of lightning on a mountain of emerald. Having girded up His quiver at His back, and clasping the bow with His long arms and putting His arrows in order, He looked at the enemy even as a lion would glare at a herd of elephants in rut.

सो०—आइ गए बगमेल धरहु धरहु धावत सुभट।
जथा बिलोकि अकेल बाल रबिहि घेरत दनुज॥ १८॥

So.: **āi gae bagamela dharahu dharahu dhāvata subhaṭa,**
**jathā biloki akela bāla rabihi gherata danuja.18.**

Valiant warriors came rushing with all speed shouting "Seize him, seize him!" even as the demons* close round upon the rising sun finding him all alone. (18)

चौ०—प्रभु बिलोकि सर सकहिं न डारी। थकित भई रजनीचर धारी॥
सचिव बोलि बोले खर दूषन। यह कोउ नृपबालक नर भूषन॥ १॥

Cau.: **prabhu biloki sara sakahi̐ na ḍārī, thakita bhaī rajanīcara dhārī.**
**saciva boli bole khara dūṣana, yaha kou nṛpabālaka nara bhūṣana.1.**

Even as they beheld the Lord, the invading warriors could not discharge their arrows; the whole demon host became powerless. Khara and Dūṣaṇa summoned their ministers and said, "This prince, whoever he may be, is an ornament of the human race. (1)

नाग असुर सुर नर मुनि जेते। देखे जिते हते हम केते॥
हम भरि जन्म सुनहु सब भाई। देखी नहिं असि सुंदरताई॥ २॥

**nāga asura sura nara muni jete, dekhe jite hate hama kete.**
**hama bhari janma sunahu saba bhāī, dekhī nahi̐ asi suṁdaratāī.2.**

"Of all the Nāgas, demons, gods, human beings and sages that exist (in this universe)

* It is mentioned in our scriptures that a special class of demons known by the name of 'Mandehas' close round upon the rising sun, weapons in hand, every morning and are driven away by the drops of water thrown into the air by way of 'Arghya' in course of the 'Sandhyā' prayer. Thus it is all the more necessary that every member of the twice-born classes should perform his Sandhyā before sunrise every morning without fail.

we have seen, vanquished or slain many. But during our whole life, listen to us, our brethren all, we have never beheld such exquisite beauty. (2)

जद्यपि भगिनी कीन्हि कुरूपा। बध लायक नहिं पुरुष अनूपा॥
देहु तुरत निज नारि दुराई। जीअत भवन जाहु द्वौ भाई॥ ३॥

**jadyapi bhaginī kīnhi kurūpā, badha lāyaka nahi̐ puruṣa anūpā.**
**dehu turata nija nāri durāī, jīata bhavana jāhu dvau bhāī.3.**

"Even though he has disfigured our sister, he does not deserve death, peerless as he is among men. 'Surrender to us at once the woman you have put in hiding somewhere and return home alive, you and your brother both.' (3)

मोर कहा तुम्ह ताहि सुनावहु। तासु बचन सुनि आतुर आवहु॥
दूतन्ह कहा राम सन जाई। सुनत राम बोले मुसुकाई॥ ४॥

**mora kahā tumha tāhi sunāvahu, tāsu bacana suni ātura āvahu.**
**dūtanha kahā rāma sana jāī, sunata rāma bole musukāī.4.**

"Deliver this message of mine to him and return immediately with his reply." The heralds went to Śrī Rāma and delivered the message to Him, in reply to which Śrī Rāma smilingly said, (4)

हम छत्री मृगया बन करहीं। तुम्ह से खल मृग खोजत फिरहीं॥
रिपु बलवंत देखि नहिं डरहीं। एक बार कालहु सन लरहीं॥ ५॥

**hama chatrī mṛgayā bana karahī̐, tumha se khala mṛga khojata phirahī̐.**
**ripu balavaṁta dekhi nahi̐ ḍarahī̐, eka bāra kālahu sana larahī̐.5.**

"We are Kṣatriyas by birth and are given to hunting in the woods; wretches like you are the game that we are tracking. We are never dismayed at the sight of a mighty foe and would give battle to Death himself if he ever confronts us. (5)

जद्यपि मनुज दनुज कुल घालक। मुनि पालक खल सालक बालक॥
जौं न होइ बल घर फिरि जाहू। समर बिमुख मैं हतउँ न काहू॥ ६॥

**jadyapi manuja danuja kula ghālaka, muni pālaka khala sālaka bālaka.**
**jau̐ na hoi bala ghara phiri jāhū, samara bimukha mai̐ hatau̐ na kāhū.6.**

"Though human beings, we are the exterminators of the race of demons and, though youthful in appearance, we are the protectors of the hermits and chastisers of the wicked. If you have no nerve to fight, you had better return home; I never kill an enemy who has turned his back upon the field of battle. (6)

रन चढ़ि करिअ कपट चतुराई। रिपु पर कृपा परम कदराई॥
दूतन्ह जाइ तुरत सब कहेऊ। सुनि खर दूषन उर अति दहेऊ॥ ७॥

**rana caRhi karia kapaṭa caturāī, ripu para kṛpā parama kadarāī.**
**dūtanha jāi turata saba kaheū, suni khara dūṣana ura ati daheū.7.**

"When you have come up to fight, it would be sheer cowardice to play wily pranks or to show compassion to your enemy." The heralds returned forthwith and repeated all that they had been told. The heart of Khara and Dūṣaṇa was afire when they heard it. (7)

छं०—उर दहेउ कहेउ कि धरहु धाए बिकट भट रजनीचरा।
सर चाप तोमर सक्ति सूल कृपान परिघ परसु धरा॥
प्रभु कीन्हि धनुष टकोर प्रथम कठोर घोर भयावहा।
भए बधिर ब्याकुल जातुधान न ग्यान तेहि अवसर रहा॥

Chaṁ.: **ura daheu kaheu ki dharahu dhāe bikaṭa bhaṭa rajanīcarā,**
**sara cāpa tomara sakti sūla kṛpāna parigha parasu dharā.**
**prabhu kīnhi dhanuṣa ṭakora prathama kaṭhora ghora bhayāvahā,**
**bhae badhira byākula jātudhāna na gyāna tehi avasara rahā.**

Their heart was on fire and they exclaimed, "Capture him," hearing which fierce demon-warriors rushed forth, all armed with bows and arrows, steel clubs, pikes, spears, scimitars, maces and axes. First of all the Lord gave His bow a twang-shrill, terrific and fearful, which deafened the ears of and dismayed the demons, who had no wit left in them.

दो०—सावधान होइ धाए जानि सबल आराति।
लागे बरषन राम पर अस्त्र सस्त्र बहु भाँति॥ १९ (क)॥

Do.: **sāvadhāna hoi dhāe jāni sabala ārāti,**
**lāge baraṣana rāma para astra sastra bahu bhā̐ti.19(A).**

Having realized that they were up against a powerful enemy, the demon warriors now rushed with caution and began to hurl missiles and weapons of various kinds on Śrī Rāma. (19 A)

तिन्ह के आयुध तिल सम करि काटे रघुबीर।
तानि सरासन श्रवन लगि पुनि छाँड़े निज तीर॥ १९ (ख)॥

**tinha ke āyudha tila sama kari kāṭe raghubīra,**
**tāni sarāsana śravana lagi puni chā̐Re nija tīra.19(B).**

Śrī Raghuvīra, however, cut them to pieces as small as sesamum seeds and then drawing the bow-string to His ear, let fly His own arrows. (19 B)

छं०—तब चले बान कराल। फुंकरत जनु बहु ब्याल॥
कोपेउ समर श्रीराम। चले बिसिख निसित निकाम॥ १॥

Chaṁ.: **taba cale bāna karāla, phuṁkarata janu bahu byāla.**
**kopeu samara śrīrāma, cale bisikha nisita nikāma.1.**

Then the terrible arrows sped forth, hissing like so many serpents. Śrī Rāma got infuriated in battle and arrows, exceedingly sharp, flew from His bow. (1)

अवलोकि खरतर तीर। मुरि चले निसिचर बीर॥
भए क्रुद्ध तीनिउ भाइ। जो भागि रन ते जाइ॥ २॥

**avaloki kharatara tīra, muri cale nisicara bīra.**
**bhae kruddha tīniu bhāi, jo bhāgi rana te jāi.2.**

The demon-warriors turned and fled when they found the arrows so very sharp. The three brothers (Khara, Dūṣaṇa and Triśira) now flew into rage: "Whoever flees from the battle-field, (2)

**तेहि बधब हम निज पानि । फिरे मरन मन महुँ ठानि ॥**
**आयुध अनेक प्रकार । सनमुख ते करहिं प्रहार ॥ ३ ॥**

**tehi badhaba hama nija pāni, phire marana mana mahŭ ṭhāni.**
**āyudha aneka prakāra, sanamukha te karahĭ prahāra.3.**

"will be killed by us with our own hands." At this the warriors turned back, fully resolved to die, and made a frontal attack with weapons of various descriptions. (3)

**रिपु परम कोपे जानि । प्रभु धनुष सर संधानि ॥**
**छाँड़े बिपुल नाराच । लगे कटन बिकट पिसाच ॥ ४ ॥**

**ripu parama kope jāni, prabhu dhanuṣa sara saṁdhāni.**
**chā̆Re bipula nārāca, lage kaṭana bikaṭa pisāca.4.**

Perceiving that the enemy was extremely enraged, the Lord fitted arrows to His bow and discharged many a shaft of the 'Narāca' type with the result that frightful fiends began to be mowed down. (4)

**उर सीस भुज कर चरन । जहँ तहँ लगे महि परन ॥**
**चिक्करत लागत बान । धर परत कुधर समान ॥ ५ ॥**

**ura sīsa bhuja kara carana, jahā̆ tahā̆ lage mahi parana.**
**cikkarata lāgata bāna, dhara parata kudhara samāna.5.**

Trunks, heads, arms, hands and feet began to drop to the ground here, there and everywhere. Pierced by shafts, they yelled like elephants and their mountain-like trunks fell into pieces. (5)

**भट कटत तन सतखंड । पुनि उठत करि पाषंड ॥**
**नभ उड़त बहु भुज मुंड । बिनु मौलि धावत रुंड ॥ ६ ॥**

**bhaṭa kaṭata tana satakhaṁḍa, puni uṭhata kari pāṣaṁḍa.**
**nabha uRata bahu bhuja muṁḍa, binu mauli dhāvata ruṁḍa.6.**

The bodies of the warriors were torn into hundreds of pieces; however, resorting to conjuring tricks, they stood up again. A number of arms and heads flew through the air and headless trunks ran to and fro. (6)

**खग कंक काक सृगाल । कटकटहिं कठिन कराल ॥ ७ ॥**

**khaga kaṁka kāka sṛgāla, kaṭakaṭahĭ kaṭhina karāla.7.**

Birds like kites and crows and jackals wrangled in a harsh and awful way. (7)

**छं०—कटकटहिं जंबुक भूत प्रेत पिसाच खर्पर संचहीं ।**
**बेताल बीर कपाल ताल बजाइ जोगिनि नंचहीं ॥**

रघुबीर बान प्रचंड खंडहिं भटन्ह के उर भुज सिरा।
जहँ तहँ परहिं उठि लरहिं धर धरु धरु करहिं भयकर गिरा॥ १ ॥

Chaṁ.: **kaṭakaṭahiṁ jaṁbuka bhūta preta pisāca kharpara saṁcahiṁ,**
**betāla bīra kapāla tāla bajāi jogini naṁcahiṁ.**
**raghubīra bāna pracaṁḍa khaṁḍahiṁ bhaṭanha ke ura bhuja sirā,**
**jaha̐ taha̐ parahiṁ uṭhi larahiṁ dhara dharu dharu karahiṁ bhayakara girā.1.**

Jackals wrangled; ghosts, spirits and fiends filled the bowls of skulls with blood; devils clashed the heads of slain warriors like cymbals and the Yoginīs* danced. Śrī Rāma's fierce arrows tore to pieces the leaders' breasts, arms and heads; their bodies fell on every side but stood up again to fight with terrible cries of "Seize, capture!" (1)

अंतावरीं गहि उड़त गीध पिसाच कर गहि धावहीं।
संग्राम पुर बासी मनहुँ बहु बाल गुड़ी उड़ावहीं॥
मारे पछारे उर बिदारे बिपुल भट कहँरत परे।
अवलोकि निज दल बिकल भट तिसिरादि खर दूषन फिरे॥ २ ॥

**aṁtāvariṁ gahi uRata gīdha pisāca kara gahi dhavahiṁ,**
**saṁgrāma pura bāsī manahuṁ bahu bāla guRī uRāvahiṁ.**
**māre pachāre ura bidāre bipula bhaṭa kahaṁrata pare,**
**avaloki nija dala bikala bhaṭa tisirādi khara dūṣana phīre.2.**

Vultures flew away with the end of entrails in their claws, while goblins scampered with the other end held in their hands; one might fancy numberless children of the town of the battle-field were flying kites. A large number of heroes, that had been smitten or knocked down or whose breast had been torn, lay moaning. Finding their army in distress, leaders like Triśira, Khara and Dūṣaṇa turned towards Śrī Rāma. (2)

सर सक्ति तोमर परसु सूल कृपान एकहि बारहीं।
करि कोप श्रीरघुबीर पर अगनित निसाचर डारहीं॥
प्रभु निमिष महुँ रिपु सर निवारि पचारि डारे सायका।
दस दस बिसिख उर माझ मारे सकल निसिचर नायका॥ ३ ॥

**sara sakti tomara parasu sūla kṛpāna ekahi bārahiṁ,**
**kari kopa śrīraghubīra para aganita nisācara ḍārahiṁ.**
**prabhu nimiṣa mahuṁ ripu sara nivāri pacāri ḍāre sāyakā,**
**dasa dasa bisikha ura mājha māre sakala nisicara nāyakā.3.**

Countless demons hurled furiously against Śrī Raghuvīra arrows, spears, iron clubs, axes, javelins and daggers all at once. In the twinkling of an eye the Lord warded off the enemy's shafts and sent forth His own arrows, planting ten shafts in the breast of each warrior of the demon host. (3)

* A class of female attendants on Lord Śiva or Goddess Durgā, who are generally believed to be sixty-four in number.

**महि परत उठि भट भिरत मरत न करत माया अति घनी।**
**सुर डरत चौदह सहस प्रेत बिलोकि एक अवध धनी॥**
**सुर मुनि सभय प्रभु देखि मायानाथ अति कौतुक कर्‌यो।**
**देखहिं परसपर राम करि संग्राम रिपुदल लरि मर्‌यो॥ ४॥**

**mahi parata uṭhi bhaṭa bhirata marata na karata māyā ati ghanī,**
**sura ḍarata caudaha sahasa preta biloki eka avadha dhanī.**
**sura muni sabhaya prabhu dekhi māyānātha ati kautuka karyo,**
**dekhahiṁ parasapara rāma kari saṁgrāma ripudala lari maryo.4.**

The leaders fell to the ground but rose again and joined in the fray. Yet they would not die and played very many conjuring tricks. The gods trembled with fear when they saw that the demons numbered fourteen thousand, while the Lord of Ayodhyā, Śrī Rāma, was all alone. Finding the gods and sages alarmed, the Lord, who is the Controller of Māyā (Cosmic illusion), wrought a great miracle. The demons saw one another in the form of Śrī Rāma, so that the enemy's warriors fought among themselves and perished. (4)

दो०—**राम राम कहि तनु तजहिं पावहिं पद निर्बान।**
**करि उपाय रिपु मारे छन महुँ कृपानिधान॥ २०(क)॥**

Do.: **rāma rāma kahi tanu tajahiṁ pāvahiṁ pada nirbāna,**
**kari upāya ripu māre chana mahu̐ kṛpānidhāna.20(A).**

They gave up their bodies crying "Rāma! Rāma!!" and thereby attained the state of eternal bliss. Resorting to this device, the Ocean of Mercy, Śrī Rāma killed the enemy in a trice. (20 A)

**हरषित बरषहिं सुमन सुर बाजहिं गगन निसान।**
**अस्तुति करि करि सब चले सोभित बिबिध बिमान॥ २०(ख)॥**

**harașita barașahiṁ sumana sura bājahiṁ gagana nisāna,**
**astuti kari kari saba cale sobhita bibidha bimāna.20(B).**

The gods in their exultation rained down flowers and kettle-drums sounded in the heavens. And hymning glories (of Śrī Rāma) one after another they all left glowingly in their cars of various patterns. (20 B)

चौ०—जब रघुनाथ समर रिपु जीते। सुर नर मुनि सब के भय बीते॥
तब लछिमन सीतहि लै आए। प्रभु पद परत हरषि उर लाए॥ १॥

Cau.: **jaba raghunātha samara ripu jīte, sura nara muni saba ke bhaya bīte.**
**taba lachimana sītahi lai āe, prabhu pada parata harași ura lāe.1.**

When Śrī Raghunātha had vanquished the foes in battle, the gods, human beings and sages all became fearless. Then Lakṣmaṇa brought Sītā back; and as he fell at His feet, the Lord joyously clasped him to His bosom. (1)

सीता चितव स्याम मृदु गाता। परम प्रेम लोचन न अघाता॥
पंचबटीं बसि श्रीरघुनायक। करत चरित सुर मुनि सुखदायक॥ २॥

**sītā citava syāma mṛdu gātā, parama prema locana na aghātā.**
**paṁcabaṭī̐ basi śrīraghūnāyaka, karata carita sura muni sukhadāyaka.2.**

Sītā fixed Her gaze on His swarthy and delicate form with utmost affection; but Her eyes knew no satiety. Thus dwelling at Pañcavaṭī the blessed Śrī Raghunātha performed deeds that delighted gods and sages alike. (2)

धुआँ देखि खरदूषन केरा। जाइ सुपनखाँ रावन प्रेरा॥
बोली बचन क्रोध करि भारी। देस कोस कै सुरति बिसारी॥ ३॥

**dhuā̐ dekhi kharadūṣana kerā, jāi supanakhā̐ rāvana prerā.**
**bolī bacana krodha kari bhārī, desa kosa kai surati bisārī.3.**

Perceiving the destruction of Khara and Dūṣaṇa, Sūrpaṇakhā approached Rāvaṇa and incited him (against Śrī Rāma). In great fury she berated him in the following words: "Discarding all thought of your realm and exchequer, (3)

करसि पान सोवसि दिनु राती। सुधि नहिं तव सिर पर आराती॥
राज नीति बिनु धन बिनु धर्मा। हरिहि समर्पे बिनु सतकर्मा॥ ४॥

**karasi pāna sovasi dinu rātī, sudhi nahi̐ tava sira para ārātī.**
**rāja nīti binu dhana binu dharmā, harihi samarpe binu satakarmā.4.**

"you drink and sleep day and night and take no heed of the enemy, who is now at your very door. Sovereignty without political insight, wealth divorced of virtue, noble deeds that have not been offered to Śrī Hari (God), (4)

बिद्या बिनु बिबेक उपजाएँ। श्रम फल पढ़ें किएँ अरु पाएँ॥
संग तें जती कुमंत्र ते राजा। मान ते ग्यान पान तें लाजा॥ ५॥

**bidyā binu bibeka upajāĕ, śrama phala paRhĕ kiĕ aru pāĕ.**
**saṁga tĕ jatī kumaṁtra te rājā, māna te gyāna pāna tĕ lājā.5.**

"and learning which does not beget wisdom is nothing but fruitless labour to the man who has gained such kingdom or wealth, to the doer of the noble acts and to the student, respectively. A recluse is quickly undone by attachment to objects, a king by evil counsel, wisdom by conceit, modesty by drinking; (5)

प्रीति प्रनय बिनु मद ते गुनी। नासहिं बेगि नीति अस सुनी॥ ६॥

**prīti pranaya binu mada te gunī, nāsahi̐ begi nīti asa sunī.6.**

"Friendship for want of love, and a man of merit by vanity: such is the maxim I have heard. (6)

सो०—**रिपु रुज पावक पाप प्रभु अहि गनिअ न छोट करि।**
**अस कहि बिबिध बिलाप करि लागी रोदन करन॥ २१ (क)॥**

So.: **ripu ruja pāvaka pāpa prabhu ahi gania na choṭa kari,**
**asa kahi bibidha bilāpa kari lāgī rodana karana.21(A).**

"An enemy, a malady, fire, sin, a master, and a serpent are never to be accounted trifles." So saying and with profuse laments she started crying. (21 A)

दो०—**सभा माझ परि ब्याकुल बहु प्रकार कह रोइ।**
**तोहि जिअत दसकंधर मोरि कि असि गति होइ॥ २१ (ख)॥**

Do.: **sabhā mājha pari byākula bahu prakāra kaha roi,**
**tohi jiata dasakaṁdhara mori ki asi gati hoi.21(B).**

In her distress she threw herself down in Rāvaṇa's court and with many a tear said, "Do you think, my ten-headed brother, that I should be reduced to this state even though you are living?" (21 B)

चौ०—सुनत सभासद उठे अकुलाई। समुझाई गहि बाँह उठाई॥
कहं लंकेस कहसि निज बाता। केइँ तव नासा कान निपाता॥ १॥

Cau.: **sunata sabhāsada uṭhe akulāī, samujhāī gahi bā̐ha uṭhāī.**
**kaha laṁkesa kahasi nija bātā, keĩ tava nāsā kāna nipātā.1.**

On hearing this the courtiers rose in great bewilderment; taking her by the arm they lifted her up and comforted her. Said the king of Laṅkā, "Tell me what has happened to you. Who has struck off your nose and ears?" (1)

अवध नृपति दसरथ के जाए। पुरुष सिंघ बन खेलन आए॥
समुझि परी मोहि उन्ह कै करनी। रहित निसाचर करिहहिं धरनी॥ २॥

**avadha nṛpati dasaratha ke jāe, puruṣa siṁgha bana khelana āe.**
**samujhi parī mohi unha kai karanī, rahita nisācara karihahĩ dharanī.2.**

"Two sons of Daśaratha, the lord of Ayodhyā, who are lions among men, are out for hunting in the woods. The estimate that I have formed of their doing is that they will rid the earth of demons. (2)

जिन्ह कर भुजबल पाइ दसानन। अभय भए बिचरत मुनि कानन॥
देखत बालक काल समाना। परम धीर धन्वी गुन नाना॥ ३॥

**jinha kara bhujabala pāi dasānana, abhaya bhae bicarata muni kānana.**
**dekhata bālaka kāla samānā, parama dhīra dhanvī guna nānā.3.**

"Relying on the might of their arm, O ten-headed Rāvaṇa, the hermits roam about the woods without fear. Though quite young to look at, they are terrible as Death, most courageous, staunchest of archers, and are endowed with great qualities. (3)

अतुलित बल प्रताप द्वौ भ्राता। खल बध रत सुर मुनि सुखदाता॥
सोभा धाम राम अस नामा। तिन्ह के संग नारि एक स्यामा॥ ४॥

**atulita bala pratāpa dvau bhrātā, khala badha rata sura muni sukhadātā.**
**sobhā dhāma rāma asa nāmā, tinha ke saṁga nāri eka syāmā.4.**

"Both brothers are unequalled in might and glory; committed to the extermination of the wicked, they are a source of delight to gods and sages. The elder of the two, who is an abode of beauty, is known by the name of Rāma; he has with him a young belle. (4)

रूप रासि बिधि नारि सँवारी। रति सत कोटि तासु बलिहारी॥
तासु अनुज काटे श्रुति नासा। सुनि तव भगिनि करहिं परिहासा॥ ५॥

**rūpa rāsi bidhi nāri sa̐vārī, rati sata koṭi tāsu balihārī.**
**tāsu anuja kāṭe śruti nāsā, suni tava bhagini karahĩ parihāsā.5.**

"The Creator made that woman the very embodiment of loveliness; a hundred million

Ratis (consort of the god of love) are trifles before her. It was his younger brother Lakṣmaṇa who chopped off my ears and nose and made a mockery of me when he heard that I was your sister. (5)

खर दूषन सुनि लगे पुकारा। छन महुँ सकल कटक उन्ह मारा॥
खर दूषन तिसिरा कर घाता। सुनि दससीस जरे सब गाता॥ ६॥

**khara dūṣana suni lage pukārā, chana mahů sakala kaṭaka unha mārā.**
**khara dūṣana tisirā kara ghātā, suni dasasīsa jare saba gātā.6.**

"When Khara and Dūṣaṇa heard of it, they went to avenge the wrong done to me; but Rāma slew the whole army in a trice!" The ten-headed demon, Rāvaṇa, burned all over with rage when he heard of the destruction of Khara, Dūṣaṇa and Triśira. (6)

दो०—**सूपनखहि समुझाइ करि बल बोलेसि बहु भाँति।**
**गयउ भवन अति सोचबस नीद परइ नहिं राति॥ २२॥**

Do.: **sūpanakhahi samujhāi kari bala bolesi bahu bhăti,**
**gayau bhavana ati socabasa nīda parai nahi rāti.22.**

Having consoled Sūrpaṇakhā, he bragged of his strength in many ways; but he retired to his palace full of great anxiety and could not sleep the whole night. (22)

चौ०—सुर नर असुर नाग खग माहीं। मोरे अनुचर कहँ कोउ नाहीं॥
खर दूषन मोहि सम बलवंता। तिन्हहि को मारइ बिनु भगवंता॥ १॥

Cau.: **sura nara asura nāga khaga māhī, more anucara kahă kou nāhī.**
**khara dūṣana mohi sama balavaṁtā, tinhahi ko mārai binu bhagavaṁtā.1.**

'Among gods, human beings, demons, Nāgas and birds,' he thought, 'there is none who can withstand even my servants. As for Khara and Dūṣaṇa, they were as powerful as myself; who else could have killed them, had it not been the Lord Himself? (1)

सुर रंजन भंजन महि भारा। जौं भगवंत लीन्ह अवतारा॥
तौ मैं जाइ बैरु हठि करऊँ। प्रभु सर प्रान तजें भव तरऊँ॥ २॥

**sura raṁjana bhaṁjana mahi bhārā, jaů bhagavaṁta līnha avatārā.**
**tau mai jāi bairu haṭhi karaů, prabhu sara prāna tajě bhava taraů.2.**

'If, therefore, the Lord Himself, the Delighter of the gods and the Reliever of Earth's burden, has appeared on earth, I will go and resolutely create enmity with Him and cross the ocean of mundane existence by falling to His arrows. (2)

होइहि भजनु न तामस देहा। मन क्रम बचन मंत्र दृढ़ एहा॥
जौं नररूप भूपसुत कोऊ। हरिहउँ नारि जीति रन दोऊ॥ ३॥

**hoihi bhajanu na tāmasa dehā, man krama bacana maṁtra dṛRha ehā.**
**jaů nararūpa bhūpasuta koū, harihaů nāri jīti rana doū.3.**

'Devotion to god is out of question in this demoniac body, which is made up of Tamas, the principle of ignorance. Therefore, such is my firm resolve in thought, word and deed. And if they happen to be some mortal princes, I shall conquer them both in battle and carry off the bride.' (3)

चला अकेल जान चढ़ि तहवाँ। बस मारीच सिंधु तट जहवाँ॥
इहाँ राम जसि जुगुति बनाई। सुनहु उमा सो कथा सुहाई॥ ४॥

**calā akela jāna caRhi tahavā̐, basa mārīca siṁdhu taṭa jahavā̐.**
**ihā̐ rāma jasi juguti banāī, sunahu umā so kathā suhāī.4.**

Having thus made up his mind, he mounted his chariot and drove off alone to the spot where Mārīca was living by the sea-shore. Now, hear, Umā, the lovely account of the device that Śrī Rāma adopted. (4)

दो०—**लछिमन गए बनहिं जब लेन मूल फल कंद।**
**जनकसुता सन बोले बिहसि कृपा सुख बृंद॥ २३॥**

Do.: **lachimana gae banahi̐ jaba lena mūla phala kaṁda,**
**janakasutā sana bole bihasi kṛpā sukha bṛṁda.23.**

When Lakṣmaṇa had gone to the woods to gather roots, fruits and bulbs, Śrī Rāma, the very incarnation of compassion and joy, spoke with a smile to Jānakī:— (23)

चौ०—सुनहु प्रिया ब्रत रुचिर सुसीला। मैं कछु करबि ललित नरलीला॥
तुम्ह पावक महुँ करहु निवासा। जौ लगि करौं निसाचर नासा॥ १॥

Cau.: **sunahu priyā brata rucira susīlā, mai̐ kachu karabi lalita naralīlā.**
**tumha pāvaka mahũ karahu nivāsā, jau lagi karaũ nisācara nāsā.1.**

"Listen, my darling, who have been staunch in the holy vow of fidelity to me and are so virtuous in conduct: I am going to enact lovely human sport. Abide in fire till I have completed the destruction of the demons." (1)

जबहिं राम सब कहा बखानी। प्रभु पद धरि हियँ अनल समानी॥
निज प्रतिबिंब राखि तहँ सीता। तैसइ सील रूप सुबिनीता॥ २॥

**jabahi̐ rāma saba kahā bakhānī, prabhu pada dhari hiyā̐ anala samānī.**
**nija pratibiṁba rākhi tahā̐ sītā, taisai sīla rūpa subinītā.2.**

No sooner had Śrī Rāma told Her everything in detail than She impressed the image of the Lord's feet in Her heart and entered into the fire, leaving with Him only a shadow of Hers, though precisely of the same appearance and the same amiable and gentle disposition. (2)

लछिमनहूँ यह मरमु न जाना। जो कछु चरित रचा भगवाना॥
दसमुख गयउ जहाँ मारीचा। नाइ माथ स्वारथ रत नीचा॥ ३॥

**lachimanahū̐ yaha maramu na jānā, jo kachu carita racā bhagavānā.**
**dasamukha gayau jahā̐ mārīcā, nāi mātha svāratha rata nīcā.3.**

Lakṣmaṇa, too, did not know the secret of what the Lord had done in his absence. The ten-headed Rāvaṇa approached Mārīca and bowed his head to him, selfish and vile as he was. (3)

नवनि नीच कै अति दुखदाई। जिमि अंकुस धनु उरग बिलाई॥
भयदायक खल कै प्रिय बानी। जिमि अकाल के कुसुम भवानी॥ ४॥

**navani nīca kai ati dukhadāī, jimi aṁkusa dhanu uraga bilāī.**
**bhayadāyaka khala kai priya bānī, jimi akāla ke kusuma bhavānī.4.**

The meekness of a mean creature is a source of great trouble like the bending of a goad, bow, snake or cat. The friendly speech of a villain is as dangerous, Bhavānī, as the flowers that blossom out of season. (4)

दो०—**करि पूजा मारीच तब सादर पूछी बात।**
**कवन हेतु मन ब्यग्र अति अकसर आयहु तात॥ २४॥**

Do.: **kari pūjā mārīca taba sādara pūchī bāta,**
**kavana hetu mana byagra ati akasara āyahu tāta.24.**

After doing him homage Mārīca respectfully enquired of him his errand: "Wherefore, dear friend, are you so much disturbed in mind that you have come all the way alone?" (24)

चौ०—दसमुख सकल कथा तेहि आगें। कही सहित अभिमान अभागें॥
होहु कपट मृग तुम्ह छलकारी। जेहि बिधि हरि आनौं नृपनारी॥ १॥

Cau.: **dasamukha sakala kathā tehi āgẽ, kahī sahita abhimāna abhāgẽ.**
**hohu kapaṭa mṛga tumha chalakārī, jehi bidhi hari ānaů nṛpanārī.1.**

The wretched Rāvaṇa proudly narrated the whole story to him and added, "Assume the false appearance of a wily deer, so that I may be able to abduct the royal bride." (1)

तेहिं पुनि कहा सुनहु दससीसा। ते नररूप चराचर ईसा॥
तासों तात बयरु नहिं कीजै। मारें मरिअ जिआएँ जीजै॥ २॥

**tehi̐ puni kahā sunahu dasasīsā, te nararūpa carācara īsā.**
**tāsõ tāta bayaru nahi̐ kījai, mārẽ maria jiāẽ jījai.2.**

Mārīca, however, remonstrated, "Listen, Rāvaṇa, though disguised as a man, He is the lord of the whole animate and inanimate creation. There can be no quarrel with Him, my dear; we die when He would have us die and live only by His sufferance. (2)

मुनि मख राखन गयउ कुमारा। बिनु फर सर रघुपति मोहि मारा॥
सत जोजन आयउँ छन माहीं। तिन्ह सन बयरु किएँ भल नाहीं॥ ३॥

**muni makha rākhana gayau kumārā, binu phara sara raghupati mohi mārā.**
**sata jojana āyaů chana māhi̐, tinha sana bayaru kiẽ bhala nāhi̐.3.**

"Those very princes had gone to guard the sacrifice of the sage Viśvāmitra, when Śrī Raghunātha smote me with a blunt arrow, that threw me at a distance of 800 miles in an instant. It will not be good to antagonize them. (3)

भइ मम कीट भृंग की नाई। जहँ तहँ मैं देखउँ दोउ भाई॥
जौं नर तात तदपि अति सूरा। तिन्हहि बिरोधि न आइहि पूरा॥ ४॥

**bhai mama kīṭa bhṛṁga kī nāī, jahå tahå maĩ dekhaů dou bhāī.**
**jaů nara tāta tadapi ati sūrā, tinhahi birodhi na āihi pūrā.4.**

"I find myself reduced to the position of an insect*" caught in the nest of a Bhṛṅga

* It is a matter of common observation that the Bhṛṅga catches hold of any insect whatsoever and confining it in its nest of mud, hums incessantly before it with the result that the insect is enamoured of the Bhṛṅga and is eventually transformed into a Bhṛṅga.

(a wasp-like winged creature) inasmuch as I behold the two brothers wherever I look. Even if they are human beings, my dear, they are distinguished heroes, nonetheless; and opposition to them will not avail. (4)

दो०—जेहिं ताड़का सुबाहु हति खंडेउ हर कोदंड।
खर दूषन तिसिरा बधेउ मनुज कि अस बरिबंड॥ २५॥

Do.: **jehi̐ tāRakā subāhu hati khaṁḍeu hara kodaṁḍa,**
**khara dūṣana tisirā badheu manuja ki asa baribaṁḍa.25.**

"But can he possibly be a man, who recklessly killed Tāḍakā and Subāhu, broke Śiva's bow and slew Khara, Dūṣaṇa and Triśira? (25)

चौ०—जाहु भवन कुल कुसल बिचारी। सुनत जरा दीन्हिसि बहु गारी॥
गुरु जिमि मूढ़ करसि मम बोधा। कहु जग मोहि समान को जोधा॥ १॥

Cau.: **jāhu bhavana kula kusala bicārī, sunata jarā dīnhisi bahu gārī.**
**guru jimi mūRha karasi mama bodhā, kahu jaga mohi samāna ko jodhā.1.**

"Therefore, considering the welfare of your race you had better return home." When Rāvaṇa heard this he flared up and showered many abuses on Marīca. "You fool, you presume to teach me as if you were my preceptor. Tell me which warrior in this world is a match to me." (1)

तब मारीच हृदयँ अनुमाना। नवहि बिरोधें नहिं कल्याना॥
सस्त्री मर्मी प्रभु सठ धनी। बैद बंदि कबि भानस गुनी॥ २॥

**taba mārīca hṛdayă̐ anumānā, navahi birodhĕ̐ nahi̐ kalyānā.**
**sastrī marmī prabhu saṭha dhanī, baida baṁdi kabi bhānasa gunī.2.**

Then Mārīca thought to himself, 'It does not do one good to make enemies of the following nine, viz., one skilled in the use of weapon, he who knows one's secret, a powerful master, a dunce, a wealthy man, a physician, a panegyrist, a poet, a cook.' (2)

उभय भाँति देखा निज मरना। तब ताकिसि रघुनायक सरना॥
उतरु देत मोहि बधब अभागें। कस न मरौं रघुपति सर लागें॥ ३॥

**ubhaya bhă̐ti dekhā nija maranā, taba tākisi raghunāyaka saranā.**
**utaru deta mohi badhaba abhāgĕ̐, kasa na marau̐ raghupati sara lāgĕ̐.3.**

Either way he saw he must die: hence he sought refuge in Śrī Raghunātha. 'If I argue further, the wretch would kill me; why, then, should I not be killed by Śrī Rāma's arrows?' (3)

अस जियँ जानि दसानन संगा। चला राम पद प्रेम अभंगा॥
मन अति हरष जनाव न तेही। आजु देखिहउँ परम सनेही॥ ४॥

**asa jiyă̐ jāni dasānana saṁgā, calā rāma pada prema abhaṁgā.**
**mana ati haraṣa janāva na tehī, āju dekhihau̐ parama sanehī.4.**

Pondering thus in his mind he accompanied Rāvaṇa, unremitting in his devotion to Śrī Rāma's feet. He felt extremely delighted at the thought that he would be able to behold his greatest benefactor Śrī Rāma, even though he did not reveal his joy to Rāvaṇa. (4)

छं०—निज परम प्रीतम देखि लोचन सुफल करि सुख पाइहौं।
श्री सहित अनुज समेत कृपानिकेत पद मन लाइहौं॥
निर्बान दायक क्रोध जा कर भगति अबसहि बसकरी।
निज पानि सर संधानि सो मोहि बधिहि सुखसागर हरी॥

**Chaṁ.: nija parama prītama dekhi locana suphala kari sukha pāihaů,**
**śrī sahita anuja sameta kṛpāniketa pada mana lāihaů.**
**nirbāna dāyaka krodha jā kara bhagati abasahi basakarī,**
**nija pāni sara saṁdhāni so mohi badhihi sukhasāgara harī.**

'My eyes will be rewarded when I behold my most beloved lord to my great exultation and I shall fix my thoughts on the feet of the All-merciful Śrī Rāma, accompanied by Sītā and His younger brother Lakṣmaṇa. To think that Śrī Hari, the Ocean of Bliss, whose even wrath confers final beatitude and who, though subject to none, gives Himself up entirely to the will of His devotees, will fit an arrow with His own hands to His bow and slay me!

दो०—मम पाछें धर धावत धरें सरासन बान।
फिरि फिरि प्रभुहि बिलोकिहउँ धन्य न मो सम आन॥ २६॥

**Do.: mama pācheٌ dhara dhāvata dhareٌ sarāsana bāna,**
**phiri phiri prabhuhi bilokihaů dhanya na mo sama āna.26.**

'As He runs after me on foot, carrying His bow and arrow, I shall again and again turn in order to get a sight of my lord! No one else is so blessed as I am.' (26)

चौ०—तेहि बन निकट दसानन गयऊ। तब मारीच कपटमृग भयऊ॥
अति बिचित्र कछु बरनि न जाई। कनक देह मनि रचित बनाई॥ १॥

**Cau.: tehi bana nikaṭa dasānana gayaū, taba mārīca kapaṭamṛga bhayaū.**
**ati bicitra kachu barani na jāī, kanaka deha mani racita banāī.1.**

When the ten-headed Rāvaṇa drew near to the forest (in which Śrī Rāma had taken up His abode), Mārīca assumed the deceptive appearance of a deer, so very wonderful as to defy description, with a body of gold artistically inlaid with jewels. (1)

सीता परम रुचिर मृग देखा। अंग अंग सुमनोहर बेषा॥
सुनहु देव रघुबीर कृपाला। एहि मृग कर अति सुंदर छाला॥ २॥

**sītā parama rucira mṛga dekhā, aṁga aṁga sumanohara beṣā.**
**sunahu deva raghubīra kṛpālā, ehi mṛga kara ati suṁdara chālā.2.**

When Sītā saw the exquisitely beautiful creature, most lovely in every limb, She said, "Listen, my gracious Lord, Śrī Raghuvīra, this deer has a most charming skin. (2)

सत्यसंध प्रभु बधि करि एही। आनहु चर्म कहति बैदेही॥
तब रघुपति जानत सब कारन। उठे हरषि सुर काजु सँवारन॥ ३॥

**satyasaṁdha prabhu badhi kari ehī, ānahu carma kahati baidehī.**
**taba raghupati jānata saba kārana, uṭhe harasi sura kāju saٌvārana.3.**

"Pray, steadfast to truth as You are, kill this animal, my lord, and get me the hide." Thereupon Śrī Raghunātha, even though He knew all the circumstances (that had led Mārīca to assume the semblance of a deer) arose with joy to accomplish the object of the gods. (3)

मृग बिलोकि कटि परिकर बाँधा। करतल चाप रुचिर सर साँधा॥
प्रभु लछिमनहि कहा समुझाई। फिरत बिपिन निसिचर बहु भाई॥ ४॥

**mṛga biloki kaṭi parikara bā̐dhā, karatala cāpa rucira sara sā̐dhā.**
**prabhu lachimanahi kahā samujhāī, phirata bipina nisicara bahu bhāī.4.**

Casting a look at the deer He girded up His loins with a piece of cloth and taking the bow in His hand fitted a shining arrow to the same. The Lord cautioned Lakṣmaṇa: "A host of demons, brother, roam about in the woods. (4)

सीता केरि करेहु रखवारी। बुधि बिबेक बल समय बिचारी॥
प्रभुहि बिलोकि चला मृग भाजी। धाए रामु सरासन साजी॥ ५॥

**sītā keri karehu rakhavārī, budhi bibeka bala samaya bicārī.**
**prabhuhi biloki calā mṛga bhājī, dhāe rāmu sarāsana sājī.5.**

"Take care of Sītā with due regard to your strength and discretion, making use of your intellect according to the situation." The deer took to flight at the sight of the Lord and Śrī Rāma ran after it, pulling His bow-string. (5)

निगम नेति सिव ध्यान न पावा। मायामृग पाछें सो धावा॥
कबहुँ निकट पुनि दूरि पराई। कबहुँक प्रगटइ कबहुँ छपाई॥ ६॥

**nigama neti siva dhyāna na pāvā, māyāmṛga pāche̐ so dhāvā.**
**kabahu̐ nikaṭa puni dūri parāī, kabahu̐ka pragaṭai kabahu̐ chapāī.6.**

How strange that He whom the Vedas describe in negative terms such as 'not that' and whom Śiva is unable to catch hold of even in meditation, ran in pursuit of a conjured up deer! Now close at hand, the very next moment it ran away to some distance; at one time it came into view, at another it went out of sight. (6)

प्रगटत दुरत करत छल भूरी। एहि बिधि प्रभुहि गयउ लै दूरी॥
तब तकि राम कठिन सर मारा। धरनि परेउ करि घोर पुकारा॥ ७॥

**pragaṭata durata karata chala bhūrī, ehi bidhi prabhuhi gayau lai dūrī.**
**taba taki rāma kaṭhina sara mārā, dharani pareu kari ghora pukārā.7.**

Thus alternately revealing and concealing itself and practising all kinds of wiles, it took the Lord far away. Now Śrī Rāma took a steady aim and let go the fatal shaft, when the animal fell on the ground with a fearful cry, (7)

लछिमन कर प्रथमहिं लै नामा। पाछें सुमिरेसि मन महुँ रामा॥
प्रान तजत प्रगटेसि निज देहा। सुमिरेसि रामु समेत सनेहा॥ ८॥

**lachimana kara prathamahi̐ lai nāmā, pāche̐ sumiresi mana mahu̐ rāmā.**
**prāna tajata pragaṭesi nija dehā, sumiresi rāmu sameta sanehā.8.**

first calling aloud the name of Lakṣmaṇa but afterwards mentally invoking Śrī Rāma. While giving up the ghost it manifested its real form and lovingly remembered Śrī Rāma. (8)

अंतर प्रेम तासु पहिचाना। मुनि दुर्लभ गति दीन्हि सुजाना॥ ९॥

**aṁtara prema tāsu pahicānā, muni durlabha gati dīnhi sujānā.9.**

The omniscient Lord, who could see the love of his heart, conferred on him the state which cannot be easily attained even by the sages. (9)

दो०—बिपुल सुमन सुर बरषहिं गावहिं प्रभु गुन गाथ।
निज पद दीन्ह असुर कहुँ दीनबंधु रघुनाथ॥ २७॥

**Do.: bipula sumana sura baraṣahiṁ gāvahiṁ prabhu guna gātha,**
**nija pada dīnha asura kahu̐ dīnabaṁdhu raghunātha.27.**

The gods rained down flowers in abundance and sang praises of the Lord: 'Śrī Raghunātha is such a friend of the humble that He conferred His own state (divinity) on a demon.' (27)

चौ०—खल बधि तुरत फिरे रघुबीरा। सोह चाप कर कटि तूनीरा॥
आरत गिरा सुनी जब सीता। कह लछिमन सन परम सभीता॥ १॥

**Cau.: khala badhi turata phire raghubīrā, soha cāpa kara kaṭi tūnīrā.**
**ārata girā sunī jaba sītā, kaha lachimana sana parama sabhītā.1.**

As soon as He had slain the wretch Mārīca, Śrī Raghuvīra turned back, the charming bow in his hand and the quiver at His back. When Sītā heard the cry of distress, She was seized with terrible fear and said to Lakṣmaṇa: (1)

जाहु बेगि संकट अति भ्राता। लछिमन बिहसि कहा सुनु माता॥
भृकुटि बिलास सृष्टि लय होई। सपनेहुँ संकट परइ कि सोई॥ २॥

**jāhu begi saṁkaṭa ati bhrātā, lachimana bihasi kahā sunu mātā.**
**bhṛkuṭi bilāsa sṛṣṭi laya hoī, sapanehu̐ saṁkaṭa parai ki soī.2.**

"Go quickly, your brother is in great peril." Lakṣmaṇa answered with a smile, "Listen, mother: By the very play of whose eyebrows the entire creation is annihilated, could He, Śrī Rāma, ever be in danger even in a dream?" (2)

मरम बचन जब सीता बोला। हरि प्रेरित लछिमन मन डोला॥
बन दिसि देव सौंपि सब काहू। चले जहाँ रावन ससि राहू॥ ३॥

**marama bacana jaba sītā bolā, hari prerita lachimana mana ḍolā.**
**bana disi deva sauṁpi saba kāhū, cale jahā̐ rāvana sasi rāhū.3.**

But when Sītā urged him with words that cut him to the quick, Lakṣmaṇa's resolve—for such was Śrī Hari's will—was shaken. He entrusted Her to the care of all the sylvan gods and the deities presiding over the quarters and proceeded to the place where Śrī Rāma, a veritable Rāhu to the moonlike Rāvaṇa, was. (3)

सून बीच दसकंधर देखा। आवा निकट जती कें बेषा॥
जाकें डर सुर असुर डेराहीं। निसि न नीद दिन अन्न न खाहीं॥ ४॥

**sūna bīca dasakaṁdhara dekhā, āvā nikaṭa jatī kẽ beṣā.**
**jākẽ ḍara sura asura ḍerāhī̐, nisi na nīda dina anna na khāhī̐.4.**

Availing himself of this opportunity, when there was none by the side of Sītā, the ten-headed Rāvaṇa drew near to Her cottage in the guise of a recluse. He, in fear of whom the gods and demons equally trembled, so much so that they could neither sleep by night nor eat their food by day, (4)

सो दससीस स्वान की नाईं। इत उत चितइ चला भड़िहाईं॥
इमि कुपंथ पग देत खगेसा। रह न तेज तन बुधि बल लेसा॥५॥

**so dasasīsa svāna kī nāĩ, ita uta citai calā bhaRihāĩ.**
**imi kupaṁtha paga deta khagesā, raha na teja tana budhi bala lesā.5.**

that very Rāvaṇa proceeded on his mission of thieving, looking this side and that like a cur. Even so, the moment a man sets his foot on the path of vice, O Garuḍa (king of birds), his bodily glow, reason and strength completely disappear. (5)

नाना बिधि करि कथा सुहाई। राजनीति भय प्रीति देखाई॥
कह सीता सुनु जती गोसाईं। बोलेहु बचन दुष्ट की नाईं॥६॥

**nānā bidhi kari kathā suhāī, rājanīti bhaya prīti dekhāī.**
**kaha sītā sunu jatī gosāĩ, bolehu bacana duṣṭa kī nāĩ.6.**

Having invented alluring stories of various kinds he not only showed Her the course which was dictated by political wisdom but also used threats and made love to Her. Said Sītā, "Listen, O holy ascetic: you have spoken like a villain." (6)

तब रावन निज रूप देखावा। भई सभय जब नाम सुनावा॥
कह सीता धरि धीरजु गाढ़ा। आइ गयउ प्रभु रहु खल ठाढ़ा॥७॥

**taba rāvana nija rūpa dekhāvā, bhaī sabhaya jaba nāma sunāvā.**
**kaha sītā dhari dhīraju gāRhā, āi gayau prabhu rahu khala ṭhāRhā.7.**

Then Rāvaṇa revealed his real form; and She was terrified when he mentioned his name. Sītā plucked all Her courage and said, "Stay awhile, O wretch, my lord has come. (7)

जिमि हरिबधुहि छुद्र सस चाहा। भएसि कालबस निसिचर नाहा॥
सुनत बचन दससीस रिसाना। मन महुँ चरन बंदि सुख माना॥८॥

**jimi haribadhuhi chudra sasa cāhā, bhaesi kālabasa nisicara nāhā.**
**sunata bacana dasasīsa risānā, mana mahů carana baṁdi sukha mānā.8.**

"Even as a tiny hare would covet a lioness, so have you wooed your own destruction (by setting your heart on me), O king of demons." On hearing these words the ten-headed Rāvaṇa flew into a rage, though in his heart he was happy to adore Her feet. (8)

दो०—**क्रोधवंत तब रावन लीन्हिसि रथ बैठाइ।**
**चला गगनपथ आतुर भयँ रथ हाँकि न जाइ॥२८॥**

Do.: **krodhavaṁta taba rāvana līnhisi ratha baiṭhāi,**
**calā gaganapatha ātura bhayå ratha håki na jāi.28.**

Full of rage, Rāvaṇa now seated Her in his chariot and drove through the air in great flurry: he was so much frightened that he was scarcely able to drive the chariot. (28)

चौ०—हा जग एक बीर रघुराया। केहिं अपराध बिसारेहु दाया॥
आरति हरन सरन सुखदायक। हा रघुकुल सरोज दिननायक॥ १॥

Cau.: **hā jaga eka bīra raghurāyā, kehi̐ aparādha bisārehu dāyā.**
**ārati harana sarana sukhadāyaka, hā raghukula saroja dinanāyaka.1.**

"Ah! Śrī Raghuvīra, peerless hero of the world, reliever of distress and delighter of the suppliant, ah! the sun that gladdens the lotus-like race of Raghu, for what fault of mine have you become so unkind to me. (1)

हा लछिमन तुम्हार नहिं दोसा। सो फलु पायउँ कीन्हेउँ रोसा॥
बिबिध बिलाप करति बैदेही। भूरि कृपा प्रभु दूरि सनेही॥ २॥

**hā lachimana tumhāra nahi̐ dosā, so phalu pāyau̐ kīnheu̐ rosā.**
**bibidha bilāpa karati baidehī, bhūri kṛpā prabhu dūri sanehī.2.**

"Ah! Lakṣmaṇa, the fault is none of yours; I have reaped the fruit of the rage I showed." Manifold were the lamentations that Jānakī uttered. "Though boundless his mercy, my loving lord is far away. (2)

बिपति मोरि को प्रभुहि सुनावा। पुरोडास चह रासभ खावा॥
सीता कै बिलाप सुनि भारी। भए चराचर जीव दुखारी॥ ३॥

**bipati mori ko prabhuhi sunāvā, puroḍāsa caha rāsabha khāvā.**
**sītā kai bilāpa suni bhārī, bhae carācara jīva dukhārī.3.**

"Who will apprize the lord of my calamity? An ass wishes to eat the sacrificial oblation!" At the sound of Sītā's loud wailing all beings, whether animate or inanimate, felt distressed. (3)

गीधराज सुनि आरत बानी। रघुकुलतिलक नारि पहिचानी॥
अधम निसाचर लीन्हें जाई। जिमि मलेछ बस कपिला गाई॥ ४॥

**gīdharāja suni ārata bānī, raghukulatilaka nāri pahicānī.**
**adhama nisācara līnhe̐ jāī, jimi malecha basa kapilā gāī.4.**

Jaṭāyu (the king of vultures) heard the piteous cry and recognized (from Her voice) that it was the spouse of Śrī Rāma, the Glory of Raghu's race, who was being carried away by the vile demon (Rāvaṇa) like a Kapila cow that had fallen into the hands of some butcher. (4)

सीते पुत्रि करसि जनि त्रासा। करिहउँ जातुधान कर नासा॥
धावा क्रोधवंत खग कैसें। छूटइ पबि परबत कहुँ जैसें॥ ५॥

**sīte putri karasi jani trāsā, karihau̐ jātudhāna kara nāsā.**
**dhāvā krodhavaṁta khaga kaise̐, chūṭai pabi parabata kahu̐ jaise̐.5.**

"Sītā, my daughter, fear not, I will kill this demon." The bird darted off in its fury like a thunderbolt hurled against a mountain. (5)

रे रे दुष्ट ठाढ़ किन होही। निर्भय चलेसि न जानेहि मोही॥
आवत देखि कृतांत समाना। फिरि दसकंधर कर अनुमाना॥ ६॥

**re re dusṭa ṭhaRha kina hohī, nirbhaya calesi na jānehi mohī.**
**āvata dekhi kṛtāṁta samānā, phiri dasakaṁdhara kara anumānā.6.**

"Why don't you stop, O villain? You are proceeding fearlessly as if you have not yet known me!" When he saw the vulture bearing down upon him like the god of Death (Yama), the ten-headed monster turned towards him and reflected: (6)

**की मैनाक कि खगपति होई। मम बल जान सहित पति सोई॥**
**जाना जरठ जटायू एहा। मम कर तीरथ छाँड़िहि देहा॥ ७॥**

**kī maināka ki khagapati hoī, mama bala jāna sahita pati soī.**
**jānā jaraṭha jaṭāyū ehā, mama kara tīratha chām̐Rihi dehā.7.**

"Is it Mount Maināka or can it be Garuḍa (the king of birds)? The latter, however, knows my strength as also his lord (Bhagavān Viṣṇu)!" When the bird drew near, he recognized it and said, 'It is no other than the aged Jaṭāyu; he has come to drop his body at the sanctuary of my hands.' (7)

**सुनत गीध क्रोधातुर धावा। कह सुनु रावन मोर सिखावा॥**
**तजि जानकिहि कुसल गृह जाहू। नाहिं त अस होइहि बहुबाहू॥ ८॥**

**sunata gīdha krodhātura dhāvā, kaha sunu rāvana mora sikhāvā.**
**taji jānakihi kusala gṛha jāhū, nāhiṁ ta asa hoihi bahubāhū.8.**

At this the vulture rushed in the excitement of his fury, exclaiming: "Listen, Rāvaṇa, to my advice and return home safely, leaving Jānakī alone. Otherwise despite your many arms what will happen is this: (8)

**राम रोष पावक अति घोरा। होइहि सकल सलभ कुल तोरा॥**
**उतरु न देत दसानन जोधा। तबहिं गीध धावा करि क्रोधा॥ ९॥**

**rāma roṣa pāvaka ati ghorā, hoihi sakala salabha kula torā.**
**utaru na deta dasānana jodhā, tabahiṁ gīdha dhāvā kari krodhā.9.**

"In the most terrible flame of Śrī Rāma's wrath your whole clan will be consumed like a moth." Bellicose Rāvaṇa, however, gave no answer. The vulture, Jaṭāyu, thereupon rushed wildly on him, (9)

**धरि कच बिरथ कीन्ह महि गिरा। सीतहि राखि गीध पुनि फिरा॥**
**चोचन्ह मारि बिदारेसि देही। दंड एक भइ मुरुछा तेही॥ १०॥**

**dhari kaca biratha kīnha mahi girā, sītahi rākhi gīdha puni phirā.**
**cocanha māri bidāresi dehī, daṁḍa eka bhai muruchā tehī.10.**

and clutching the demon by his hair, pulled him from the chariot so that he fell on the ground. Having placed Sītā in a safe retreat, the vulture turned once more towards Rāvaṇa and striking him with his beak, tore his body. For a moment Rāvaṇa lay unconscious. (10)

**तब सक्रोध निसिचर खिसिआना। काढ़ेसि परम कराल कृपाना॥**
**काटेसि पंख परा खग धरनी। सुमिरि राम करि अदभुत करनी॥ ११॥**

**taba sakrodha nisicara khisiānā, kāRhesi parama karāla kṛpānā.**
**kāṭesi paṁkha parā khaga dharanī, sumiri rāma kari adabhuta karanī.11.**

Much annoyed at this the demon now angrily drew his most dreadful sword and cut off Jaṭāyu's wings. Invoking Śrī Rāma and having accomplished marvellous feats, the bird (Jaṭāyu) fell on the ground. (11)

सीतहि जान चढ़ाइ बहोरी। चला उताइल त्रास न थोरी॥
करति बिलाप जाति नभ सीता। ब्याध बिबस जनु मृगी सभीता॥ १२॥

**sītahi jāna caRhāi bahorī, calā utāila trāsa na thorī.**
**karati bilāpa jāti nabha sītā, byādha bibasa janu mṛgī sabhītā.12.**

Rāvaṇa took Sītā once more into his chariot and drove off in haste, greatly alarmed. Sītā was borne through the air, lamenting like a frightened doe caught in the trap of a hunter. (12)

गिरि पर बैठे कपिन्ह निहारी। कहि हरि नाम दीन्ह पट डारी॥
एहि बिधि सीतहि सो लै गयऊ। बन असोक महँ राखत भयऊ॥ १३॥

**giri para baiṭhe kapinha nihārī, kahi hari nāma dīnha paṭa ḍārī.**
**ehi bidhi sītahi so lai gayaū, bana asoka mahå̐ rākhata bhayaū.13.**

Perceiving some monkeys perched on a hill She dropped some cloth uttering Śrī Hari's name. In this manner Rāvaṇa took Sītā away and kept Her in the Aśoka garden. (13)

दो०—**हारि परा खल बहु बिधि भय अरु प्रीति देखाइ।**
**तब असोक पादप तर राखिसि जतन कराइ॥ २९ (क)॥**

Do.: **hāri parā khala bahu bidhi bhaya aru prīti dekhāi,**
**taba asoka pādapa tara rākhisi jatana karāi.29(A).**

The wretch tried every kind of threat and endearment but failed miserably. At last he kept Her under an Aśoka tree, strongly guarded. (29 A)

[ PAUSE 6 FOR A NINE-DAY RECITATION ]

**जेहि बिधि कपट कुरंग सँग धाइ चले श्रीराम।**
**सो छबि सीता राखि उर रटति रहति हरिनाम॥ २९ (ख)॥**

**jehi bidhi kapaṭa kuraṁga sa̐ga dhāi cale śrīrāma,**
**so chabi sītā rākhi ura raṭati rahati harināma.29(B)**

Having embedded on Her heart the beautiful image of Śrī Rāma as He appeared while running in pursuit of the conjured up deer, Sītā incessantly repeated Śrī Hari's (Rāma) Name. (29 B)

चौ०—रघुपति अनुजहि आवत देखी। बाहिज चिंता कीन्हि बिसेषी॥
जनकसुता परिहरिहु अकेली। आयहु तात बचन मम पेली॥ १॥

Cau.: **raghupati anujahi āvata dekhī, bāhija ciṁtā kīnhi biseṣī.**
**janakasutā pariharihu akelī, āyahu tāta bacana mama pelī.1.**

When Śrī Raghunātha saw His younger brother Lakṣmaṇa coming, He outwardly expressed much concern. "Alas! You have left Jānakī alone and have come here violating my instructions. (1)

निसिचर निकर फिरहिं बन माहीं। मम मन सीता आश्रम नाहीं॥
गहि पद कमल अनुज कर जोरी। कहेउ नाथ कछु मोहि न खोरी॥ २॥

**nisicara nikara phirahi̐ bana māhī̐, mama mana sītā āśrama nāhī̐.**
**gahi pada kamala anuja kara jorī, kaheu nātha kachu mohi na khorī.2.**

"Hosts of demons are roaming about in the forest; I, therefore, suspect Sītā is not at the cottage." Lakṣmaṇa clasped Śrī Rāma's lotus feet and replied with folded hands, "Lord, it is no fault of mine." (2)

अनुज समेत गए प्रभु तहवाँ। गोदावरि तट आश्रम जहवाँ॥
आश्रम देखि जानकी हीना। भए बिकल जस प्राकृत दीना॥ ३॥

**anuja sameta gae prabhu tahavā̐, godāvari taṭa āśrama jahavā̐.**
**āśrama dekhi jānakī hīnā, bhae bikala jasa prākṛta dīnā.3.**

Accompanied by His younger brother, the Lord went back to His hermitage on the bank of the Godāvarī. When He saw the cottage bereft of Jānakī, He felt as distressed and afflicted as any common man. (3)

हा गुन खानि जानकी सीता। रूप सील ब्रत नेम पुनीता॥
लछिमन समुझाए बहु भाँती। पूछत चले लता तरु पाँती॥ ४॥

**hā guna khāni jānakī sītā, rūpa sīla brata nema punītā.**
**lachimana samujhāe bahu bhā̐tī, pūchata cale latā taru pā̐tī.4.**

He lamented: "Alas! Sītā, the very mine of virtues, of such flawless beauty, character, austerity and devotion!" Lakṣmaṇa consoled Him in many ways. Śrī Rāma questioned all the creepers and trees that stood on the way as He went along in search of Her. (4)

हे खग मृग हे मधुकर श्रेनी। तुम्ह देखी सीता मृगनैनी॥
खंजन सुक कपोत मृग मीना। मधुप निकर कोकिला प्रबीना॥ ५॥

**he khaga mṛga he madhukara śrenī, tumha dekhī sītā mṛganainī.**
**khaṁjana suka kapota mṛga mīnā, madhupa nikara kokilā prabīnā.5.**

"O birds and deer, O string of bees, have you seen the fawn-eyed Sītā? The wagtail, the parrot, the pigeon, the deer, the fish, the swarms of bees, the clever cuckoo, (5)

कुंद कली दाड़िम दामिनी। कमल सरद ससि अहिभामिनी॥
बरुन पास मनोज धनु हंसा। गज केहरि निज सुनत प्रसंसा॥ ६॥

**kuṁda kalī dāRima dāminī, kamala sarada sasi ahibhāminī.**
**baruna pāsa manoja dhanu haṁsā, gaja kehari nija sunata prasaṁsā.6.**

"the jasmine buds, the pomegranate, the lightning, the lotus, the autumnal moon, the gliding serpent, the noose of Varūṇa (the god of water), the bow of Cupid, the swan, the elephant and the lion now hear themselves praised. (6)

श्रीफल कनक कदलि हरषाहीं। नेकु न संक सकुच मन माहीं॥
सुनु जानकी तोहि बिनु आजू। हरषे सकल पाइ जनु राजू॥ ७॥

**śrīphala kanaka kadali harāṣāhī̐, neku na saṁka sakuca mana māhī̐.**
**sunu jānakī tohi binu ājū, harașe sakala pāi janu rājū.7.**

"The Bilva fruit, gold and the banana rejoice and do not feel the least misgiving or bashfulness*. Listen, Jānakī in your absence today they are all glad as if they have got a kingdom. (7)

* Śrī Rāma here well-nigh exhausts the list of birds and beasts as well as of inanimate objects to which Indian poets usually liken the limbs of a charming lady. Of these the eyes are compared to the fish and the

किमि सहि जात अनख तोहि पाहीं। प्रिया बेगि प्रगटसि कस नाहीं॥
एहि बिधि खोजत बिलपत स्वामी। मनहु महा बिरही अति कामी॥ ८॥

**kimi sahi jāta anakha tohi pāhī̃, priyā begi pragaṭasi kasa nāhī̃.**
**ehi bidhi khojata bilapata svāmī, manahu mahā birahī ati kāmī.8.**

"How can you bear such rivalry? Why do you not reveal yourself quickly, my darling?" In this way the Lord, Śrī Rāma, searched and lamented like an uxorious husband, sore smitten with pangs of separation. (8)

पूरनकाम राम सुख रासी। मनुज चरित कर अज अबिनासी॥
आगें परा गीधपति देखा। सुमिरत राम चरन जिन्ह रेखा॥ ९॥

**pūranakāma rāma sukha rāsī, manuja carita kara aja abināsī.**
**āgẽ parā gīdhapati dekhā, sumirata rāma carana jinha rekhā.9.**

Śrī Rāma, who is Bliss personified and has all His wishes accomplished (पूरनकाम) and who is both unborn and immortal, behaved like a mortal. Further on, they saw the king of vultures, Jaṭāyu, lying, with his thoughts fixed on Śrī Rāma's feet, which bear characteristic marks on their soles.* (9)

दो०—कर सरोज सिर परसेउ कृपासिंधु रघुबीर।
निरखि राम छबि धाम मुख बिगत भई सब पीर॥ ३०॥

**Do.: kara saroja sira paraseu kṛpāsiṁdhu raghubīra,**
**nirakhi rāma chabi dhāma mukha bigata bhaī saba pīra.30.**

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wagtail as well as to the eyes of a fawn, the nose to the parrot's beak, the neck to that of the pigeon, the curly hair to a swarm of bees, the voice to the notes of a cuckoo, the teeth to the jasmine buds and the seeds of the pomegranate, the complexion to the lightning, the eyes and the face as well as the hand and feet to the lotus, the face to the autumnal moon, the braid of hair hanging on the back to a gliding serpent, the smile to the noose of Varūṇa, the eyebrows to Cupid's bow, the gait to that of the swan and the elephant, the waist to that of the lion, the breasts to the Bilva fruit and the thigh to the gold banana. The idea here is that though models of beauty so far as earthly women are concerned, none of these analogues stood comparison with Sītā's limbs and hence they dared not face the latter out of shame. Now that Sītā was no more to be seen, they all regained their supremacy and exulted over their good fortune.

* The scriptures mention 48 marks on the soles of the Lord's feet, 24 on each. Those on the left are : (1) a vertical line (Ūrdhvarekhā), (2) a Svāstika, (3) an Aṣṭakoṇa (a figure consisting of a pair of squares intersecting each other), (4) Goddess Lakṣmī (represented by a golden coil describing two and a half concentric circles), (5) a plough, (6) a pestle, (7) a figure of Śeṣa (the serpent-god), (8) an arrow, (9) the sky (represented by a cipher), (10) a lotus, (11) a chariot, (12) a thunderbolt, (13) a grain of barley, (14) the wish-yielding tree in heaven, (15) a goad, (16) a flag, (17) a crown, (18) the discus (Sudarśana), (19) a throne, (20) the staff of Yama (the god of death), (21) a chowrie, (22) an umbrella, (23) a human figure and (24) a wreath of victory (placed by a bride round the neck of the suitor of her choice); while those borne on the right sole are: (1) the river Sarayu, (2) a cow's hoof, (3) the earth, (4) a pitcher, (5) a small flag, (6) a Jambu fruit (the black plum), (7) the crescent, (8) a conchshell, (9) a Satkoṇa (a figure consisting of a pair of triangles intersecting each other), (10) a triangle, (11) a mace, (12) a Jīva or the individual soul (represented by a point illustrating its atomic size), (13) Vindu (a point), and (14) Śakti (represented by a semi-circle and forming the base of the Vindu), (15) a reservoir of nectar, (16) three horizontal lines like the folds of the belly, (17) a fish, (18) the full-moon, (19) a lute, (20) a flute, (21) a bow, (22) a quiver, (23) a swan and (24) an ornament for the head of a lady. It should be remembered here that Śrī Sītā also bears the same marks in Her soles, with this difference that the marks on Śrī Rāma's right sole are borne by Sītā on Her left and vice versa.

Śrī Raghuvīra, the ocean of mercy, stroked Jaṭāyu's head with His lotus hands. As the bird Jaṭāyu gazed on Śrī Rāma's countenance, the epitome of loveliness, all his pain disappeared. (30)

चौ०—तब कह गीध बचन धरि धीरा। सुनहु राम भंजन भव भीरा॥
नाथ दसानन यह गति कीन्ही। तेहिं खल जनकसुता हरि लीन्ही॥ १॥

Cau.: **taba kaha gīdha bacana dhari dhīrā, sunahu rāma bhaṁjana bhava bhīrā.**
**nātha dasānana yaha gati kīnhī, tehi̐ khala janakasutā hari līnhī.1.**

The vulture Jaṭāyu now recovered himself and spoke as follows: "Listen, Śrī Rāma, the allayer of the fear of transmigration: it is the ten-headed Rāvaṇa, my lord, who has reduced me to this plight; it is the same wretch who has carried off Jānakī. (1)

लै दच्छिन दिसि गयउ गोसाईं। बिलपति अति कुररी की नाईं॥
दरस लागि प्रभु राखेउँ प्राना। चलन चहत अब कृपानिधाना॥ २॥

**lai dacchina disi gayau gosāī̐, bilapati ati kurarī kī nāī̐.**
**darasa lāgi prabhu rākheu̐ prānā, calana cahata aba kṛpānidhānā.2.**

"He took her away, holy Sir, to the south while she kept screaming loudly as an osprey. I have survived, my lord, only to behold You; my life now is about to depart, O fountain of mercy." (2)

राम कहा तनु राखहु ताता। मुख मुसुकाइ कही तेहिं बाता॥
जा कर नाम मरत मुख आवा। अधमउ मुकुत होइ श्रुति गावा॥ ३॥

**rāma kahā tanu rākhahu tātā, mukha musukāi kahī tehi̐ bātā.**
**jā kara nāma marata mukha āvā, adhamau mukuta hoi śruti gāvā.3.**

Said Śrī Rāma, "Live yet more, my loved one!" Jaṭāyu, however, replied with a smile on his countenance, "He whose very name, so declare the Vedas, redeems the most depraved soul, even if it appears on his lips at the moment of his death, (3)

सो मम लोचन गोचर आगें। राखौं देह नाथ केहि खाँगें॥
जल भरि नयन कहहिं रघुराई। तात कर्म निज तें गति पाई॥ ४॥

**so mama locana gocara āge̐, rākhau̐ deha nātha kehi khā̐ge̐.**
**jala bhari nayana kahahi̐ raghurāī, tāta karma nija te̐ gati pāī.4.**

"is present before me in a visible form! What more is wanting now for which I should retain my body any longer?" With His eyes full of tears Śrī Raghunātha replied, "My loved one! you have attained to an enviable state by virtue of your own noble deeds. (4)

परहित बस जिन्ह के मन माहीं। तिन्ह कहुँ जग दुर्लभ कछु नाहीं॥
तनु तजि तात जाहु मम धामा। देउँ काह तुम्ह पूरनकामा॥ ५॥

**parahita basa jinha ke mana māhī̐, tinha kahu̐ jaga durlabha kachu nāhī̐.**
**tanu taji tāta jāhu mama dhāmā, deu̐ kāha tumha pūranakāmā.5.**

"Nothing is difficult of attainment in this world to those who have others' interests at heart. Casting off your body, My dear, proceed now to My divine abode. What shall I give you, when you have all your desires already accomplished? (5)

दो०—सीता हरन तात जनि कहहु पिता सन जाइ।
जौं मैं राम त कुल सहित कहिहि दसानन आइ॥ ३१॥

Do.: **sītā harana tāta jani kahahu pitā sana jāi,**
**jau̐ mai̐ rāma ta kula sahita kahihi dasānana āi.31.**

"But on reaching there, my loved one, tell not my father about Sītā's abduction. If I am no other than Rāma (if I am what I am), the ten-headed Rāvaṇa alongwith his whole family will go and himself say everything to him." (31)

चौ०—गीध देह तजि धरि हरि रूपा। भूषन बहु पट पीत अनूपा॥
स्याम गात बिसाल भुज चारी। अस्तुति करत नयन भरि बारी॥ १॥

Cau.: **gīdha deha taji dhari hari rūpā, bhūṣana bahu paṭa pīta anūpā,**
**syāma gāta bisāla bhuja cārī, astuti karata nayana bhari bārī.1.**

Jaṭāyu now dropped his body of a vulture and assumed Śrī Hari's own form, bedecked with many jewels and clad in a yellow attire of matchless splendour, and possessed of a dark hue and four long arms; and with his eyes full of tears he began rapturous singing of praises of his lord. (1)

छं०—जय राम रूप अनूप निर्गुन सगुन गुन प्रेरक सही।
दससीस बाहु प्रचंड खंडन चंड सर मंडन मही॥
पाथोद गात सरोज मुख राजीव आयत लोचनं।
नित नौमि रामु कृपाल बाहु बिसाल भव भय मोचनं॥ १॥

Chaṁ.: **jaya rāma rūpa anūpa nirguna saguna guna preraka sahī,**
**dasasīsa bāhu pracaṁḍa khaṁḍana caṁḍa sara maṁḍana mahī.**
**pāthoda gāta saroja mukha rājīva āyata locanaṁ,**
**nita naumi rāmu kṛpāla bāhu bisāla bhava bhaya mocanaṁ.1.**

"Glory to Śrī Rāma of incomparable beauty, who is Absolute as well as Saguṇa-Sākāra (with form and attributes) and the true impeller of Guṇas (Māyā), too. Your fierce arrows are potent enough to cut off the terrible arms of the ten-headed Rāvaṇa. I incessantly adore the all-merciful Śrī Rāma, the ornament of the earth, who is endowed with a form dark as the rain-cloud, a face resembling the blue lotus and large eyes resembling the red lotus. Possessed of long arms, Śrī Rāma rids His devotees of the fear of transmigration. (1)

बलमप्रमेयमनादिमजमब्यक्तमेकमगोचरं।
गोबिंद गोपर द्वंद्वहर बिग्यानघन धरनीधरं॥
जे राम मंत्र जपंत संत अनंत जन मन रंजनं।
नित नौमि राम अकाम प्रिय कामादि खल दल गंजनं॥ २॥

**balamaprameyamanādimajamabyaktamekamagocaraṁ,**
**gobiṁda gopara dvaṁdvahara bigyānaghana dharanīdharaṁ.**
**je rāma maṁtra japaṁta saṁta anaṁta jana mana raṁjanaṁ,**
**nita naumi rāma akāma priya kāmādi khala dala gaṁjanaṁ.2.**

"Your strength is immeasurable; You are without beginning and unborn, the one (without a second), unmanifest and imperceptible, beyond the reach of the senses, though attainable with the help of the Vedic hymns, the dispeller of pairs of opposites (such as joy and sorrow, birth and death, pleasure and pain etc.), consciousness personified, the supporter of the earth, You are the delighter of the soul of countless saints and devotees who repeat the sacred Name of Rāma. I ever extol Śrī Rāma, who loves and is loved by those who are free from desire and curbs the host of vicious propensities such as lust and so on. (2)

**जेहि श्रुति निरंजन ब्रह्म ब्यापक बिरज अज कहि गावहीं।**
**करि ध्यान ग्यान बिराग जोग अनेक मुनि जेहि पावहीं॥**
**सो प्रगट करुना कंद सोभा बृंद अग जग मोहई।**
**मम हृदय पंकज भृंग अंग अनंग बहु छबि सोहई॥ ३॥**

**jehi śruti niraṁjana brahma byāpaka biraja aja kahi gāvahī̐,**
**kari dhyāna gyāna birāga joga aneka muni jehi pāvahī̐.**
**so pragaṭa karunā kaṁda sobhā bṛṁda aga jaga mohaī,**
**mama hṛdaya paṁkaja bhṛṁga aṁga anaṁga bahu chabi sohaī.3.**

"He, whom the Vedas glorify under the name of Brahma, pure (free from the taint of Māyā), all-pervading, passionless and unborn, whom the sages attain through manifold practices such as meditation, discretion, dispassion and Yoga (self-discipline), that fountain of mercy has become manifest as the very incarnation of beauty and enraptures the whole animate and inanimate creation. He is the bee that resides in the lotus of my heart and through every limb of His shines the splendour of many a god of love. (3)

**जो अगम सुगम सुभाव निर्मल असम सम सीतल सदा।**
**पस्यंति जं जोगी जतन करि करत मन गो बस सदा॥**
**सो राम रमा निवास संतत दास बस त्रिभुवन धनी।**
**मम उर बसउ सो समन संसृति जासु कीरति पावनी॥ ४॥**

**jo agama sugama subhāva nirmala asama sama sītala sadā,**
**pasyaṁti jaṁ jogī jatana kari karata mana go basa sadā.**
**so rāma ramā nivāsa saṁtata dāsa basa tribhuvana dhanī,**
**mama ura basau so samana saṁsṛti jāsu kīrati pāvanī.4.**

"He, who is at once inaccessible and easily accessible, who has a guileless disposition and is both partial and impartial and ever placid, whom the Yogīs perceive with great effort, subduing their senses and mind, that Rāma, the abode of Ramā (Goddess Lakṣmī) and the Lord of the three spheres, the entire creation, is ever solicitous of His devotees. May He abide in my heart, whose holy glory puts an end to transmigration." (4)

दो०—**अबिरल भगति मागि बर गीध गयउ हरिधाम।**
**तेहि की क्रिया जथोचित निज कर कीन्ही राम॥ ३२॥**

Do.: **abirala bhagati māgi bara gīdha gayau haridhāma,**
**tehi kī kriyā jathocita nija kara kīnhī rāma.32.**

Asking the boon of uninterrupted devotion, Jaṭāyu, the vulture, ascended to Śrī Hari's Abode. Śrī Rāma performed his funeral rites with due solemnity, with His own hands. (32)

चौ०—**कोमल चित अति दीनदयाला। कारन बिनु रघुनाथ कृपाला॥**
**गीध अधम खग आमिष भोगी। गति दीन्ही जो जाचत जोगी॥ १॥**

Cau.: **komala cita ati dīnadayālā, kārana binu raghunātha kṛpālā.**
**gīdha adhama khaga āmiṣa bhogī, gati dīnhī jo jācata jogī.1.**

Śrī Raghunātha is most tender-hearted and compassionate to the humble and shows His mercy even without any cause. On a vulture who is a most ignoble and carnivorous bird, He conferred a state which is solicited even by Yogīs. (1)

**सुनहु उमा ते लोग अभागी। हरि तजि होहिं बिषय अनुरागी॥**
**पुनि सीतहि खोजत द्वौ भाई। चले बिलोकत बन बहुताई॥ २॥**

**sunahu umā te loga abhāgī, hari taji hohiṁ biṣaya anurāgī.**
**puni sītahi khojata dvau bhāī, cale bilokata bana bahutāī.2.**

Listen, Umā: those people are unfortunate indeed, who abandon Śrī Hari and become attached to the objects of senses. The two brothers proceeded further in quest of Sītā and marked the thickening foliage of the forest even as they went. (2)

**संकुल लता बिटप घन कानन। बहु खग मृग तहँ गज पंचानन॥**
**आवत पंथ कबंध निपाता। तेहिं सब कही साप कै बाता॥ ३॥**

**saṁkula latā biṭapa ghana kānana, bahu khaga mṛga tahå gaja paṁcānana.**
**āvata paṁtha kabaṁdha nipātā, tehiṁ saba kahī sāpa kai bātā.3.**

The thicket was full of creepers and trees and inhabited by many birds and deer, elephants and lions. Śrī Rāma killed the demon Kabandha even as the latter met Him on the way; he told Him the whole story about the curse pronounced on him. (3)

**दुरबासा मोहि दीन्ही सापा। प्रभु पद पेखि मिटा सो पापा॥**
**सुनु गंधर्ब कहउँ मैं तोही। मोहि न सोहाइ ब्रह्मकुल द्रोही॥ ४॥**

**durabāsā mohi dīnhī sāpā, prabhu pada pekhi miṭā so pāpā.**
**sunu gaṁdharba kahaů maiṁ tohī, mohi na sohāi brahmakula drohī.4.**

"The sage Durvāsā had imprecated me; the sin has now been redeemed by the sight of the Lord's feet." "Listen, O Gandharva, to what I tell you: I cannot tolerate a person who bears enmity towards Brāhmaṇas. (4)

दो०—**मन क्रम बचन कपट तजि जो कर भूसुर सेव।**
**मोहि समेत बिरंचि सिव बस ताकें सब देव॥ ३३॥**

Do.: **mana krama bacana kapaṭa taji jo kara bhūsura seva,**
**mohi sameta biraṁci siva basa tākẽ saba deva.33.**

"He who, without guile in thought, word and deed, does service to the Brāhmaṇas (the very gods on earth), wins over Brahmā, Śiva, Myself and all other divinities. (33)

चौ०—सापत ताड़त परुष कहंता। बिप्र पूज्य अस गावहिं संता॥
पूजिअ बिप्र सील गुन हीना। सूद्र न गुन गन ग्यान प्रबीना॥ १॥

Cau.: **sāpata tāRata paruṣa kahaṁtā, bipra pūjya asa gāvahi̐ saṁtā.**
**pūjia bipra sīla guna hīnā, sūdra na guna gana gyāna prabīnā.1.**

"A Brāhmaṇa, even though he may curse you, beat you or speak harsh words to you, is still worthy of adoration; so declare the saints. A Brāhmaṇa must be adored, though he may be lacking in amiability and virtue; not so a Śūdra, though possessing a host of virtues and rich in knowledge." (1)

कहि निज धर्म ताहि समुझावा। निज पद प्रीति देखि मन भावा॥
रघुपति चरन कमल सिरु नाई। गयउ गगन आपनि गति पाई॥ २॥

**kahi nija dharma tāhi samujhāvā, nija pada prīti dekhi mana bhāvā.**
**raghupati carana kamala siru nāī, gayau gagana āpani gati pāī.2.**

The Lord instructed Kabandha in His own cult (the cult of Devotion) and was delighted at heart to see his devotion to His feet. Having regained his original form of a Gandharva, he bowed his head to the lotus feet of Śrī Rāma and ascended to the heaven. (2)

ताहि देइ गति राम उदारा। सबरी कें आश्रम पगु धारा॥
सबरी देखि राम गृहँ आए। मुनि के बचन समुझि जियँ भाए॥ ३॥

**tāhi dei gati rāma udārā, sabarī kĕ āśrama pagu dhārā.**
**sabarī dekhi rāma gṛhă̐ āe, muni ke bacana samujhi jiyă̐ bhāe.3.**

Having conferred on him his own Gandharva state, the beneficent Rāma repaired to the hermitage of Śabarī*. When Śabarī saw that Śrī Rāma had called at her hermitage, she recalled the words of (her Guru) sage Matanga† and was glad at heart. (3)

सरसिज लोचन बाहु बिसाला। जटा मुकुट सिर उर बनमाला॥
स्याम गौर सुंदर दोउ भाई। सबरी परी चरन लपटाई॥ ४॥

**sarasija locana bāhu bisālā, jaṭā mukuṭa sira ura banamālā.**
**syāma gaura suṁdara dou bhāī, sabarī parī carana lapaṭāī.4.**

With lotus-like eyes, long arms, tuft of matted hair adorning their head like a crown and garlands of wild flowers adorning their breast, the two brothers looked most charming—the one dark of hue and the other fair; Śabarī fell prostrate and embraced their feet. (4)

प्रेम मगन मुख बचन न आवा। पुनि पुनि पद सरोज सिर नावा॥
सादर जल लै चरन पखारे। पुनि सुंदर आसन बैठारे॥ ५॥

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* Śabarī was known by the name of the wild tribe (Śabaras) to which she belonged. Though low-born, she had already acquired some celebrity for her piety and devotion; hence the poet has chosen to call her abode a 'hermitage' (a name generally applied to the abode of sages and hermits). This can easily serve as an illustration of the catholicity of the great Hindu religion, which, though rigid in social matters, does not fail to give proper recognition to individual merit and virtue. The whole of this episode is a great eye-opener in this respect.

† From other sources it can be gathered that the sage, Ṛṣi Matanga, who was Śabarī's own Guru, had predicted to her, on the eve of his demise long before, that the Lord would visit her. It is this prediction of the sage that has been referred to above.

**prema magana mukha bacana na āvā, puni puni pada saroja sira nāvā.**
**sādara jala lai carana pakhāre, puni suṁdara āsana baiṭhāre.5.**

She was so overwhelmed with love that no words came to her lips. Again and again she bowed her head at their lotus feet. Presently she took some water and reverently laved their feet and then conducted them to lovely seats (sitting-mats). (5)

दो०—**कंद मूल फल सुरस अति दिए राम कहुँ आनि।**
**प्रेम सहित प्रभु खाए बारंबार बखानि॥ ३४॥**

Do.: **kaṁda mūla phala surasa ati die rāma kahů āni,**
**prema sahita prabhu khāe bāraṁbāra bakhāni.34.**

She brought and offered to Śrī Rāma the most delicious bulbs, roots and fruits. The Lord partook of them praising them again and again. (34)

चौ०—**पानि जोरि आगें भइ ठाढ़ी। प्रभुहि बिलोकि प्रीति अति बाढ़ी॥**
**केहि बिधि अस्तुति करौं तुम्हारी। अधम जाति मैं जड़मति भारी॥ १॥**

Cau.: **pāni jori āgě bhai ṭhāRhī, prabhuhi biloki prīti ati bāRhī.**
**kehi bidhi astuti karaů tumhārī, adhama jāti maĩ jaRamati bhārī.1.**

Folding her hands she stood before Him; as she gazed upon the Lord, her love grew yet more and more intense. "How can I extol You, lowest in descent and the dullest of wit as I am? (1)

**अधम ते अधम अधम अति नारी। तिन्ह महँ मैं मतिमंद अघारी॥**
**कह रघुपति सुनु भामिनि बाता। मानउँ एक भगति कर नाता॥ २॥**

**adhama te adhama adhama ati nārī, tinha mahå maĩ matimaṁda aghārī.**
**kaha raghupati sunu bhāmini bātā, mānaů eka bhagati kara nātā.2.**

"A woman is the lowest of those who rank as the lowest of the low. Of them, again I am the most dull-headed, O Destroyer of sins." Said Śrī Raghunātha: "Listen, O noble lady, to My words: I recognize no other kinship except that of Devotion. (2)

**जाति पाँति कुल धर्म बड़ाई। धन बल परिजन गुन चतुराई॥**
**भगति हीन नर सोहइ कैसा। बिनु जल बारिद देखिअ जैसा॥ ३॥**

**jāti pẫti kula dharma baRāī, dhana bala parijana guna caturāī.**
**bhagati hīna nara sohai kaisā, binu jala bārida dekhia jaisā.3.**

"Despite caste, kinship, lineage, piety, reputation, wealth, physical strength, numerical strength of his family, accomplishments and ability, a man lacking in Devotion looks as lusterless as a cloud without water. (3)

**नवधा भगति कहउँ तोहि पाहीं। सावधान सुनु धरु मन माहीं॥**
**प्रथम भगति संतन्ह कर संगा। दूसरि रति मम कथा प्रसंगा॥ ४॥**

**navadhā bhagati kahaů tohi pāhĩ, sāvadhāna sunu dharu mana māhĩ.**
**prathama bhagati saṁtanha kara saṁgā, dūsari rati mama kathā prasaṁgā.4.**

"Now I tell you the nine forms of Devotion; please listen attentively and cherish them in your mind. The first in order is association with saints and the second is marked by a fondness for the episodes of My sports (Līlā). (4)

दो०—गुर पद पंकज सेवा तीसरि भगति अमान।
चौथि भगति मम गुन गन करइ कपट तजि गान॥ ३५॥

Do.: **gura pada paṁkaja sevā tīsari bhagati amāna,**
**cauthi bhagati mama guna gana karai kapaṭa taji gāna.35.**

"Humble service of the lotus feet of one's preceptor is the third form of Devotion, while the fourth type of Devotion consists in singing My glories with a guileless heart. (35)

चौ०—मंत्र जाप मम दृढ़ बिस्वासा। पंचम भजन सो बेद प्रकासा॥
छठ दम सील बिरति बहु करमा। निरत निरंतर सज्जन धरमा॥ १॥

Cau.: **maṁtra jāpa mama dṛRha bisvāsā, paṁcama bhajana so beda prakāsā.**
**chaṭha dama sīla birati bahu karamā, nirata niraṁtara sajjana dharamā.1.**

"Repeating My 'Rāma Nāma' (Rāma formula, मंत्र) with unwavering faith constitutes the fifth form of adoration revealed in the Vedas. The sixth variety consists in the practice of self-control and virtue, desisting from manifold activities and ever pursuing the course of conduct prescribed for saints. (1)

सातवँ सम मोहि मय जग देखा। मोतें संत अधिक करि लेखा॥
आठवँ जथालाभ संतोषा। सपनेहुँ नहिं देखइ परदोषा॥ २॥

**sātavå̐ sama mohi maya jaga dekhā, motē̐ saṁta adhika kari lekhā.**
**āṭhavå̐ jathālābha saṁtoṣā, sapanehů̐ nahi̐ dekhai paradoṣā.2.**

"The seventh type is he who sees the world full of Me, without distinction, and reckons the saints as even greater than Myself. He who remains contented with whatever he gets and never thinks of detecting others' faults, cultivates the eighth type of Devotion. (2)

नवम सरल सब सन छलहीना। मम भरोस हियँ हरष न दीना॥
नव महुँ एकउ जिन्ह कें होई। नारि पुरुष सचराचर कोई॥ ३॥

**navama sarala saba sana chalahīnā, mama bharosa hiyå̐ haraṣa na dīnā.**
**nava mahů̐ ekau jinha kē̐ hoī, nāri puruṣa sacarācara koī.3.**

"The ninth form of Devotion demands that one should be guileless and straight in one's dealings with everyone, and should in his heart cherish implicit faith in Me without either exultation or depression. Whoever possesses even one of these nine forms of Devotion, be he man or woman or any other creature—sentient or insentient, (3)

सोइ अतिसय प्रिय भामिनि मोरें। सकल प्रकार भगति दृढ़ तोरें॥
जोगि बृंद दुरलभ गति जोई। तो कहुँ आजु सुलभ भइ सोई॥ ४॥

**soi atisaya priya bhāmini morē̐, sakala prakāra bhagati dṛRha torē̐.**
**jogi bṛṁda duralabha gati joī, to kahů̐ āju sulabha bhai soī.4.**

"is most dear to Me, O good lady. As for yourself, you are blessed with unflinching devotion of all these types. The state which is hardly attained by the Yogīs is within your easy reach today. (4)

मम दरसन फल परम अनूपा। जीव पाव निज सहज सरूपा॥
जनकसुता कइ सुधि भामिनी। जानहि कहु करिबरगामिनी॥ ५॥

**mama darasana phala parama anūpā, jīva pāva nija sahaja sarūpā.**
**janakasutā kai sudhi bhāminī, jānahi kahu karibaragāminī.5.**

"The most invaluable fruit of seeing Me is that the embodied soul (Jīva) attains its own natural state. O noble lady, if you know anything about Jānakī, the fair dame of an elephant's gait, tell Me about her." (5)

**पंपा सरहि जाहु रघुराई। तहँ होइहि सुग्रीव मिताई॥**
**सो सब कहिहि देव रघुबीरा। जानतहूँ पूछहु मतिधीरा॥ ६॥**

**paṁpā sarahi jāhu raghurāī, taha̐ hoihi sugrīva mitāī.**
**so saba kahihi deva raghubīrā, jānatahū̐ pūchahu matidhīrā.6.**

"Go to the Paṁpā lake, O Raghunātha; there You will make friends with Sugrīva. He will tell You everything, my Lord, O Raghuvīra; You are steady of resolve and know everything; nevertheless You have deigned to ask me!" (6)

**बार बार प्रभु पद सिरु नाई। प्रेम सहित सब कथा सुनाई॥ ७॥**

**bāra bāra prabhu pada siru nāī, prema sahita saba kathā sunāī.7.**

Bowing her head at the Lord's feet again and again, she lovingly related the whole story (of what the sage Matanga had told her and how eagerly she had awaited His approach all the time). (7)

**छं०—कहि कथा सकल बिलोकि हरि मुख हृदयँ पद पंकज धरे।**
**तजि जोग पावक देह हरि पद लीन भइ जहँ नहिं फिरे॥**
**नर बिबिध कर्म अधर्म बहु मत सोकप्रद सब त्यागहू।**
**बिस्वास करि कह दास तुलसी राम पद अनुरागहू॥**

Chaṁ.: **kahi kathā sakala biloki hari mukha hṛdaya̐ pada paṁkaja dhare,**
**taji joga pāvaka deha hari pada līna bhai jaha̐ nahi̐ phire.**
**nara bibidha karma adharma bahu mata sokaprada saba tyāgahū,**
**bisvāsa kari kaha dāsa tulasī rāma pada anurāgahū.**

After telling the whole story she gazed on the Lord's countenance and with her heart full of devotion for His lotus feet, and consigning her body to the fire of Yoga, she entered Śrī Hari's state wherefrom there is no return. Says Tulasīdāsa, "O men, abandon your varied activities, sins and diverse creeds, which all lead to sorrow, and with genuine faith, be devoted to the feet of Śrī Rāma."

**दो०—जाति हीन अघ जन्म महि मुक्त कीन्हि असि नारि।**
**महामंद मन सुख चहसि ऐसे प्रभुहि बिसारि॥ ३६॥**

Do.: **jāti hīna agha janma mahi mukta kīnhi asi nāri,**
**mahāmaṁda mana sukha cahasi aise prabhuhi bisāri.36.**

The Lord conferred final beatitude even on a woman who was not only an outcaste but the very breeding ground of sin; you seek happiness, my most foolish mind, forsaking such a Lord! (36)

चौ०—चले राम त्यागा बन सोऊ। अतुलित बल नर केहरि दोऊ॥
बिरही इव प्रभु करत बिषादा। कहत कथा अनेक संबादा॥ १॥

Cau.: **cale rāma tyāgā bana soū, atulita bala nara kehari doū.**
**birahī iva prabhu karata biṣādā, kahata kathā aneka saṁbādā.1.**

Śrī Rāma left even that forest and proceeded further. The two brothers were lions among men and possessed immeasurable strength. The Lord lamenting like one smitten with pangs of separation, narrated several episodes and conversed with Lakṣmaṇa. (1)

लछिमन देखु बिपिन कइ सोभा। देखत केहि कर मन नहिं छोभा॥
नारि सहित सब खग मृग बृंदा। मानहुँ मोरि करत हहिं निंदा॥ २॥

**lachimana dekhu bipina kai sobhā, dekhata kehi kara mana nahi̐ chobhā.**
**nāri sahita saba khaga mṛga bṛṁdā, mānahu̐ mori karata hahi̐ niṁdā.2.**

"Lakṣmaṇa, mark the beauty of the forest; whose heart will not be stirred at its sight? United with their mates all the swarms of birds and herds of deer are reproaching me, as it were. (2)

हमहि देखि मृग निकर पराहीं। मृगीं कहहिं तुम्ह कहँ भय नाहीं॥
तुम्ह आनंद करहु मृग जाए। कंचन मृग खोजन ए आए॥ ३॥

**hamahi dekhi mṛga nikara parāhī̐, mṛgī̐ kahahi̐ tumha kaha̐ bhaya nāhī̐.**
**tumha ānaṁda karahu mṛga jāe, kaṁcana mṛga khojana e āe.3.**

"When the bucks see me and scamper away (in fear), their mates would stop them saying, 'You have nothing to fear; you may enjoy yourselves at will, O progeny of deer; He has come in search of a golden deer'. (3)

संग लाइ करिनीं करि लेहीं। मानहुँ मोहि सिखावनु देहीं॥
सास्त्र सुचिंतित पुनि पुनि देखिअ। भूप सुसेवित बस नहिं लेखिअ॥ ४॥

**saṁga lāi karinī̐ kari lehī̐, mānahu̐ mohi sikhāvanu dehī̐.**
**sāstra suciṁtita puni puni dekhia, bhūpa susevita basa nahi̐ lekhia.4.**

"The elephants would take their mates along with them as if to teach me a lesson (that a man should never leave his wife alone). The sacred lore, however thoroughly studied, must be gone through over and over again: a king, however well-served, should never be thought of as held under one's sway. (4)

राखिअ नारि जदपि उर माहीं। जुबती सास्त्र नृपति बस नाहीं॥
देखहु तात बसंत सुहावा। प्रिया हीन मोहि भय उपजावा॥ ५॥

**rākhia nāri jadapi ura māhī̐, jubatī sāstra nṛpati basa nāhī̐.**
**dekhahu tāta basaṁta suhāvā, priyā hīna mohi bhaya upajāvā.5.**

"And a woman, even though you may cherish her in your heart, the scriptures and the king are never thoroughly mastered. See, brother, how pleasant the spring is; yet to me, bereft of my beloved, it is so frightful. (5)

दो०—**बिरह बिकल बलहीन मोहि जानेसि निपट अकेल।**
**सहित बिपिन मधुकर खग मदन कीन्ह बगमेल॥ ३७ (क)॥**

Do.: **biraha bikala balahīna mohi jānesi nipaṭa akela,**
**sahita bipina madhukara khaga madana kīnha bagamela.37(A).**

"When the god of love found me tormented by separation, languishing and all alone, he rushed against me with the verdant forest, bees and birds for his army. (37 A)

**देखि गयउ भ्राता सहित तासु दूत सुनि बात।**
**डेरा कीन्हेउ मनहुँ तब कटकु हटकि मनजात॥ ३७ ( ख )॥**

**dekhi gayau bhrātā sahita tāsu dūta suni bāta,**
**ḍerā kīnheu manahů taba kaṭaku haṭaki manajāta.37(B).**

"His spy (the wind), however, has seen me with my brother and on his report the mind-born Cupid has held up his advancing army and besieged me, as it were. (37 B)

चौ०—**बिटप बिसाल लता अरुझानी। बिबिध बितान दिए जनु तानी॥**
**कदलि ताल बर धुजा पताका। देखि न मोह धीर मन जाका॥ १॥**

Cau.: **biṭapa bisāla latā arujhānī, bibidha bitāna die janu tānī.**
**kadali tāla bara dhujā patākā, dekhi na moha dhīra mana jākā.1.**

"Creepers have entwined themselves round gigantic trees, spreading, as it were, a variety of canopies. The plantains and stately palms are standing like beautiful pennons and standards; he alone who is stout of heart could help being fascinated by their sight. (1)

**बिबिध भाँति फूले तरु नाना। जनु बानैत बने बहु बाना॥**
**कहुँ कहुँ सुंदर बिटप सुहाए। जनु भट बिलग बिलग होइ छाए॥ २॥**

**bibidha bhåti phule taru nānā, janu bānaita bane bahu bānā.**
**kahů kahů suṁdara biṭapa suhāe, janu bhaṭa bilaga bilaga hoi chāe.2.**

"Trees of every description are adorned with flowers of various kinds, like warriors arrayed in all their different kinds of panoply. Other beautiful trees standing here and there look charming like heroes separately encamped. (2)

**कूजत पिक मानहुँ गज माते। ढेक महोख ऊँट बिसराते॥**
**मोर चकोर कीर बर बाजी। पारावत मराल सब ताजी॥ ३॥**

**kūjata pika mānahů gaja māte, ḍheka mahokha ů̄ṭa bisarāte.**
**mora cakora kīra bara bājī, pārāvata marāla saba tājī.3.**

"The murmuring cuckoos are his excited elephants; herons and rooks, his camels and mules; peacocks, Cakoras and parrots, his noble war-horses; the pigeons and swans, his Arabian steeds; (3)

**तीतिर लावक पदचर जूथा। बरनि न जाइ मनोज बरूथा॥**
**रथ गिरि सिला दुंदुभीं झरना। चातक बंदी गुन गन बरना॥ ४॥**

**tītira lāvaka padacara jūthā, barani na jāi manoja barūthā.**
**ratha giri silā duṁdubhī̐ jharanā, cātaka baṁdī guna gana baranā.4.**

"the partridges and quails, his foot soldiers. But there is no describing the whole host of Cupid. Mountain rocks are his chariots; the rills, his kettledrums; the Cātakas, the bards that utter his praises. (4)

मधुकर मुखर भेरि सहनाई। त्रिबिध बयारि बसीठीं आई॥
चतुरंगिनी सेन सँग लीन्हें। बिचरत सबहि चुनौती दीन्हें॥ ५॥

**madhukara mukhara bheri sahanāī, tribidha bayāri basīṭhī̐ āī.**
**caturaṁginī sena sa̐ga līnhĕ̐, bicarata sabahi cunautī dīnhĕ̐.5.**

"The garrulous bees are his trumpets and clarionets; and the soft, cool and fragrant breezes have come in the capacity of his ambassadors. Accompanied by an army complete in all its four limbs (viz., the horse, the foot, the chariots and the elephants), he goes about challenging all to a combat. (5)

लछिमन देखत काम अनीका। रहहिं धीर तिन्ह कै जग लीका॥
एहि कें एक परम बल नारी। तेहि तें उबर सुभट सोइ भारी॥ ६॥

**lachimana dekhata kāma anīkā, rahahı̐ dhīra tinha kai jaga līkā.**
**ehi kĕ̐ eka parama bala nārī, tehi tĕ̐ ubara subhaṭa soi bhārī.6.**

"Lakṣmaṇa, they, who remain firm even at the sight of Cupid's battle-array, are men that count in this world. Cupid's greatest strength lies in woman; he alone who can escape her is a mighty hero. (6)

दो०—**तात तीनि अति प्रबल खल काम क्रोध अरु लोभ।**
**मुनि बिग्यान धाम मन करहिं निमिष महुँ छोभ॥ ३८ (क)॥**

Do.: **tāta tīni ati prabala khala kāma krodha aru lobha,**
**muni bigyāna dhāma mana karahı̐ nimiṣa mahu̐ chobha.38(A).**

"Brother, there are three evils most formidable of all—lust, anger and greed. In an instant they distract the mind even of hermits, who are the very repositories of wisdom. (38 A)

**लोभ कें इच्छा दंभ बल काम कें केवल नारि।**
**क्रोध कें परुष बचन बल मुनिबर कहहिं बिचारि॥ ३८ (ख)॥**

**lobha kĕ̐ icchā daṁbha bala kāma kĕ̐ kevala nāri,**
**krodha kĕ̐ paruṣa bacana bala munibara kahahı̐ bicāri.38(B).**

"The weapons of greed are desire and hypocrisy; of lust, nothing but woman; while anger's weapon is harsh words, so declare the great sages after deep thought." (38 B)

चौ०—गुनातीत सचराचर स्वामी। राम उमा सब अंतरजामी॥
कामिन्ह कै दीनता देखाई। धीरन्ह कें मन बिरति दृढ़ाई॥ १॥

Cau.: **gunātīta sacarācara svāmī, rāma umā saba aṁtarajāmī.**
**kāminha kai dīnatā dekhāī, dhīranha kĕ̐ mana birati dṛRhāī.1.**

"Śrī Rāma, dear Pārvatī, (says Bhagavān Śiva) is beyond the three Guṇas (Sattva, Rajas and Tamas), though the lord of the animate and inanimate creation, and the inner controller of all. (By speaking as above) He demonstrated the miserable plight of earthly lovers and strengthened dispassion in the mind of the wise. (1)

क्रोध मनोज लोभ मद माया। छूटहिं सकल राम कीं दाया॥
सो नर इंद्रजाल नहिं भूला। जा पर होइ सो नट अनुकूला॥ २॥

**krodha manoja lobha mada māyā, chūṭahi̐ sakala rāma ki̐ dāyā.**
**so nara iṁdrajāla nahi̐ bhūlā, jā para hoi so naṭa anukūlā.2.**

"Anger, lust, greed, pride and delusion, all these get eliminated through Śrī Rāma's grace. He who wins the favour of that divine player is never deluded by His illusive jugglery. (2)

उमा कहउँ मैं अनुभव अपना। सत हरि भजनु जगत सब सपना॥
पुनि प्रभु गए सरोबर तीरा। पंपा नाम सुभग गंभीरा॥ ३॥

**umā kahau̐ mai̐ anubhava apanā, sata hari bhajanu jagata saba sapanā.**
**puni prabhu gae sarobara tīrā, paṁpā nāma subhaga gaṁbhīrā.3.**

"Umā, I tell you my own experience: the only real thing is adoration of Śrī Rāma; the whole world is an illusion just like a dream." The Lord then repaired to the shore of the deep and beautiful lake known by the name of Paṁpā. (3)

संत हृदय जस निर्मल बारी। बाँधे घाट मनोहर चारी॥
जहँ तहँ पिअहिं बिबिध मृग नीरा। जनु उदार गृह जाचक भीरा॥ ४॥

**saṁta hṛdaya jasa nirmala bārī, bā̐dhe ghāṭa manohara cārī.**
**jahā̐ tahā̐ piahi̐ bibidha mṛga nīrā, janu udāra gṛha jācaka bhīrā.4.**

Its water was as limpid as the heart of saints and it had charming flights of steps on all its four sides. Beasts of various kinds drank of its water wherever they listed, as if there were crowds of beggars ever present at the houses of generous men. (4)

दो०—पुरइनि सघन ओट जल बेगि न पाइअ मर्म।
मायाछन्न न देखिऐ जैसें निर्गुन ब्रह्म॥ ३९ ( क )॥

**Do.: puraini saghana oṭa jala begi na pāia marma,**
**māyāchanna na dekhiai jaisẽ nirguna brahma.39(A).**

Covered by dense lotus leaves the water cannot be easily discerned, even as the attributeless Brahma is not perceived when veiled by Māyā (Ignorance). (39 A)

सुखी मीन सब एकरस अति अगाध जल माहिं।
जथा धर्मसीलन्ह के दिन सुख संजुत जाहिं॥ ३९ ( ख )॥

**sukhī mīna saba ekarasa ati agādha jala māhi̐,**
**jathā dharmasīlanha ke dina sukha saṁjuta jāhi̐.39(B).**

All the fish that have their abode in the fathomless water of the lake are equally happy, even as the virtuous ever pass their days peacefully. (39 B)

चौ०—बिकसे सरसिज नाना रंगा। मधुर मुखर गुंजत बहु भृंगा॥
बोलत जलकुक्कुट कलहंसा। प्रभु बिलोकि जनु करत प्रसंसा॥ १॥

**Cau.: bikase sarasija nānā raṁgā, madhura mukhara guṁjata bahu bhṛṁgā.**
**bolata jalakukkuṭa kalahaṁsā, prabhu biloki janu karata prasaṁsā.1.**

Lotuses of different colours had opened their petals and swarms of bees sweetly hummed. Swans and waterfowls made such a noise as though they had burst into the Lord's praises the moment they saw Him. (1)

चक्रबाक बक खग समुदाई। देखत बनइ बरनि नहिं जाई॥
सुंदर खग गन गिरा सुहाई। जात पथिक जनु लेत बोलाई॥ २॥

**cakrabāka baka khaga samudāī, dekhata banai barani nahiṁ jāī.**
**suṁdara khaga gana girā suhāī, jāta pathika janu leta bolāī.2.**

Birds like the Cakrawāka and the heron were lovely beyond words; one could form an idea of their beauty only after seeing them. The voice of the beautiful birds was so captivating that it seemed they invited the wayfarers who passed by them. (2)

ताल समीप मुनिन्ह गृह छाए। चहु दिसि कानन बिटप सुहाए॥
चंपक बकुल कदंब तमाला। पाटल पनस परास रसाला॥ ३॥

**tāla samīpa muninha gṛha chāe, cahu disi kānana biṭapa suhāe.**
**caṁpaka bakula kadaṁba tamālā, pāṭala panasa parāsa rasālā.3.**

By the side of the lake hermits had erected their thatched cottages; there were charming forest trees all around. The Caṁpaka, the Bakula, the Kadamba, the Tamāla, the Pāṭala, the Panāsa, the Palāsa, the mango, (3)

नव पल्लव कुसुमित तरु नाना। चंचरीक पटली कर गाना॥
सीतल मंद सुगंध सुभाऊ। संतत बहइ मनोहर बाऊ॥ ४॥

**nava pallava kusumita taru nānā, caṁcarīka paṭalī kara gānā.**
**sītala maṁda sugaṁdha subhāū, saṁtata bahai manohara bāū.4.**

and many other varieties of trees had put forth new leaves and blossoms, and swarms of bees hummed on them. A delightful breeze, which was naturally cool, gentle and fragrant, ever blew over there. (4)

कुहू कुहू कोकिल धुनि करहीं। सुनि रव सरस ध्यान मुनि टरहीं॥ ५॥

**kuhū kuhū kokila dhuni karahiṁ, suni rava sarasa dhyāna muni ṭarahiṁ.5.**

The cuckoos cooed so sweetly that their melody disturbed the hermits in their meditation. (5)

दो०—**फल भारन नमि बिटप सब रहे भूमि निअराइ।**
**पर उपकारी पुरुष जिमि नवहिं सुसंपति पाइ॥ ४०॥**

Do.: **phala bhārana nami biṭapa saba rahe bhūmi niarāi,**
**para upakārī puruṣa jimi navahiṁ susaṁpati pāi.40.**

Weighed down with the load of their fruits, all the fruit trees well-nigh touched the ground, even as benevolent persons grow all the more humble on getting a large fortune. (40)

चौ०—देखि राम अति रुचिर तलावा। मज्जनु कीन्ह परम सुख पावा॥
देखी सुंदर तरुबर छाया। बैठे अनुज सहित रघुराया॥ १॥

Cau.: **dekhi rāma ati rucira talāvā, majjanu kīnha parama sukha pāvā.**
**dekhī suṁdara tarubara chāyā, baiṭhe anuja sahita raghurāyā.1.**

When Śrī Rāma saw this most beautiful lake, He took a dip into it and felt supremely delighted. Seeing the pleasant shade of a stately tree, Śrī Raghunātha sat in it with His younger brother. (1)

तहँ पुनि सकल देव मुनि आए। अस्तुति करि निज धाम सिधाए॥
बैठे परम प्रसन्न कृपाला। कहत अनुज सन कथा रसाला॥ २॥

**tahå̐ puni sakala deva muni āe, astuti kari nija dhāma sidhāe.**
**baiṭhe parama prasanna kṛpālā, kahata anuja sana kathā rasālā.2.**

There all the gods and sages came once more and having hymned His praises returned to their respective abodes. The All-merciful sat in a most cheerful mood and discoursed with His younger brother on delightful topics. (2)

बिरहवंत भगवंतहि देखी। नारद मन भा सोच बिसेषी॥
मोर साप करि अंगीकारा। सहत राम नाना दुख भारा॥ ३॥

**birahavaṁta bhagavaṁtahi dekhī, nārada mana bhā soca biseṣī.**
**mora sāpa kari aṁgīkārā, sahata rāma nānā dukha bhārā.3.**

When the sage Nārada saw the Lord suffering the pangs of separation, he felt much perturbed at heart. 'It is in submission to my curse* that the Lord is undergoing many hardships of an oppressive nature. (3)

ऐसे प्रभुहि बिलोकउँ जाई। पुनि न बनिहि अस अवसरु आई॥
यह बिचारि नारद कर बीना। गए जहाँ प्रभु सुख आसीना॥ ४॥

**aise prabhuhi bilokau̐ jāī, puni na banihi asa avasaru āī.**
**yaha bicāri nārada kara bīnā, gae jahå̐ prabhu sukha āsīnā.4.**

'Let me, therefore, go and see such a noble Lord: for such an opportunity may not present itself again.' Reflecting thus, Nārada went, lute in hand, to the spot where the Lord was sitting at ease. (4)

गावत राम चरित मृदु बानी। प्रेम सहित बहु भाँति बखानी॥
करत दंडवत लिए उठाई। राखे बहुत बार उर लाई॥ ५॥

**gāvata rāma carita mṛdu bānī, prema sahita bahu bhå̐ti bakhānī.**
**karata daṁḍavata lie uṭhāī, rākhe bahuta bāra ura lāī.5.**

He fondly sang in a soft voice the exploits of Śrī Rāma, dwelling upon them in all detail. As he prostrated himself, the Lord lifted him up and held him in His embrace for a long time. (5)

स्वागत पूँछि निकट बैठारे। लछिमन सादर चरन पखारे॥ ६॥

**svāgata pu̐chi nikaṭa baiṭhāre, lachimana sādara carana pakhāre.6.**

After enquiring of his welfare He seated him by His side, while Lakṣmaṇa reverently laved his feet. (6)

दो०—**नाना बिधि बिनती करि प्रभु प्रसन्न जियँ जानि।**
**नारद बोले बचन तब जोरि सरोरुह पानि॥ ४१॥**

Do.: **nānā bidhi binatī kari prabhu prasanna jiyå̐ jāni,**
**nārada bole bacana taba jori saroruha pāni.41.**

* Vide Bālakāṇḍa, the Caupāis following Dohā 136, Dohā 137 and the Caupāis coming after it.

After much supplication and realizing that the Lord was pleased at heart, Nārada folded his lotus hands and spoke as follows:- (41)

चौ०—सुनहु उदार सहज रघुनायक। सुंदर अगम सुगम बर दायक॥
देहु एक बर मागउँ स्वामी। जद्यपि जानत अंतरजामी॥ १॥

Cau.: **sunahu udāra sahaja raghunāyaka, suṁdara agama sugama bara dāyaka.**
**dehu eka bara māgaů svāmī, jadyapi jānata aṁtarajāmī.1.**

"Listen, O Raghunātha! generous by nature as You are : You confer delightful boons that are unattainable as well as those that are attainable. Grant me, my Lord, only one boon that I ask of You, even though You already know it (even without my asking), indwelling as You do the hearts of all." (1)

जानहु मुनि तुम्ह मोर सुभाऊ। जन सन कबहुँ कि करउँ दुराऊ॥
कवन बस्तु असि प्रिय मोहि लागी। जो मुनिबर न सकहु तुम्ह मागी॥ २॥

**jānahu muni tumha mora subhāū, jana sana kabahů ki karaů durāū.**
**kavana bastu asi priya mohi lāgī, jo munibara na sakahu tumha māgī.2.**

"You know my disposition, dear sage: do I ever hide anything from my devotees? What object do I hold so dear, O chief of sages, that you may not ask of Me? (2)

जन कहुँ कछु अदेय नहिं मोरें। अस बिस्वास तजहु जनि भोरें॥
तब नारद बोले हरषाई। अस बर मागउँ करउँ ढिठाई॥ ३॥

**jana kahů kachu adeya nahi̐ morě, asa bisvāsa tajahu jani bhorě.**
**taba nārada bole haraṣāī, asa bara māgaů karaů ḍhiṭhāī.3.**

"There is nothing which I may withhold from my votary: never give up this belief even by mistake." Then Nārada gladly said, "This is the boon I make bold to seek; (3)

जद्यपि प्रभु के नाम अनेका। श्रुति कह अधिक एक तें एका॥
राम सकल नामन्ह तें अधिका। होउ नाथ अघ खग गन बधिका॥ ४॥

**jadyapi prabhu ke nāma anekā, śruti kaha adhika eka tě ekā.**
**rāma sakala nāmanha tě adhikā, hou nātha agha khaga gana badhikā.4.**

"Even though my lord has many names, each greater than the rest, as the Vedas declare, let the name 'RĀMA', my lord, surpass all other names in exterminating the whole brood of sins even as a fowler kills an entire flock of birds. (4)

दो०—**राका रजनी भगति तव राम नाम सोइ सोम।**
**अपर नाम उडगन बिमल बसहुँ भगत उर ब्योम॥ ४२ ( क )॥**

Do.: **rākā rajanī bhagati tava rāma nāma soi soma,**
**apara nāma uḍagana bimala basahů bhagata ura byoma.42(A).**

"May the name RĀMA shine as the moon and the other names as so many stars in the cloudless sky of Your devotees' hearts during the full-moon night of devotion to You." (42A)

**एवमस्तु मुनि सन कहेउ कृपासिंधु रघुनाथ।**
**तब नारद मन हरष अति प्रभु पद नायउ माथ॥ ४२ ( ख )॥**

**evamastu muni sana kaheu kṛpāsiṁdhu raghunātha,**
**taba nārada mana haraṣa ati prabhu pada nāyau mātha.42(B).**

The all-merciful Lord of Raghus replied to the sage, "So be it!" Thereupon Nārada felt much delighted at heart and bowed at the Lord's feet. (42 B)

चौ०—अति प्रसन्न रघुनाथहि जानी। पुनि नारद बोले मृदु बानी॥
राम जबहिं प्रेरेउ निज माया। मोहेहु मोहि सुनहु रघुराया॥ १॥

Cau.: **ati prasanna raghunāthahi jānī, puni nārada bole mṛdu bānī.**
**rāma jabahiṁ prereu nija māyā, mohehu mohi sunahu raghurāyā.1.**

Seeing Śrī Raghunātha so highly pleased, Nārada spoke again in gentle tone—"Listen, O Rāma! O Raghunātha!! when You impelled Your Māyā (deluding potency) and infatuated me, (1)

तब बिबाह मैं चाहउँ कीन्हा। प्रभु केहि कारन करै न दीन्हा॥
सुनु मुनि तोहि कहउँ सहरोसा। भजहिं जे मोहि तजि सकल भरोसा॥ २॥

**taba bibāha maiṁ cāhaũ kīnhā, prabhu kehi kārana karai na dīnhā.**
**sunu muni tohi kahaũ saharosā, bhajahiṁ je mohi taji sakala bharosā.2.**

"I wanted to marry. Why, then, did You not let me accomplish my desire?" "Listen, O sage: I tell you with all cheerfulness that those who exclusively adore Me, giving up all other expectations and hope, (2)

करउँ सदा तिन्ह कै रखवारी। जिमि बालक राखइ महतारी॥
गह सिसु बच्छ अनल अहि धाई। तहँ राखइ जननी अरगाई॥ ३॥

**karaũ sadā tinha kai rakhavārī, jimi bālaka rākhai mahatārī.**
**gaha sisu baccha anala ahi dhāī, tahaँ rākhai jananī aragāī.3.**

"of those I always take care, even as a mother tends her child. If an infant child runs to catch hold of fire or a snake, the mother rescues it by drawing it aside. (3)

प्रौढ़ भएँ तेहि सुत पर माता। प्रीति करइ नहिं पाछिलि बाता॥
मोरें प्रौढ़ तनय सम ग्यानी। बालक सुत सम दास अमानी॥ ४॥

**prauRha bhaeँ tehi suta para mātā, prīti karai nahiṁ pāchili bātā.**
**moreँ prauRha tanaya sama gyānī, bālaka suta sama dāsa amānī.4.**

"When, however, her son has grown up, she loves him no doubt, but not as before. The wise are like My grown up sons, while humble devotees are like My infant children. (4)

जनहि मोर बल निज बल ताही। दुहु कहँ काम क्रोध रिपु आही॥
यह बिचारि पंडित मोहि भजहीं। पाएहुँ ग्यान भगति नहिं तजहीं॥ ५॥

**janahi mora bala nija bala tāhī, duhu kahaँ kāma krodha ripu āhī.**
**yaha bicāri paṁḍita mohi bhajahīँ, pāehũ gyāna bhagati nahiṁ tajahīँ.5.**

"A devotee depends on Me, while the former, a wise man, is self-dependent; but both have to face enemies like lust and anger. Pondering thus, the prudent adore Me and never take leave of devotion even after attaining wisdom. (5)

दो०—**काम क्रोध लोभादि मद प्रबल मोह कै धारि।**
**तिन्ह महँ अति दारुन दुखद मायारूपी नारि॥ ४३॥**

Do.: **kāma krodha lobhādi mada prabala moha kai dhāri,**
**tinha mahå ati dāruna dukhada māyārūpī nāri.43.**

"Lust, anger, greed, pride etc., constitute the most powerful army of delusion (ignorance). But among them all the fiercest and the most troublesome is that embodiment of Māyā (the Lord's deluding potency) called 'woman'. (43)

चौ०—सुनु मुनि कह पुरान श्रुति संता। मोह बिपिन कहुँ नारि बसंता॥
जप तप नेम जलाश्रय झारी। होइ ग्रीषम सोषइ सब नारी॥ १॥

Cau.: **sunu muni kaha purāna śruti saṁtā, moha bipina kahů nāri basaṁtā.**
**japa tapa nema jalāśraya jhārī, hoi grīṣama soṣai saba nārī.1.**

"Listen, O sage: the Purāṇas, the Vedas and the saints declare that woman is like the vernal season to the forest of delusion. Nay, like the hot season she dries up all the ponds and lakes of Japa (the muttering of prayers), austerity and religious observances. (1)

काम क्रोध मद मत्सर भेका। इन्हहि हरषप्रद बरषा एका॥
दुर्बासना कुमुद समुदाई। तिन्ह कहँ सरद सदा सुखदाई॥ २॥

**kāma krodha mada matsara bhekā, inhahi haraṣaprada baraṣā ekā.**
**durbāsanā kumuda samudāī, tinha kahå sarada sadā sukhadāī.2.**

"Again, lust, anger, pride and jealousy are so many frogs, as it were; like the rainy season, woman is the only agency that gladdens them all. Even so, latent desires of a vicious type are like a bed of lilies to which, like the autumn, she is ever agreeable. (2)

धर्म सकल सरसीरुह बृंदा। होइ हिम तिन्हहि दहइ सुख मंदा॥
पुनि ममता जवास बहुताई। पलुहइ नारि सिसिर रितु पाई॥ ३॥

**dharma sakala sarasīruha bṛṁdā, hoi hima tinhahi dahai sukha maṁdā.**
**puni mamatā javāsa bahutāī, paluhai nāri sisira ritu pāī.3.**

"All the different virtues are like a bed of lotuses; like the season winter, woman, who is a source of base (sensuous) pleasure, blights them all. Again, the overgrowth of the Yavāsa plant in the shape of mineness flourishes when winter in the shape of woman appears. (3)

पाप उलूक निकर सुखकारी। नारि निबिड़ रजनी अँधिआरी॥
बुधि बल सील सत्य सब मीना। बनसी सम त्रिय कहहिं प्रबीना॥ ४॥

**pāpa ulūka nikara sukhakārī, nāri nibiRa rajanī ådhiārī.**
**budhi bala sīla satya saba mīnā, banasī sama triya kahahiṁ prabīnā.4.**

"For owls in the shape of sins, woman is a delightful night, thick with darkness. Even so, reason, strength, virtue and truth are all so many fishes, as it were, and woman, so declare the wise, is like a hook to catch them. (4)

दो०—अवगुन मूल सूलप्रद प्रमदा सब दुख खानि।
ताते कीन्ह निवारन मुनि मैं यह जियँ जानि॥ ४४॥

Do.: **avaguna mūla sūlaprada pramadā saba dukha khāni,**
**tāte kīnha nivārana muni maiṁ yaha jiyå jāni.44.**

"A young woman is the root of all evil, a source of torment and a mine of all woes. Therefore, bearing this in mind, O sage, I prevented your marriage." (44)

चौ०—सुनि रघुपति के बचन सुहाए। मुनि तन पुलक नयन भरि आए॥
कहहु कवन प्रभु कै असि रीती। सेवक पर ममता अरु प्रीती॥ १॥

Cau.: **suni raghupati ke bacana suhāe, muni tana pulaka nayana bhari āe.**
**kahahu kavana prabhu kai asi rītī, sevaka para mamatā aru prītī.1.**

As the sage listened to the delightful discourse of Śrī Raghunātha, a thrill ran through his body and his eyes were filled with tears. He said to himself, "Tell me, is there any other master whose wont it is to show such attachment and fondness for his servants? (1)

जे न भजहिं अस प्रभु भ्रम त्यागी। ग्यान रंक नर मंद अभागी॥
पुनि सादर बोले मुनि नारद। सुनहु राम बिग्यान बिसारद॥ २॥

**je na bhajahiṁ asa prabhu bhrama tyāgī, gyāna raṁka nara maṁda abhāgī.**
**puni sādara bole muni nārada, sunahu rāma bigyāna bisārada.2.**

"Men who do not worship such a lord, shaking off all delusion, are bankrupt of wisdom, dull-witted and wretched." The sage Nārada again reverentially spoke to the Lord, "Listen, O Rāma, who are well-versed in sacred lore, (2)

संतन्ह के लच्छन रघुबीरा। कहहु नाथ भव भंजन भीरा॥
सुनु मुनि संतन्ह के गुन कहऊँ। जिन्ह ते मैं उन्ह कें बस रहऊँ॥ ३॥

**saṁtanha ke lacchana raghubīrā, kahahu nātha bhava bhaṁjana bhīrā.**
**sunu muni saṁtanha ke guna kahaū̐, jinha te maiṁ unha kěṁ basa rahaū̐.3.**

"tell me, my lord Raghuvīra, the distinguishing marks of saints, O dispeller of the fear of transmigration." "I tell you, dear sage, the qualities of saints, by virtue of which they (lovingly) hold Me in their sway. (3)

षट बिकार जित अनघ अकामा। अचल अकिंचन सुचि सुखधामा॥
अमित बोध अनीह मितभोगी। सत्यसार कबि कोबिद जोगी॥ ४॥

**ṣaṭa bikāra jita anagha akāmā, acala akiṁcana suci sukhadhāmā.**
**amita bodha anīha mitabhogī, satyasāra kabi kobida jogī.4.**

"They are masters of the six passions (lust, anger, greed, infatuation, pride and jealousy), sinless, disinterested, firm (steadfast), without any possession, pure (both within and without), full of bliss, of boundless wisdom, desireless, moderate in diet, truthful, inspired, learned and united with God. (4)

सावधान मानद मदहीना। धीर धर्म गति परम प्रबीना॥ ५॥

**sāvadhāna mānada madahīnā, dhīra dharma gati parama prabīnā.5.**

"Circumspect, bestowing honour on others, free from pride, strong-minded and highly conversant with the course of Dharma (righteousness). (5)

दो०—**गुनागार संसार दुख रहित बिगत संदेह।**
**तजि मम चरन सरोज प्रिय तिन्ह कहुँ देह न गेह॥ ४५॥**

Do.: **gunāgāra saṁsāra dukha rahita bigata saṁdeha,**
**taji mama carana saroja priya tinha kahũ deha na geha.45.**

"They are abodes of virtue, above the afflictions of the world and free from doubt. Nothing besides My lotus feet is dear to them, not even their body, nor their home. (45)

चौ०—निज गुन श्रवन सुनत सकुचाहीं। पर गुन सुनत अधिक हरषाहीं॥
सम सीतल नहिं त्यागहिं नीती। सरल सुभाउ सबहि सन प्रीती॥ १॥

Cau.: **nija guna śravana sunata sakucāhı̃, para guna sunata adhika haraṣāhı̃.**
**sama sītala nahiṁ tyāgahiṁ nītī, sarala subhāu sabahi sana prītī.1.**

"They blush to hear themselves praised but feel much delighted to hear others' praises. Even-minded and placid, they never abandon the right course. Guileless by nature and loving, (1)

जप तप ब्रत दम संजम नेमा। गुरु गोबिंद बिप्र पद प्रेमा॥
श्रद्धा छमा मयत्री दाया। मुदिता मम पद प्रीति अमाया॥ २॥

**japa tapa brata dama saṁjama nemā, guru gobiṁda bipra pada premā.**
**śraddhā chamā mayatrī dāyā, muditā mama pada prīti amāyā.2.**

"they are given over to prayer, austerity, control of the senses, self-denial and religious observances and undertake sacred vows. They are devoted to the feet of their Guru, Lord Govinda (Viṣṇu) and the Brāhmaṇas. They are full of piety, forgiving, friendly to all, compassionate, cheerful under all circumstances and sincerely devoted to My feet. (2)

बिरति बिबेक बिनय बिग्याना। बोध जथारथ बेद पुराना॥
दंभ मान मद करहिं न काऊ। भूलि न देहिं कुमारग पाऊ॥ ३॥

**birati bibeka binaya bigyānā, bodha jathāratha beda purānā.**
**daṁbha māna mada karahiṁ na kāū, bhūli na dehiṁ kumāraga pāū.3.**

"They are further characterized by dispassion, discretion, modesty, knowledge of truth relating to God as well as by a correct knowledge of the Vedas and Purāṇas. They never take recourse to hypocrisy, pride or arrogance nor set their foot on the evil path even by mistake.(3)

गावहिं सुनहिं सदा मम लीला। हेतु रहित परहित रत सीला॥
मुनि सुनु साधुन्ह के गुन जेते। कहि न सकहिं सारद श्रुति तेते॥ ४॥

**gāvahiṁ sunahiṁ sadā mama līlā, hetu rahita parahita rata sīlā.**
**muni sunu sādhunha ke guna jete, kahi na sakahiṁ sārada śruti tete.4.**

"They are ever engaged in singing or hearing My episodes and are intent on doing good to others without any consideration. In short, O good sage, the qualities of the saints are so numerous that they cannot be narrated even by Sarasvatī (the goddess of speech) nor by the Vedas. (4)

छं०—कहि सक न सारद सेष नारद सुनत पद पंकज गहे।
अस दीनबंधु कृपाल अपने भगत गुन निज मुख कहे॥
सिरु नाइ बारहिं बार चरनन्हि ब्रह्मपुर नारद गए।
ते धन्य तुलसीदास आस बिहाइ जे हरि रँग रँए॥

Chaṁ.: **kahi saka na sārada seṣa nārada sunata pada paṁkaja gahe,**
**asa dīnabaṁdhu kṛpāla apane bhagata guna nija mukha kahe.**
**siru nāi bārahiँ bāra carananhi brahmapura nārada gae,**
**te dhanya tulasīdāsa āsa bihāi je hari rǎga rǎe.**

"Neither Sarasvatī nor Śeṣa can tell them!" Even as he heard this, sage Nārada clasped the Lord's lotus feet. In this way the all-merciful Lord, the befriender of the meek, recounted with His own lips the virtues of His devotees. Nārada bowed his head at the Lord's feet again and again and left for the abode of Brahmā (the Creator). Blessed are they, says Tulasīdāsa, who, giving up all expectations, are steeped in love for Śrī Hari.

दो०—**रावनारि जसु पावन गावहिं सुनहिं जे लोग।**
**राम भगति दृढ़ पावहिं बिनु बिराग जप जोग॥ ४६ ( क )॥**

Do.: **rāvanāri jasu pāvana gāvahiँ sunahiँ je loga,**
**rāma bhagati dṛRha pāvahiँ binu birāga japa joga.46(A).**

People who sing or hear the sanctifying praises of Rāvaṇa's Foe, Śrī Rāma, shall be rewarded with steadfast devotion to Śrī Rāma even without dispassion (Vairāgya), prayer or concentration of mind. (46 A)

**दीप सिखा सम जुबति तन मन जनि होसि पतंग।**
**भजहि राम तजि काम मद करहि सदा सतसंग॥ ४६ ( ख )॥**

**dīpa sikhā sama jubati tana mana jani hosi pataṁga,**
**bhajahi rāma taji kāma mada karahi sadā satasaṁga.46(B).**

The body of a young woman is like the flame of a lamp; be not a moth to it, O my mind. Abandoning lust and pride, worship Śrī Rāma and enjoy the company of saints. (46 B)

[PAUSE 22 FOR A THIRTY-DAY RECITATION]

**इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने तृतीयः सोपानः समाप्तः।**

**iti śrīmadrāmacaritamānase sakalakalikaluṣavidhvaṁsane**
**tṛtīyaḥ sopānaḥ samāptaḥ.**

*Thus ends the third descent into the Mānasa lake of Śrī Rāma's exploits, that eradicate all the impurities of the Kali age.*



ॐ

# Śrī Rāmacaritamānasa

**(The Mānasa lake containing the exploits of Śrī Rāma)**

## Descent Four

## (Kiṣkindhā-Kāṇḍa)

श्लोक

**कुन्देन्दीवरसुन्दरावतिबलौ विज्ञानधामावुभौ**
**शोभाढ्यौ वरधन्विनौ श्रुतिनुतौ गोविप्रवृन्दप्रियौ।**
**मायामानुषरूपिणौ रघुवरौ सद्धर्मवर्मौ हितौ**
**सीतान्वेषणतत्परौ पथिगतौ भक्तिप्रदौ तौ हि नः॥ १॥**

Śloka

**kundendīvarasundarāvatibalau vijñānadhāmāvubhau**
**śobhāḍhyau varadhanvinau śrutinutau govipravṛndapriyau,**
**māyāmānuṣarūpiṇau raghuvarau saddharmavarmau hitau**
**sītānveṣaṇatatparau pathigatau bhaktipradau tau hi naḥ.1.**

Lovely as a jasmine and a blue lotus, of surpassing strength, repositories of wisdom, endowed with natural grace, excellent bowmen, hymned by the Vedas, and lovers of the cow and the host of Brāhmaṇas, who appeared in the form of mortal men through their own Māyā (deluding potency) as the two noble scions of Raghu's lineage, the armours of true religion, friendly to all and journeying in quest for Sītā, may they Śrī Rāma and Lakṣmaṇa both grant us Devotion. (1)

**ब्रह्माम्भोधिसमुद्भवं कलिमलप्रध्वंसनं चाव्ययं**
**श्रीमच्छम्भुमुखेन्दुसुन्दरवरे संशोभितं सर्वदा।**
**संसारामयभेषजं सुखकरं श्रीजानकीजीवनं**
**धन्यास्ते कृतिनः पिबन्ति सततं श्रीरामनामामृतम्॥ २॥**

**brahmāmbhodhisamudbhavaṁ kalimalapradhvaṁsanaṁ cāvyayaṁ**
**śrīmacchambhumukhendusundaravare saṁśobhitaṁ sarvadā,**
**saṁsārāmayabheṣajaṁ sukhakaraṁ śrījānakījīvanaṁ**
**dhanyāste kṛtinaḥ pibanti satataṁ śrīrāmanāmāmṛtam.2.**

Blessed are those pious souls who ceaselessly quaff the nectar of Śrī Rāma's Name, churned out of the ocean of the Vedas, which completely destroys the sins of the Kali age and knows no decay, which shines ever bright in the most beautiful moon-like face of the glorious Śaṁbhu (Lord Śiva), a palatable remedy for the disease of transmigration and the very life of Jānakī. (2)

सो०—मुक्ति जन्म महि जानि ग्यान खानि अघ हानि कर।
जहँ बस संभु भवानि सो कासी सेइअ कस न॥
जरत सकल सुर बृंद बिषम गरल जेहिं पान किय।
तेहि न भजसि मन मंद को कृपाल संकर सरिस॥

**So.: mukti janma mahi jāni gyāna khāni agha hāni kara,**
**jahå̃ basa saṁbhu bhavāni so kāsī seia kasa na.**
**jarata sakala sura bṛṁda biṣama garala jehi̐ pāna kiya,**
**tehi na bhajasi mana maṁda ko kṛpāla saṁkara sarisa.**

Why not reside in Kāśī (the modern Varanasi), the abode of Lord Śiva and Goddess Pārvatī, knowing it to be the birthplace of Mukti (final beatitude), the mine of spiritual wisdom and the destroyer of sins? O stupid mind, how is it that you do not worship Him who quaffed the deadly venom (churned out of the ocean of milk at the dawn of creation), the very presence of which was burning all the host of gods? Who else is so merciful as Lord Śaṅkara?

चौ०—आगें चले बहुरि रघुराया। रिष्यमूक पर्बत निअराया॥
तहँ रह सचिव सहित सुग्रीवा। आवत देखि अतुल बल सींवा॥ १॥

**Cau.: āgė̃ cale bahuri raghurāyā, riṣyamūka parbata niarāyā.**
**tahå̃ raha saciva sahita sugrīvā, āvata dekhi atula bala sīṁvā.1.**

Śrī Raghunātha proceeded still further and approached the Ṛṣyamūka hill. There dwelt Sugrīva (a monkey chief*) with his counsellors. When he saw the two brothers, the highest embodiments of immeasurable strength, (1)

अति सभीत कह सुनु हनुमाना। पुरुष जुगल बल रूप निधाना॥
धरि बटु रूप देखु तैं जाई। कहेसु जानि जियँ सयन बुझाई॥ २॥

**ati sabhīta kaha sunu hanumānā, puruṣa jugala bala rūpa nidhānā.**
**dhari baṭu rūpa dekhu tai̐ jāī, kahesu jāni jiyå̃ sayana bujhāī.2.**

he was extremely alarmed and said (to one of his ministers), "Listen, Hanumān: these two men are repositories of strength and beauty. Disguised as a Brāhmaṇa-celebate go and see them and perceiving their intention in your mind, inform me accordingly by means of signs. (2)

पठए बालि होहिं मन मैला। भागौं तुरत तजौं यह सैला॥
बिप्र रूप धरि कपि तहँ गयऊ। माथ नाइ पूछत अस भयऊ॥ ३॥

**paṭhae bāli hohi̐ mana mailā, bhāgaů̃ turata tajaů̃ yaha sailā.**
**bipra rūpa dhari kapi tahå̃ gayaū, mātha nāi pūchata asa bhayaū.3.**

"If they have been deputed by the malicious Vāli, I must leave this hill and flee away at once." Taking the form of a Brāhmaṇa, Hanumān went up to the two brothers and bowing his head, addressed them thus: (3)

को तुम्ह स्यामल गौर सरीरा। छत्री रूप फिरहु बन बीरा॥
कठिन भूमि कोमल पद गामी। कवन हेतु बिचरहु बन स्वामी॥ ४॥

* Though monkeys to all appearance, Sugrīva and others were as good as highly civilized men and were incarnations of gods. They could change their form at will and were not only endowed with human speech but were proficient in the arts and sciences. They walked straight, even though they could easily climb up to tree-tops and mountain-summits. They can thus be easily classed as a human tribe or clan.

**ko tumha syāmala gaura sarīrā, chatrī rūpa phirahu bana bīrā.**
**kaṭhina bhūmi komala pada gāmī, kavana hetu bicarahu bana svāmī.4.**

"Who are you, heroes—one of dark hue, the other fair—that roam the woods in the attire of Kṣatriyas? Treading the hard ground with your tender feet, wherefore are you wandering in the forest, my masters? (4)

मृदुल मनोहर सुंदर गाता। सहत दुसह बन आतप बाता॥
की तुम्ह तीनि देव महँ कोऊ। नर नारायन की तुम्ह दोऊ॥ ५॥
**mṛdula manohara suṁdara gātā, sahata dusaha bana ātapa bātā.**
**kī tumha tīni deva mahå̃ koū, nara nārāyana kī tumha doū.5.**

"Though possessed of delicate, charming and beautiful limbs, how is it that you have exposed yourself to the scorching sun and stormy winds of these wild regions? Do you count in the Trinity (viz., Brahmā, Viṣṇu and Śiva, the Creator, Preserver and Destroyer of the three worlds) or are you the twin divine sages Nara and Nārāyaṇa?(5)

दो०—**जग कारन तारन भव भंजन धरनी भार।**
**की तुम्ह अखिल भुवन पति लीन्ह मनुज अवतार॥ १॥**
Do.: **jaga kārana tārana bhava bhaṁjana dharanī bhāra,**
**kī tumha akhila bhuvana pati līnha manuja avatāra.1.**

"Or are you the Prime Cause of the world and the Lord of all the spheres, manifested in human form to bridge the ocean of mundane existence and relieve the burden of the earth?" (1)

चौ०—कोसलेस दसरथ के जाए। हम पितु बचन मानि बन आए॥
नाम राम लछिमन दोउ भाई। संग नारि सुकुमारि सुहाई॥ १॥
Cau.: **kosalesa dasaratha ke jāe, hama pitu bacana māni bana āe.**
**nāma rāma lachimana dou bhāī, saṁga nāri sukumāri suhāī.1.**

"We are sons of King Daśaratha, the lord of Kosala, and have come to the forest in obedience to our father's command. We two brothers are called by the names of Rāma and Lakṣmaṇa. We had with us a pretty and delicate young lady, Jānakī, (1)

इहाँ हरी निसिचर बैदेही। बिप्र फिरहिं हम खोजत तेही॥
आपन चरित कहा हम गाई। कहहु बिप्र निज कथा बुझाई॥ २॥
**ihå̃ harī nisicara baidehī, bipra phirahiṁ hama khojata tehī.**
**āpana carita kahā hama gāī, kahahu bipra nija kathā bujhāī.2.**

"the daughter of King Videha, who has been carried away by some demon here. It is in quest of her that we are roaming about, O holy Brāhmaṇa. We have told you about ourselves; now tell us about yourself in a comprehensible manner, O Brāhmaṇa." (2)

प्रभु पहिचानि परेउ गहि चरना। सो सुख उमा जाइ नहिं बरना॥
पुलकित तन मुख आव न बचना। देखत रुचिर बेष कै रचना॥ ३॥
**prabhu pahicāni pareu gahi caranā, so sukha umā jāi nahiṁ baranā.**
**pulakita tana mukha āva na bacanā, dekhata rucira beṣa kai racanā.3.**

Hanumān recognized his lord and falling to the ground clasped His feet. That joy,

Pārvatī, was more than could be described. A thrill ran through his body and no words came to his lips as he gazed on their lovely attire. (3)

पुनि धीरजु धरि अस्तुति कीन्ही। हरष हृदयँ निज नाथहि चीन्ही॥
मोर न्याउ मैं पूछा साईं। तुम्ह पूछहु कस नर की नाईं॥ ४॥

**puni dhīraju dhari astuti kīnhī, haraṣa hṛdayå̐ nija nāthahi cīnhī.**
**mora nyāu maiṁ pūchā sāī̐, tumha pūchahu kasa nara kī nāī̐.4.**

Then recovering himself he sang His hymns and was glad at heart to have found his master. "It was quite in the fitness of things that I enquired of you, my lord; but how is it that You ask me like a mortal? (4)

तव माया बस फिरउँ भुलाना। ता ते मैं नहिं प्रभु पहिचाना॥ ५॥

**tava māyā basa phirau̐ bhulānā, tā te maiṁ nahiṁ prabhu pahicānā.5.**

"I have been roving in delusion under the spell of Your Māyā (deluding potency); it was for this reason that I failed to recognize you, my lord. (5)

दो०—एकु मैं मंद मोहबस कुटिल हृदय अग्यान।
पुनि प्रभु मोहि बिसारेउ दीनबंधु भगवान॥ २॥

Do.: **eku maiṁ maṁda mohabasa kuṭila hṛdaya agyāna,**
**puni prabhu mohi bisāreu dīnabaṁdhu bhagavāna.2.**

"In the first place I am dull-witted and deluded, wicked at heart and ignorant; to crown all, my master, who is benevolent to the humble and is no other than the almighty Lord Himself, has forsaken me. (2)

चौ०—जदपि नाथ बहु अवगुन मोरें। सेवक प्रभुहि परै जनि भोरें॥
नाथ जीव तव मायाँ मोहा। सो निस्तरइ तुम्हारेहिं छोहा॥ १॥

Cau.: **jadapi nātha bahu avaguna morĕ, sevaka prabhuhi parai jani bhorĕ.**
**nātha jīva tava māyå̐ mohā, so nistarai tumhārehiṁ chohā.1.**

"Although, my lord, I have many faults, let not the master put out of his mind the servant, i.e., You may not forget him. The Jīva (ego), O Lord, is deluded by Your Māyā and can be redeemed only by Your grace. (1)

ता पर मैं रघुबीर दोहाई। जानउँ नहिं कछु भजन उपाई॥
सेवक सुत पति मातु भरोसें। रहइ असोच बनइ प्रभु पोसें॥ २॥

**tā para maiṁ raghubīra dohāī, jānau̐ nahiṁ kachu bhajana upāī.**
**sevaka suta pati mātu bharosĕ, rahai asoca banai prabhu posĕ.2.**

"On top of it, I swear by Śrī Raghuvīra, I know neither adoration nor any other means (of pleasing You). A servant depends on his master and a child on its mother and both thus remain free from anxiety; the Lord need must take care of His servant." (2)

अस कहि परेउ चरन अकुलाई। निज तनु प्रगटि प्रीति उर छाई॥
तब रघुपति उठाइ उर लावा। निज लोचन जल सींचि जुड़ावा॥ ३॥

**asa kahi pareu carana akulāī, nija tanu pragaṭi prīti ura chāī.**
**taba raghupati uṭhāi ura lāvā, nija locana jala sīṁci juRāvā.3.**

So saying Hanumān fell at the Lord's feet, being very much emotional; his heart

was overwhelmed with love and he manifested his own (monkey) form. Śrī Raghunātha then lifted and clasped him to His bosom and soothed him by moistening him with the tears of His eyes. (3)

सुनु कपि जियँ मानसि जनि ऊना। तैं मम प्रिय लछिमन ते दूना॥
समदरसी मोहि कह सब कोऊ। सेवक प्रिय अनन्यगति सोऊ॥ ४॥

**sunu kapi jiyå̐ mānasi jani ūnā, taĩ mama priya lachimana te dūnā.**
**samadarasī mohi kaha saba koū, sevaka priya ananyagati soū.4.**

"Listen, O Hanumān, be not depressed at heart; you are twice dear to Me than even Lakṣmaṇa. Everyone says that I look upon all with equanimity; but a devotee is particularly dear to Me because he depends on Me and none else. (4)

दो०—**सो अनन्य जाकें असि मति न टरइ हनुमंत।**
**मैं सेवक सचराचर रूप स्वामि भगवंत॥ ३॥**

Do.: **so ananya jākė̃ asi mati na ṭarai hanumaṁta,**
**maĩ sevaka sacarācara rūpa svāmi bhagavaṁta.3.**

"And he alone, Hanumān, is exclusively devoted to Me, who is steadfast in his conviction that he is the servant and that the whole world, both animate and inanimate creation, is the manifestation of the Lord, his master." (3)

चौ०—देखि पवनसुत पति अनुकूला। हृदयँ हरष बीती सब सूला॥
नाथ सैल पर कपिपति रहई। सो सुग्रीव दास तव अहई॥ १॥

Cau.: **dekhi pavanasuta pati anukūlā, hṛdayå̐ haraṣa bītī saba sūlā.**
**nātha saila para kapipati rahaī, so sugrīva dāsa tava ahaī.1.**

When Hanumān, the son of the wind-god, found his master so gracious to him, he rejoiced at heart and all his agony disappeared. "My Lord, on the summit of this hill dwells Sugrīva, the chief of the monkeys; he is a servant of Yours. (1)

तेहि सन नाथ मयत्री कीजे। दीन जानि तेहि अभय करीजे॥
सो सीता कर खोज कराइहि। जहँ तहँ मरकट कोटि पठाइहि॥ २॥

**tehi sana nātha mayatrī kīje, dīna jāni tehi abhaya karīje.**
**so sītā kara khoja karāihi, jahå̐ tahå̐ marakaṭa koṭi paṭhāihi.2.**

"Make friends with him, my lord; knowing him to be afflicted, rid him of all fear. He will have Sītā tracked by drafting millions of monkeys in every direction (in search of Her)."(2)

एहि बिधि सकल कथा समुझाई। लिए दुऔ जन पीठि चढ़ाई॥
जब सुग्रीवँ राम कहुँ देखा। अतिसय जन्म धन्य करि लेखा॥ ३॥

**ehi bidhi sakala kathā samujhāī, lie duau jana pīṭhi caRhāī.**
**jaba sugrīvå̐ rāma kahů̐ dekhā, atisaya janma dhanya kari lekhā.3.**

Having thus explained to Him everything, he lifted both the brothers on his shoulders and took them to the place where Sugrīva was staying. When Sugrīva saw Śrī Rāma, he accounted his birth as highly blessed. (3)

सादर मिलेउ नाइ पद माथा। भेंटेउ अनुज सहित रघुनाथा॥
कपि कर मन बिचार एहि रीती। करिहहिं बिधि मो सन ए प्रीती॥ ४॥

**sādara mileu nāi pada māthā, bhemṭeu anuja sahita raghunāthā.**
**kapi kara mana bicāra ehi rītī, karihahi̐ bidhi mo sana e prītī.4.**

He reverently advanced to meet Him and bowed his head at His feet, while Śrī Raghunātha and His younger brother embraced him in return. Sugrīva pondered thus within himself, "Will they, good heavens, make friends with me?" (4)

दो०—**तब हनुमंत उभय दिसि की सब कथा सुनाइ।**
**पावक साखी देइ करि जोरी प्रीति दृढ़ाइ॥ ४॥**

Do.: **taba hanumaṁta ubhaya disi kī saba kathā sunāi,**
**pāvaka sākhī dei kari jorī prīti dṛRhāi.4.**

Then Hanumān related all the circumstances of both the sides, and having installed the sacred fire as a witness, he concluded a firm alliance between Śrī Rāma and Sugrīva. (4)

चौ०—**कीन्हि प्रीति कछु बीच न राखा। लछिमन राम चरित सब भाषा॥**
**कह सुग्रीव नयन भरि बारी। मिलिहि नाथ मिथिलेसकुमारी॥ १॥**

Cau.: **kīnhi prīti kachu bīca na rākhā, lachimana rāma carita saba bhāṣā.**
**kaha sugrīva nayana bhari bārī, milihi nātha mithilesakumārī.1.**

The alliance was thus unreservedly concluded and Lakṣmaṇa narrated all the past history of Śrī Rāma. Said Sugrīva with his eyes full of tears, "Jānakī, the daughter of the lord of Mithilā, my lord, will be surely recovered. (1)

**मंत्रिन्ह सहित इहाँ एक बारा। बैठ रहेउँ मैं करत बिचारा॥**
**गगन पंथ देखी मैं जाता। परबस परी बहुत बिलपाता॥ २॥**

**maṁtrinha sahita ihā̐ eka bārā, baiṭha raheu̐ mai̐ karata bicārā.**
**gagana paṁtha dekhī mai̐ jātā, parabasa parī bahuta bilapātā.2.**

"On one occasion when I sat here deliberating with my counsellors, I saw her fallen in the enemy's hands and being borne through the air, loudly wailing. (2)

**राम राम हा राम पुकारी। हमहि देखि दीन्हेउ पट डारी॥**
**मागा राम तुरत तेहिं दीन्हा। पट उर लाइ सोच अति कीन्हा॥ ३॥**

**rāma rāma hā rāma pukārī, hamahi dekhi dīnheu paṭa ḍārī.**
**māgā rāma turata tehi̐ dīnhā, paṭa ura lāi soca ati kīnhā.3.**

"Crying 'Rāma, Rāma, Ah! my Rāma' she dropped her scarf when she saw us." When Śrī Rāma asked for that, he handed it over to Him at once. Śrī Rāma pressed it to His bosom and grieved much. (3)

**कह सुग्रीव सुनहु रघुबीरा। तजहु सोच मन आनहु धीरा॥**
**सब प्रकार करिहउँ सेवकाई। जेहि बिधि मिलिहि जानकी आई॥ ४॥**

**kaha sugrīva sunahu raghubīrā, tajahu soca mana ānahu dhīrā.**
**saba prakāra karihau̐ sevakāī, jehi bidhi milihi jānakī āī.4.**

Said Sugrīva, "Listen, O Raghuvīra, sorrow no more and take courage in your heart. I will render service to you in every way so that Jānakī may come and see you." (4)

दो०—**सखा बचन सुनि हरषे कृपासिंधु बलसींव।**
**कारन कवन बसहु बन मोहि कहहु सुग्रीव॥ ५॥**

Do.: **sakhā bacana suni harase kṛpāsiṁdhu balasīṁva,**
**kārana kavana basahu bana mohi kahahu sugrīva.5.**

The Ocean of Mercy, Śrī Rāma, who was at the same time the highest embodiment of physical valour, rejoiced to hear his ally's words, "Tell me, Sugrīva, why have you come to stay in the forest?" (5)

चौ०—**नाथ बालि अरु मैं द्वौ भाई। प्रीति रही कछु बरनि न जाई॥**
**मयसुत मायावी तेहि नाऊँ। आवा सो प्रभु हमरें गाऊँ॥ १॥**

Cau.: **nātha bāli aru maĩ dvau bhāī, prīti rahī kachu barani na jāī,**
**mayasuta māyāvī tehi nāū̐, āvā so prabhu hamarẽ gāū̐.1.**

"My lord, Vāli and myself are two brothers. The affection that existed between us was all past telling. Once upon a time, O lord, the son of the demon Māyā, who was known by the name of Māyāvī, came to our town Kiṣkindhā. (1)

**अर्ध राति पुर द्वार पुकारा। बाली रिपु बल सहइ न पारा॥**
**धावा बालि देखि सो भागा। मैं पुनि गयउँ बंधु सँग लागा॥ २॥**

**ardha rāti pura dvāra pukārā, bālī ripu bala sahai na pārā.**
**dhāvā bāli dekhi so bhāgā, maĩ puni gayaũ baṁdhu sãga lāgā.2.**

"At dead of night he called out at the gate of the town. Vāli could not brook the enemy's challenge to a bout and sallied forth to meet him. But when he saw Vāli coming, he took to flight. I too had accompanied my brother. (2)

**गिरिबर गुहाँ पैठ सो जाई। तब बाली मोहि कहा बुझाई॥**
**परिखेसु मोहि एक पखवारा। नहिं आवौं तब जानेसु मारा॥ ३॥**

**giribara guhā̐ paiṭha so jāī, taba bālī mohi kahā bujhāī.**
**parikhesu mohi eka pakhavārā, nahĩ āvaũ taba jānesu mārā.3.**

"The enemy went and entered the cave of a big mountain. Then Vāli gave instructions to me, 'Await my return till a fortnight. If I do not return, then take me as slain.' (3)

**मास दिवस तहँ रहेउँ खरारी। निसरी रुधिर धार तहँ भारी॥**
**बालि हतेसि मोहि मारिहि आई। सिला देइ तहँ चलेउँ पराई॥ ४॥**

**māsa divasa tahā̐ raheū̐ kharārī, nisarī rudhira dhāra tahā̐ bhārī.**
**bāli hatesi mohi mārihi āī, silā dei tahā̐ caleū̐ parāī.4.**

"When I had waited there for a month, O slayer of Khara, a copious stream of blood issued from the cave. I, therefore, thought that the demon had slain Vāli and that he would come and kill me too. Accordingly I blocked the mouth of the cave with a rock and fled away. (4)

**मंत्रिन्ह पुर देखा बिनु साईं। दीन्हेउ मोहि राज बरिआईं॥**
**बाली ताहि मारि गृह आवा। देखि मोहि जियँ भेद बढ़ावा॥ ५॥**

**maṁtrinha pura dekhā binu sāī̐, dīnheu mohi rāja bariāī̐.**
**bālī tāhi māri gṛha āvā, dekhi mohi jiyā̐ bheda baRhāvā.5.**

"When the ministers saw the town without a master, they compelled me to accept the throne. Meanwhile Vāli, who had killed the enemy, returned home and when he saw me installed on the throne, he gave rise to extreme enmity against me in his heart. (5)

रिपु सम मोहि मारेसि अति भारी। हरि लीन्हेसि सर्बसु अरु नारी॥
ताकें भय रघुबीर कृपाला। सकल भुवन मैं फिरेउँ बिहाला॥ ६॥

**ripu sama mohi māresi ati bhārī, hari līnhesi sarbasu aru nārī.**
**tākĕ bhaya raghubīra kṛpālā, sakala bhuvana maĭ phireŭ bihālā.6.**

"He gave me a most severe beating as to an enemy and robbed me of all that I had, including my wife. For fear of him, O gracious Śrī Raghuvīra, I wandered all over the world in a pitiable condition. (6)

इहाँ साप बस आवत नाहीं। तदपि सभीत रहउँ मन माहीं॥
सुनि सेवक दुख दीनदयाला। फरकि उठीं द्वै भुजा बिसाला॥ ७॥

**ihā̆ sāpa basa āvata nāhī̆, tadapi sabhīta rahaŭ mana māhī̆.**
**suni sevaka dukha dīnadayālā, pharaki uṭhī̆ dvai bhujā bisālā.7.**

"A curse* prevents him from coming over here; yet I remain ill-at-ease in mind." When the gracious Lord heard of His devotee's distress both His long arms started throbbing (thus showing His martial spirit as well as His determination to punish Vāli). (7)

दो०—सुनु सुग्रीव मारिहउँ बालिहि एकहिं बान।
ब्रह्म रुद्र सरनागत गएँ न उबरिहिं प्रान॥ ६॥

**Do.: sunu sugrīva mārihaŭ bālihi ekahĭ bāna,**
**brahma rudra saranāgata gaĕ na ubarihĭ prāna.6.**

"Listen, Sugrīva: I will kill Vāli with a single arrow. His life will not be saved even if he takes refuge with Brahmā (the Creator) or Rudra (Lord Śiva). (6)

चौ०—जे न मित्र दुख होहिं दुखारी। तिन्हहि बिलोकत पातक भारी॥
निज दुख गिरि सम रज करि जाना। मित्रक दुख रज मेरु समाना॥ १॥

**Cau.: je na mitra dukha hohĭ dukhārī, tinhahi bilokata pātaka bhārī.**
**nija dukha giri sama raja kari jānā, mitraka dukha raja meru samānā.1.**

"One would incur great sin by the very sight of those who are not distressed to see the suffering of a friend. A man should regard his own mountain-like troubles as of no more account than a mere grain of sand, while the troubles of a friend should appear to him like Mount Sumeru, though really they may be as trifling as a grain of sand. (1)

जिन्ह कें असि मति सहज न आई। ते सठ कत हठि करत मिताई॥
कुपथ निवारि सुपंथ चलावा। गुन प्रगटै अवगुनन्हि दुरावा॥ २॥

**jinha kĕ asi mati sahaja na āī, te saṭha kata haṭhi karata mitāī.**
**kupatha nivāri supaṁtha calāvā, guna pragaṭai avagunanhi durāvā.2.**

"Those fools who are not of such a temperament presume in vain to make friends with anyone. A friend should restrain his companion from the evil path and lead him on the path of virtue; he should proclaim the latter's good points and cover his faults; (2)

* The demon Māyāvī had a younger brother, Dundubhi by name. Dundubhi too had, on a previous occasion, attacked Vāli in the form of a buffalo and was slain by him. Vāli hurled the gigantic corpse of the buffalo to a distance of eight miles from his capital. A few drops of blood, however, fell from its mouth on the hermitage of sage Mataṅga on the Ṛṣyamūka hill. This enraged the Ṛṣi, who pronounced a curse that whoever had desecrated his hermitage by spilling blood there would have his head shattered to pieces if he dared approach the precincts of his hermitage.

देत लेत मन संक न धरई। बल अनुमान सदा हित करई॥
बिपति काल कर सतगुन नेहा। श्रुति कह संत मित्र गुन एहा॥ ३ ॥

**deta leta mana saṁka na dharaī, bala anumāna sadā hita karaī.**
**bipati kāla kara sataguna nehā, śruti kaha saṁta mitra guna ehā.3.**

"should give and take things without any scruple and serve his friend's interest to the best of his ability and finding him in distress love him a hundred times more than ever. The Vedas declare these to be the qualities of a noble friend. (3)

आगें कह मृदु बचन बनाई। पाछें अनहित मन कुटिलाई॥
जाकर चित अहि गति सम भाई। अस कुमित्र परिहरेहिं भलाई॥ ४ ॥

**āgẽ kaha mṛdu bacana banāī, pāchẽ anahita mana kuṭilāī.**
**jākara cita ahi gati sama bhāī, asa kumitra pariharehiṁ bhalāī.4.**

"He, however, who contrives to speak bland words to your face and harms you at your back and harbours some evil design in his heart, and whose mind is as tortuous as the movements of a snake is an unworthy friend and one had better shun the company of such a friend. (4)

सेवक सठ नृप कृपन कुनारी। कपटी मित्र सूल सम चारी॥
सखा सोच त्यागहु बल मोरें। सब बिधि घटब काज मैं तोरें॥ ५ ॥

**sevaka saṭha nṛpa kṛpana kunārī, kapaṭī mitra sūla sama cārī.**
**sakhā soca tyāgahu bala morẽ, saba bidhi ghaṭaba kāja maiṁ torẽ.5.**

"A stupid servant, a stingy monarch, a bad wife and a false friend—these four are tormenting like a pike. Relying on my strength, dear friend, grieve no more; I will help you in all possible ways to tide over all difficulties and also accomplish your goals." (5)

कह सुग्रीव सुनहु रघुबीरा। बालि महाबल अति रनधीरा॥
दुंदुभि अस्थि ताल देखराए। बिनु प्रयास रघुनाथ ढहाए॥ ६ ॥

**kaha sugrīva sunahu raghubīrā, bāli mahābala ati ranadhīrā.**
**duṁdubhi asthi tāla dekharāe, binu prayāsa raghunātha ḍhahāe.6.**

Said Sugrīva, "Listen, O Raghuvīra, Vāli is possessed of immense strength and is exceedingly staunch in battle." He then showed Him Dundubhi's bones and the seven palm-trees, which were struck down by Śrī Raghunātha without any exertion. (6)

देखि अमित बल बाढ़ी प्रीती। बालि बधब इन्ह भइ परतीती॥
बार बार नावइ पद सीसा। प्रभुहि जानि मन हरष कपीसा॥ ७ ॥

**dekhi amita bala bāRhī prītī, bāli badhaba inha bhai paratītī.**
**bāra bāra nāvai pada sīsā, prabhuhi jāni mana haraṣa kapīsā.7.**

When Sugrīva witnessed Śrī Rāma's immeasurable strength, his affection for Him grew all the more and he now fell reassured that he would succeed in killing Vāli. He bowed his head at His feet again and again and was delighted at heart to recognize the Lord. (7)

उपजा ग्यान बचन तब बोला। नाथ कृपाँ मन भयउ अलोला॥
सुख संपति परिवार बड़ाई। सब परिहरि करिहउँ सेवकाई॥ ८ ॥

**upajā gyāna bacana taba bolā, nātha kṛpā̃ mana bhayau alolā.**
**sukha saṁpati parivāra baRāī, saba parihari karihaũ sevakāī.8.**

When the light of wisdom dawned on him, he said; "My mind, O Lord, has been set at rest by Your grace. Renouncing pleasure, prosperity, home, personal glory and all, I will render service to You. (8)

ए सब राम भगति के बाधक। कहहिं संत तव पद अवराधक॥
सत्रु मित्र सुख दुख जग माहीं। मायाकृत परमारथ नाहीं॥ ९ ॥

**e saba rāma bhagati ke bādhaka, kahahiṁ saṁta tava pada avarādhaka.**
**satru mitra sukha dukha jaga māhī̃, māyākṛta paramāratha nāhī̃.9.**

"All these are stumbling-blocks on the path of Devotion to Śrī Rāma (Yourself); so declare saints given to the worship of Your feet. Pairs of opposites such as friend and foe, joy and sorrow, in this world are products of Māyā (Illusion) and have no reality. (9)

बालि परम हित जासु प्रसादा। मिलेहु राम तुम्ह समन बिषादा॥
सपनें जेहि सन होइ लराई। जागें समुझत मन सकुचाई॥ १० ॥

**bāli parama hita jāsu prasādā, milehu rāma tumha samana biṣādā.**
**sapanẽ jehi sana hoi larāī, jāgẽ samujhata mana sakucāī.10.**

"Vāli is my greatest benefactor, by whose grace I have met You, Śrī Rāma, the Allayer of sorrow; a person with whom if I have a duel even in a dream, on waking up I would feel sorry (as to why I fought with him even in dream). (10)

अब प्रभु कृपा करहु एहि भाँती। सब तजि भजनु करौं दिन राती॥
सुनि बिराग संजुत कपि बानी। बोले बिहँसि रामु धनुपानी॥ ११ ॥

**aba prabhu kṛpā karahu ehi bhā̃tī, saba taji bhajanu karaũ dina rātī.**
**suni birāga saṁjuta kapi bānī, bole bihãsi rāmu dhanupānī.11.**

"Now, my lord, do me this favour that I may renounce all and worship You day and night." On hearing the words of Sugrīva, imbued as they were with dispassion, Śrī Rāma, who holds a bow in His hand, smiled and said, (11)

जो कछु कहेहु सत्य सब सोई। सखा बचन मम मृषा न होई॥
नट मरकट इव सबहि नचावत। रामु खगेस बेद अस गावत॥ १२ ॥

**jo kachu kahehu satya saba soī, sakhā bacana mama mṛṣā na hoī.**
**naṭa marakaṭa iva sabahi nacāvata, rāmu khagesa beda asa gāvata.12.**

"Whatever you have said is all true; but my words, O friend, can never go in vain." Śrī Rāma (says Kākabhuśuṇḍi), O Garuḍa (king of birds), makes us all dance even as a juggler would make his monkey dance: so declare the Vedas. (12)

लै सुग्रीव संग रघुनाथा। चले चाप सायक गहि हाथा॥
तब रघुपति सुग्रीव पठावा। गर्जेसि जाइ निकट बल पावा॥ १३ ॥

**lai sugrīva saṁga raghunāthā, cale cāpa sāyaka gahi hāthā.**
**taba raghupati sugrīva paṭhāvā, garjesi jāi nikaṭa bala pāvā.13.**

Taking Sugrīva with Him, Śrī Raghunātha proceeded with a bow and arrow in His hands. Then Śrī Raghunātha sent Sugrīva, who, emboldened by Śrī Rāma, thundered under the very nose of Vāli. (13)

सुनत बालि क्रोधातुर धावा। गहि कर चरन नारि समुझावा॥
सुनु पति जिन्हहि मिलेउ सुग्रीवा। ते द्वौ बंधु तेज बल सींवा॥ १४ ॥

**sunata bāli krodhātura dhāvā, gahi kara carana nāri samujhāvā.
sunu pati jinhahi mileu sugrīvā, te dvau baṁdhu teja bala sīṁvā.14.**

On hearing his roar Vāli sallied forth frantic with fury. His wife Tārā, however, clasped his feet with her hands and warned him thus: "Listen, my lord, the two brothers with whom Sugrīva has concluded an alliance are of immense majesty and might. (14)

कोसलेस सुत लछिमन रामा। कालहु जीति सकहिं संग्रामा॥ १५॥
**kosalesa suta lachimana rāmā, kālahu jīti sakahiṁ saṁgrāmā.15.**

"They are no other than Śrī Rāma and Lakṣmaṇa, the sons of King Daśaratha, the lord of Kosala, who can conquer Death himself on the battle-field." (15)

दो०—**कह बाली सुनु भीरु प्रिय समदरसी रघुनाथ।
जौं कदाचि मोहि मारहिं तौ पुनि होउँ सनाथ॥ ७॥**

Do.: **kaha bālī sunu bhīru priya samadarasī raghunātha,
jaů kadāci mohi mārahiṁ tau puni hoů sanātha.7.**

Said Vāli, "Listen, my timid darling, Śrī Raghunātha looks upon all with equanimity. Even if He kills me, I will (attain His divine abode and) have Him as my eternal Lord." (7)

चौ०—अस कहि चला महा अभिमानी। तृन समान सुग्रीवहि जानी॥
भिरे उभौ बाली अति तर्जा। मुठिका मारि महाधुनि गर्जा॥ १॥
Cau.: **asa kahi calā mahā abhimānī, tṛna samāna sugrīvahi jānī.
bhire ubhau bālī ati tarjā, muṭhikā māri mahādhuni garjā.1.**

So saying he sallied forth in his great pride, taking Sugrīva as no more than a straw. The two brothers closed with each other. Vāli browbeat Sugrīva and striking him with his fist roared in a thundering voice. (1)

तब सुग्रीव बिकल होइ भागा। मुष्टि प्रहार बज्र सम लागा॥
मैं जो कहा रघुबीर कृपाला। बंधु न होइ मोर यह काला॥ २॥
**taba sugrīva bikala hoi bhāgā, muṣṭi prahāra bajra sama lāgā.
maiṁ jo kahā raghubīra kṛpālā, baṁdhu na hoi mora yaha kālā.2.**

Sugrīva now fled in dismay (and returned to Śrī Rāma); the stroke of Vāli's clenched fist had fallen on him as a bolt from heaven. "What did I say, O gracious Raghuvīra? This is no brother of mine but Death himself." (2)

एकरूप तुम्ह भ्राता दोऊ। तेहि भ्रम तें नहिं मारेउँ सोऊ॥
कर परसा सुग्रीव सरीरा। तनु भा कुलिस गई सब पीरा॥ ३॥
**ekarūpa tumha bhrātā doū, tehi bhrama tě nahiṁ māreů soū.
kara parasā sugrīva sarīrā, tanu bhā kulisa gaī saba pīrā.3.**

"You two brothers are closely identical in appearance; it was because of this confusion that I could not kill him." He stroked Sugrīva's body with His hand and lo! it became as hard as adamant and all his pain was gone. (3)

मेली कंठ सुमन कै माला। पठवा पुनि बल देइ बिसाला॥
पुनि नाना बिधि भई लराई। बिटप ओट देखहिं रघुराई॥ ४॥

**melī kaṁṭha sumana kai mālā, paṭhavā puni bala dei bisālā.**
**puni nānā bidhi bhaī larāī, biṭapa oṭa dekhahi̐ raghurāī.4.**

Śrī Rāma put on Sugrīva's neck a garland of flowers and instilling in him enormous courage, sent him back. Again the two brothers fought in many a way, while Śrī Raghunātha watched them from behind a tree. (4)

दो०—**बहु छल बल सुग्रीव कर हियँ हारा भय मानि।**
**मारा बालि राम तब हृदय माझ सर तानि॥ ८॥**

Do.: **bahu chala bala sugrīva kara hiya̐ hārā bhaya māni,**
**mārā bāli rāma taba hṛdaya mājha sara tāni.8.**

When Sugrīva had tried many a trick and exerted all his might, he lost heart and felt much alarmed. Śrī Rāma then drew His arrow and shot Vāli in the heart. (8)

चौ०—**परा बिकल महि सर के लागें। पुनि उठि बैठ देखि प्रभु आगें॥**
**स्याम गात सिर जटा बनाएँ। अरुन नयन सर चाप चढ़ाएँ॥ १॥**

Cau.: **parā bikala mahi sara ke lāge̐, puni uṭhi baiṭha dekhi prabhu āge̐.**
**syāma gāta sira jaṭā banāe̐, aruna nayana sara cāpa caRhāe̐.1.**

Struck by the shaft Vāli fell on the ground smarting with pain; again he sprang up and sat, when he saw the Lord before him—dark of hue, with His matted hair coiled on His head, bloodshot eyes and the bow still drawn. (1)

**पुनि पुनि चितइ चरन चित दीन्हा। सुफल जन्म माना प्रभु चीन्हा॥**
**हृदयँ प्रीति मुख बचन कठोरा। बोला चितइ राम की ओरा॥ २॥**

**puni puni citai carana cita dīnhā, suphala janma mānā prabhu cīnhā.**
**hṛdaya̐ prīti mukha bacana kaṭhorā, bolā citai rāma kī orā.2.**

Gazing on Him again and again he fixed his heart on His feet; now that he recognized the Lord, he felt that he had realized the reward of his birth. Although his heart was full of love, the words on his lips were harsh; looking towards Śrī Rāma he said, (2)

**धर्म हेतु अवतरेहु गोसाईं। मारेहु मोहि ब्याध की नाईं॥**
**मैं बैरी सुग्रीव पिआरा। अवगुन कवन नाथ मोहि मारा॥ ३॥**

**dharma hetu avatarehu gosāī̐, mārehu mohi byādha kī nāī̐.**
**mai̐ bairī sugrīva piārā, avaguna kavana nātha mohi mārā.3.**

"Even though, my lord, You descended on earth for upholding righteousness, You have killed me (hiding) as a hunter would kill a wild beast. I, Your enemy and Sugrīva, Your dear friend! For what fault did You take my life, my lord?" (3)

**अनुज बधू भगिनी सुत नारी। सुनु सठ कन्या सम ए चारी॥**
**इन्हहि कुदृष्टि बिलोकइ जोई। ताहि बधें कछु पाप न होई॥ ४॥**

**anuja badhū bhaginī suta nārī, sunu saṭha kanyā sama e cārī.**
**inhahi kudṛṣṭi bilokai joī, tāhi badhe̐ kachu pāpa na hoī.4.**

"Listen, O wretch: a younger brother's wife, a sister, a daughter-in-law and one's own daughter—these four are alike. One would incur no sin by killing him who looks upon these with an evil eye. (4)

मूढ़ तोहि अतिसय अभिमाना। नारि सिखावन करसि न काना॥
मम भुज बल आश्रित तेहि जानी। मारा चहसि अधम अभिमानी॥ ५॥
**mūRha tohi atisaya abhimānā, nāri sikhāvana karasi na kānā.**
**mama bhuja bala āśrita tehi jānī, mārā cahasi adhama abhimānī.5.**

"Fool, in your excessive pride you paid no heed to your wife's warning. You knew that your brother had taken refuge under the might of my arm; and yet in your vile arrogance you sought to kill him!" (5)

दो०—सुनहु राम स्वामी सन चल न चातुरी मोरि।
प्रभु अजहूँ मैं पापी अंतकाल गति तोरि॥ ९॥
**Do.: sunahu rāma svāmī sana cala na cāturī mori,**
**prabhu ajahũ maĩ pāpī aṁtakāla gati tori.9.**

"Listen, Śrī Rāma: my shrewdness cannot avail against my master. But, my lord, am I a sinner yet even though I have found shelter in You at the hour of my death?" (9)

चौ०—सुनत राम अति कोमल बानी। बालि सीस परसेउ निज पानी॥
अचल करौं तनु राखहु प्राना। बालि कहा सुनु कृपानिधाना॥ १॥
**Cau.: sunata rāma ati komala bānī, bāli sīsa paraseu nija pānī.**
**acala karaũ tanu rākhahu prānā, bāli kahā sunu kṛpānidhānā.1.**

When Śrī Rāma heard the most tender words of Vāli, He stroked his head with His hand. "I make your body everlasting; you may keep up your life." Said Vāli, "Listen, O Ocean of Mercy, (1)

जन्म जन्म मुनि जतनु कराहीं। अंत राम कहि आवत नाहीं॥
जासु नाम बल संकर कासी। देत सबहि सम गति अबिनासी॥ २॥
**janma janma muni jatanu karāhī̃, aṁta rāma kahi āvata nāhī̃.**
**jāsu nāma bala saṁkara kāsī, deta sabahi sama gati abināsī.2.**

"Sages continue their efforts for God-Realization during successive births; but at the last moment they fail to utter the name 'Rāma'. But He, on the strength of whose Name Lord Śaṅkara bestows immortality* on all alike, (2)

मम लोचन गोचर सोइ आवा। बहुरि कि प्रभु अस बनिहि बनावा॥ ३॥
**mama locana gocara soi āvā, bahuri ki prabhu asa banihi banāvā.3.**

"has appeared in a visible form before my very eyes! Shall I ever get such a golden opportunity again? (3)

छं०—सो नयन गोचर जासु गुन नित नेति कहि श्रुति गावहीं।
जिति पवन मन गो निरस करि मुनि ध्यान कबहुँक पावहीं॥
मोहि जानि अति अभिमान बस प्रभु कहेउ राखु सरीरही।
अस कवन सठ हठि काटि सुरतरु बारि करिहि बबूरही॥ १॥

* It is mentioned in the scriptures that Lord Śiva personally whispers the name 'Rāma' into the right ear of every creature dying at Kāśī and redeems its soul.

Chaṁ.: **so nayana gocara jāsu guna nita neti kahi śruti gāvahī̆,**
**jiti pavana mana go nirasa kari muni dhyāna kabahū̆ka pāvahī̆.**
**mohi jāni ati abhimāna basa prabhu kaheu rākhu sarīrahī,**
**asa kavana saṭha haṭhi kāṭi surataru bāri karihi babūrahī.1.**

"He has appeared before my very eyes, whose glories the Vedas ever sing only in negative terms 'not this', 'not this', and whom sages are scarcely able to perceive in their meditation even after they have controlled their breath and mind and freed their senses from passion. Knowing me to be a victim of excessive pride the Lord said to me, 'Preserve your life!' But who would be such a fool as to insist on cutting down a celestial tree and using it as a fence to protect an acacia (बबूल) tree? (1)

**अब नाथ करि करुना बिलोकहु देहु जो बर मागऊँ।**
**जेहिं जोनि जन्मौं कर्म बस तहँ राम पद अनुरागऊँ॥**
**यह तनय मम सम बिनय बल कल्यानप्रद प्रभु लीजिऐ।**
**गहि बाँह सुर नर नाह आपन दास अंगद कीजिऐ॥ २॥**

**aba nātha kari karunā bilokahu dehu jo bara māgaū̆,**
**jehi̇̆ joni janmaū̆ karma basa tahā̆ rāma pada anurāgaū̆.**
**yaha tanaya mama sama binaya bala kalyānaprada prabhu līјiai,**
**gahi bā̆ha sura nara nāha āpana dāsa aṁgada kījiai.2.**

"Now, my lord, look upon me with compassion and grant me the boon that I seek: in whatever species of life it may be my fate to be born, I may continue to love Śrī Rāma's (Your) feet. This son of mine, Aṅgada by name, is my equal in training and strength. O Bestower of Blessedness, kindly accept him, my master, and holding him by the arm, O Lord of gods and men, treat him as Your servant." (2)

दो०—**राम चरन दृढ़ प्रीति करि बालि कीन्ह तनु त्याग।**
**सुमन माल जिमि कंठ ते गिरत न जानइ नाग॥ १०॥**

Do.: **rāma carana dṛRha prīti kari bāli kīnha tanu tyāga,**
**sumana māla jimi kaṁṭha te girata na jānai nāga.10.**

Intensifying his devotion to Śrī Rāma's feet Vāli dropped his body as easily even as an elephant little knows the falling of a wreath of flowers from its neck. (10)

चौ०—राम बालि निज धाम पठावा। नगर लोग सब ब्याकुल धावा॥
नाना बिधि बिलाप कर तारा। छूटे केस न देह सँभारा॥ १॥

Cau.: **rāma bāli nija dhāma paṭhāvā, nagara loga saba byākula dhāvā.**
**nānā bidhi bilāpa kara tārā, chūṭe kesa na deha sā̆bhārā.1.**

Śrī Rāma sent away Vāli to His own abode. All the people of the city ran in dismay. With dishevelled hair and a tottering frame Tārā (Vāli's wife) wailed in many ways. (1)

तारा बिकल देखि रघुराया। दीन्ह ग्यान हरि लीन्ही माया॥
छिति जल पावक गगन समीरा। पंच रचित अति अधम सरीरा॥ २॥

**tārā bikala dekhi raghurāyā, dīnha gyāna hari līnhī māyā.**
**chiti jala pāvaka gagana samīrā, paṁca racita ati adhama sarīrā.2.**

When Śrī Raghunātha saw her distress, He imparted to her wisdom and dispelled her delusion. "Made up of the five elements, viz., earth, water, fire, ether and air, this body is extremely vile. (2)

प्रगट सो तनु तव आगें सोवा। जीव नित्य केहि लगि तुम्ह रोवा॥
उपजा ग्यान चरन तब लागी। लीन्हेसि परम भगति बर मागी॥ ३॥

**pragaṭa so tanu tava āgẽ sovā, jīva nitya kehi lagi tumha rovā.**
**upajā gyāna carana taba lāgī, līnhesi parama bhagati bara māgī.3.**

"The mortal frame lies buried in eternal sleep before your eyes, while the soul is everlasting. For whom, then, do you lament?" The light of wisdom dawned on her and now she embraced His feet and asked of Him the boon of supreme Devotion. (3)

उमा दारु जोषित की नाईं। सबहि नचावत रामु गोसाईं॥
तब सुग्रीवहि आयसु दीन्हा। मृतक कर्म बिधिवत सब कीन्हा॥ ४॥

**umā dāru joṣita kī nāī̐, sabahi nacāvata rāmu gosāī̐.**
**taba sugrīvahi āyasu dīnhā, mṛtaka karma bidhivata saba kīnhā.4.**

The almighty Śrī Rāma, O Umā, (says Bhagavān Śaṅkara), makes us all dance like so many marionettes. Śrī Rāma then gave orders to Sugrīva, who performed all the funeral rites observing all conventions. (4)

राम कहा अनुजहि समुझाई। राज देहु सुग्रीवहि जाई॥
रघुपति चरन नाइ करि माथा। चले सकल प्रेरित रघुनाथा॥ ५॥

**rāma kahā anujahi samujhāī, rāja dehu sugrīvahi jāī.**
**raghupati carana nāi kari māthā, cale sakala prerita raghunāthā.5.**

He next instructed His younger brother, Lakṣmaṇa, "Go and crown Sugrīva as the king." Bowing their head to Śrī Raghunātha, all left in obedience to His orders. (5)

दो०—**लछिमन तुरत बोलाए पुरजन बिप्र समाज।**
**राजु दीन्ह सुग्रीव कहँ अंगद कहँ जुबराज॥ ११॥**

Do.: **lachimana turata bolāe purajana bipra samāja,**
**rāju dīnha sugrīva kahå̃ aṁgada kahå̃ jubarāja.11.**

Lakṣmaṇa immediately summoned the citizens and the Brāhmaṇas and (in their presence) crowned Sugrīva as the king and installed Aṅgada as the Crown Prince. (11)

चौ०—उमा राम सम हित जग माहीं। गुरु पितु मातु बंधु प्रभु नाहीं॥
सुर नर मुनि सब कै यह रीती। स्वारथ लागि करहिं सब प्रीती॥ १॥

Cau.: **umā rāma sama hita jaga māhī̐, guru pitu mātu baṁdhu prabhu nāhī̐.**
**sura nara muni saba kai yaha rītī, svāratha lāgi karahi̐ saba prītī.1.**

Umā, there is no such benefactor as Śrī Rāma in this world—neither preceptor, nor father, nor mother, nor brother, nor master. Gods, men and sages all as a rule have some selfish motive behind their love. (1)

बालि त्रास ब्याकुल दिन राती। तन बहु ब्रन चिंताँ जर छाती॥
सोइ सुग्रीव कीन्ह कपिराऊ। अति कृपाल रघुबीर सुभाऊ॥ २॥

**bāli trāsa byākula dina rātī, tana bahu brana ciṁtā̐ jara chātī.**
**soi sugrīva kīnha kapirāū, ati kṛpāla raghubīra subhāū.2.**

The same Sugrīva, who remained terribly unnerved day and night in fear of Vāli, who had many a sore on his body and whose breast ever burnt with the fire of anxiety, was made the king of monkeys! Śrī Rāma is extremely compassionate by nature. (2)

जानतहूँ अस प्रभु परिहरहीं। काहे न बिपति जाल नर परहीं॥
पुनि सुग्रीवहि लीन्ह बोलाई। बहु प्रकार नृपनीति सिखाई॥ ३॥

**jānatahū̐ asa prabhu pariharahī̐, kāhe na bipati jāla nara parahī̐.**
**puni sugrīvahi līnha bolāī, bahu prakāra nṛpanīti sikhāī.3.**

No wonder that men who knowingly abandon such a lord should be caught in the meshes of calamity. The Lord then sent for Sugrīva and instructed him in the various principles of statecraft. (3)

कह प्रभु सुनु सुग्रीव हरीसा। पुर न जाउँ दस चारि बरीसा॥
गत ग्रीषम बरषा रितु आई। रहिहउँ निकट सैल पर छाई॥ ४॥

**kaha prabhu sunu sugrīva harīsā, pura na jāu̐ dasa cāri barīsā.**
**gata grīṣama baraṣā ritu āī, rahihau̐ nikaṭa saila para chāī.4.**

Said the Lord, "Listen, O Sugrīva, lord of the monkeys: I won't enter a town for fourteen years. The hot season is now over and the rains have set in. I will, therefore, encamp on the hills not far from you. (4)

अंगद सहित करहु तुम्ह राजू। संतत हृदयँ धरेहु मम काजू॥
जब सुग्रीव भवन फिरि आए। रामु प्रबरषन गिरि पर छाए॥ ५॥

**aṁgada sahita karahu tumha rājū, saṁtata hṛdayă̐ dharehu mama kājū.**
**jaba sugrīva bhavana phiri āe, rāmu prabaraṣana giri para chāe.5.**

"You and Aṅgada rule over the kingdom, and ever look after my task with all your attention." When Sugrīva returned home, Śrī Rāma took up His abode on the Pravarṣaṇa hills. (5)

दो०—**प्रथमहिं देवन्ह गिरि गुहा राखेउ रुचिर बनाइ।**
**राम कृपानिधि कछु दिन बास करहिंगे आइ॥ १२॥**

Do.: **prathamahi̐ devanha giri guhā rākheu rucira banāi,**
**rāma kṛpānidhi kachu dina bāsa karahiṁge āi.12.**

The gods had already kept ready for Him a charming cave in the mountain in the hope that the all-merciful Śrī Rāma would come and stay there for some time. (12)

चौ०—सुंदर बन कुसुमित अति सोभा। गुंजत मधुप निकर मधु लोभा॥
कंद मूल फल पत्र सुहाए। भए बहुत जब ते प्रभु आए॥ १॥

Cau.: **suṁdara bana kusumita ati sobhā, guṁjata madhupa nikara madhu lobhā.**
**kaṁda mūla phala patra suhāe, bhae bahuta jaba te prabhu āe.1.**

The lovely forest, rich in flowers, presented a most splendid sight with its swarms of bees humming for their love for honey. Delightful bulbs, roots, fruit and leaves grew in abundance from the time the Lord came there. (1)

देखि मनोहर सैल अनूपा। रहे तहँ अनुज सहित सुरभूपा॥
मधुकर खग मृग तनु धरि देवा। करहिं सिद्ध मुनि प्रभु कै सेवा॥ २॥

**dekhi manohara saila anūpā, rahe tahå̃ anuja sahita surabhūpā.**
**madhukara khaga mṛga tanu dhari devā, karahiṁ siddha muni prabhu kai sevā.2.**

Seeing the mountain incomparable in its beauty, Śrī Rāma, the suzerain Lord of gods, stayed there with His younger brother. Taking the form of bees, birds and beasts, gods, Siddhas and hermits did service to the Lord. (2)

मंगलरूप भयउ बन तब ते। कीन्ह निवास रमापति जब ते॥
फटिक सिला अति सुभ्र सुहाई। सुख आसीन तहाँ द्वौ भाई॥ ३॥

**maṁgalarūpa bhayau bana taba te, kīnha nivāsa ramāpati jaba te.**
**phaṭika silā ati subhra suhāī, sukha āsīna tahå̃ dvau bhāī.3.**

The forest became a picture of felicity from the time Śrī Rāma, the Lord of Lakṣmī (the goddess of prosperity), took up His abode there. There was a delightful and glistening rock of crystal, on which the two brothers sat at ease. (3)

कहत अनुज सन कथा अनेका। भगति बिरति नृपनीति बिबेका॥
बरषा काल मेघ नभ छाए। गरजत लागत परम सुहाए॥ ४॥

**kahata anuja sana kathā anekā, bhagati birati nṛpanīti bibekā.**
**baraṣā kāla megha nabha chāe, garajata lāgata parama suhāe.4.**

Śrī Rāma gave discourse to His younger brother on many a topic such as Devotion, dispassion, statecraft and spiritual wisdom. As the rains had set in, the sky was overcast with clouds, which made a delightful rumbling noise. (4)

दो०—**लछिमन देखु मोर गन नाचत बारिद पेखि।**
**गृही बिरतिरत हरष जस बिष्नुभगत कहुँ देखि॥ १३॥**

Do.: **lachimana dekhu mora gana nācata bārida pekhi,**
**gṛhī biratirata haraṣa jasa biṣnubhagata kahů̃ dekhi.13.**

"Look here, Lakṣmaṇa, the peacocks dance at the sight of the clouds, even as a householder having a leaning towards dispassion would rejoice to see a devotee of Bhagavān Viṣṇu. (13)

चौ०—घन घमंड नभ गरजत घोरा। प्रिया हीन डरपत मन मोरा॥
दामिनि दमक रह न घन माहीं। खल कै प्रीति जथा थिर नाहीं॥ १॥

Cau.: **ghana ghamaṁḍa nabha garajata ghorā, priyā hīna darapata mana morā.**
**dāmini damaka raha na ghana māhī̃, khala kai priti jathā thira nāhī̃.1.**

"The clouds are fast gathering in the sky and making a thunderous sound. Bereft as I am of my darling, Sītā, my heart trembles to see all this. The lightning flashes fitfully amidst the clouds, like the friendship of the wicked, which never endures. (1)

बरषहिं जलद भूमि निअराएँ। जथा नवहिं बुध बिद्या पाएँ॥
बूँद अघात सहहिं गिरि कैसें। खल के बचन संत सह जैसें॥ २॥

**baraṣahiṁ jalada bhūmi niarāẽ, jathā navahiṁ budha bidyā pāẽ.**
**bů̃da aghāta sahahiṁ giri kaisẽ, khala ke bacana saṁta saha jaisẽ.2.**

"The pouring clouds cleave close to the ground even as the wise on gaining knowledge become more and more humble. The mountains endure the buffeting of showers even as a saint would put up with the foul speech of the vulgar. (2)

छुद्र नदीं भरि चलीं तोराई। जस थोरेहुँ धन खल इतराई॥
भूमि परत भा ढाबर पानी। जनु जीवहि माया लपटानी॥ ३॥
**chudra nadī̃ bhari calī̃ torāī, jasa thorehũ dhana khala itarāī.**
**bhūmi parata bhā ḍhābara pānī, janu jīvahi māyā lapaṭānī.3.**

"The swelling streamlets rush with great speed just as the wicked would feel puffed up even with a small fortune. The water becomes turbid the moment it descends on earth, even as the Jīva (an embodied soul) is enveloped in Māyā as soon as born. (3)

समिटि समिटि जल भरहिं तलावा। जिमि सदगुन सज्जन पहिं आवा॥
सरिता जल जलनिधि महुँ जाई। होइ अचल जिमि जिव हरि पाई॥ ४॥
**samiṭi samiṭi jala bharahiं talāvā, jimi sadaguna sajjana pahiं āvā.**
**saritā jala jalanidhi mahũ jāī, hoi acala jimi jiva hari pāī.4.**

"The water coming from various directions gathers into a pool even as commendable virtues find their way into the heart of a noble person. The water of the stream becomes still once it pours into the ocean, just as the Jīva finds eternal rest on attaining union with God, Śrī Hari. (4)

दो०—हरित भूमि तृन संकुल समुझि परहिं नहिं पंथ।
जिमि पाखंड बाद तें गुप्त होहिं सदग्रंथ॥ १४॥

**Do.: harita bhūmi tr̥na saṁkula samujhi parahiं nahiं paṁtha,**
**jimi pākhaṁḍa bāda tẽ gupta hohiं sadagraṁtha.14.**

"The green earth is so choked with grass that the tracks cannot be distinguished, just as holy books are obscured by heretic doctrines. (14)

चौ०—दादुर धुनि चहु दिसा सुहाई। बेद पढ़हिं जनु बटु समुदाई॥
नव पल्लव भए बिटप अनेका। साधक मन जस मिलें बिबेका॥ १॥
Cau.: **dādura dhuni cahu disā suhāī, beda paRhahiं janu baṭu samudāī.**
**nava pallava bhae biṭapa anekā, sādhaka mana jasa milẽ bibekā.1.**

"On all sides one hears the delightful croaking of frogs, which reminds one of a batch of religious students chanting the Vedas. Clothed with new leaves the trees of different species look as green and cheerful as the mind of a striving soul who has attained spiritual wisdom.(1)

अर्क जवास पात बिनु भयऊ। जस सुराज खल उद्यम गयऊ॥
खोजत कतहुँ मिलइ नहिं धूरी। करइ क्रोध जिमि धरमहि दूरी॥ २॥
**arka javāsa pāta binu bhayaū, jasa surāja khala udyama gayaū.**
**khojata katahũ milai nahiं dhūrī, karai krodha jimi dharamahi dūrī.2.**

"The leaves of the Āka and Javāsa plants have fallen off even as under a good government the plans of the wicked come to naught. Dust cannot be found even if one searches for it, just as piety is scared away by anger. (2)

ससि संपन्न सोह महि कैसी। उपकारी कै संपति जैसी॥
निसि तम घन खद्योत बिराजा। जनु दंभिन्ह कर मिला समाजा॥ ३॥

**sasi saṁpanna soha mahi kaisī, upakārī kai saṁpati jaisī.**
**nisi tama ghana khadyota birājā, janu daṁbhinha kara milā samājā.3.**

"The earth rich with crops appears as delightful as the wealth of a generous man. In the thick darkness of the night fireflies gleam like a muster band of hypocrites. (3)

महाबृष्टि चलि फूटि किआरीं। जिमि सुतंत्र भएँ बिगरहिं नारीं॥
कृषी निरावहिं चतुर किसाना। जिमि बुध तजहिं मोह मद माना॥ ४॥
**mahābṛṣṭi cali phūṭi kiārī̐, jimi sutaṁtra bhaē̐ bigarahi̐ nārī̐.**
**kṛṣī nirāvahi̐ catura kisānā, jimi budha tajahi̐ moha mada mānā.4.**

"The embankments of the fields have been breached by torrential rains just as women get spoiled by licentiousness. Clever husbandmen protect their crop by uprooting the weeds, just as the wise discard infatuation, vanity and pride. (4)

देखिअत चक्रबाक खग नाहीं। कलिहि पाइ जिमि धर्म पराहीं॥
ऊषर बरषइ तृन नहिं जामा। जिमि हरिजन हियँ उपज न कामा॥ ५॥
**dekhiata cakrabāka khaga nāhī̐, kalihi pāi jimi dharma parāhī̐.**
**ūṣara baraṣai tṛna nahi̐ jāmā, jimi harijana hiyā̐ upaja na kāmā.5.**

"The Cakravāka birds are no more to be seen, just as virtues disappear in the Kali age. Even though it rains on the barren lands as well, not a blade of grass sprouts on it, just as concupiscence does not sprout in the heart of a devotee of Śrī Hari. (5)

बिबिध जंतु संकुल महि भ्राजा। प्रजा बाढ़ जिमि पाइ सुराजा॥
जहँ तहँ रहे पथिक थकि नाना। जिमि इंद्रिय गन उपजें ग्याना॥ ६॥
**bibidha jaṁtu saṁkula mahi bhrājā, prajā bāRha jimi pāi surājā.**
**jahā̐ tahā̐ rahe pathika thaki nānā, jimi iṁdriya gana upajē̐ gyānā.6.**

"The earth looks charming with the swarms of various living creatures even as the population grows under a good government. Many a weary traveller has stopped here and there just as with the dawning of wisdom the senses become still. (6)

दो०—**कबहुँ प्रबल बह मारुत जहँ तहँ मेघ बिलाहिं।**
**जिमि कपूत के उपजें कुल सद्धर्म नसाहिं॥ १५ ( क )॥**
Do.: **kabahũ prabala baha māruta jahā̐ tahā̐ megha bilāhi̐,**
**jimi kapūta ke upajē̐ kula saddharma nasāhi̐.15(A).**

"Sometimes a strong wind would blow and disperse the clouds in various directions, just as with the birth of an unworthy son the noble traditions of a family get extinct. (15 A)

**कबहुँ दिवस महँ निबिड़ तम कबहुँक प्रगट पतंग।**
**बिनसइ उपजइ ग्यान जिमि पाइ कुसंग सुसंग॥ १५ ( ख )॥**
**kabahũ divasa mahā̐ nibiRa tama kabahũka pragaṭa pataṁga,**
**binasai upajai gyāna jimi pāi kusaṁga susaṁga.15(B).**

"Now it becomes pitch dark (due to clouds) even during the day, while at other times the sun would shine brightly, just as the light of wisdom is obscured in the company of the vile and manifests itself in the company of the good. (15 B)

चौ०—बरषा बिगत सरद रितु आई। लछिमन देखहु परम सुहाई॥
फूलें कास सकल महि छाई। जनु बरषाँ कृत प्रगट बुढ़ाई॥ १॥

Cau.: **barașā bigata sarada ritu āī, lachimana dekhahu parama suhāī.**
**phulẽ kāsa sakala mahi chāī, janu barașā̃ kṛta pragaṭa buRhāī.1.**

"Look here, Lakṣmaṇa, the rains are over now and the most charming autumn has arrived. The whole earth is covered by the Kāśa grass with its white flowers as if the rainy season has exposed its old age. (1)

उदित अगस्ति पंथ जल सोषा। जिमि लोभहि सोषइ संतोषा॥
सरिता सर निर्मल जल सोहा। संत हृदय जस गत मद मोहा॥ २॥

**udita agasti paṁtha jala soṣā, jimi lobhahi soṣai saṁtoṣā.**
**saritā sara nirmala jala sohā, saṁta hṛdaya jasa gata mada mohā.2.**

"The constellation known by the name of Agastya (Canopus)* has appeared and dried up the water on the roads even as contentment swallows greed. The limpid water of the rivers and lakes looks charming as a saint's heart devoid of pride and infatuation. (2)

रस रस सूख सरित सर पानी। ममता त्याग करहिं जिमि ग्यानी॥
जानि सरद रितु खंजन आए। पाइ समय जिमि सुकृत सुहाए॥ ३॥

**rasa rasa sūkha sarita sara pānī, mamatā tyāga karahi̐ jimi gyānī.**
**jāni sarada ritu khaṁjana āe, pāi samaya jimi sukṛta suhāe.3.**

"Drop by drop the water of the streams and lakes is drying up even as the wise shake off the possessive instinct. Knowing that the autumn had set in, the Khañjana bird has made its appearance, just as the welcome fruit of one's meritorious deeds appear at the appointed time (neither sooner nor later). (3)

पंक न रेनु सोह असि धरनी। नीति निपुन नृप कै जसि करनी॥
जल संकोच बिकल भइँ मीना। अबुध कुटुंबी जिमि धनहीना॥ ४॥

**paṁka na renu soha asi dharanī, nīti nipuna nṛpa kai jasi karanī.**
**jala saṁkoca bikala bhai̐ mīnā, abudha kuṭuṁbī jimi dhanahīnā.4.**

"Devoid of mud and dust the earth has assumed a lovely aspect just like the administration of a monarch well-versed in statecraft. The fish are distressed on account of the declining waters even as a foolish householder (lacking discrimination) suffers for want of money. (4)

बिनु घन निर्मल सोह अकासा। हरिजन इव परिहरि सब आसा॥
कहुँ कहुँ बृष्टि सारदी थोरी। कोउ एक पाव भगति जिमि मोरी॥ ५॥

**binu ghana nirmala soha akāsā, harijana iva parihari saba āsā.**
**kahů kahů bṛṣṭi sāradī thorī, kou eka pāva bhagati jimi morī.5.**

"The cloudless sky is shining as bright as a devotee of Śrī Hari, who has abandoned all passions. Here and there we have light autumnal showers, just as a rare soul comes to acquire devotion to Me. (5)

दो०—**चले हरषि तजि नगर नृप तापस बनिक भिखारि।**
**जिमि हरिभगति पाइ श्रम तजहिं आश्रमी चारि॥ १६॥**

* The heliacal rising of the constellation named above takes place on the seventh day after the new moon of the month of Bhādrapada.

Do.: **cale haraṣi taji nagara nṛpa tāpasa banika bhikhāri,**
**jimi haribhagati pāi śrama tajahi̐ āśramī cāri.16.**

"Kings and ascetics, merchants and mendicants are gladly leaving the city (kings for extending their dominions, ascetics in search of a suitable place for practising penance, merchants for carrying on their trade and mendicants for begging alms), just as men in any of the four stages* of life cease to toil (for perfection) once they have acquired devotion to Śrī Hari. (16)

चौ०—सुखी मीन जे नीर अगाधा। जिमि हरि सरन न एकउ बाधा॥
फूलें कमल सोह सर कैसा। निर्गुन ब्रह्म सगुन भएँ जैसा॥ १॥

Cau.: **sukhī mīna je nīra agādhā, jimi hari sarana na ekau bādhā.**
**phūlĕ kamala soha sara kaisā, nirguna brahma saguna bhaĕ jaisā.1.**

"In deep waters the fish are as happy as ever, just as those who have taken refuge in Śrī Hari never fall into trouble of any kind. With full-blown lotuses the lake appears as charming as when the Absolute Brahma appears with form. (1)

गुंजत मधुकर मुखर अनूपा। सुंदर खग रव नाना रूपा॥
चक्रबाक मन दुख निसि पेखी। जिमि दुर्जन पर संपति देखी॥ २॥

**guṁjata madhukara mukhara anūpā, suṁdara khaga rava nānā rūpā.**
**cakrabāka mana dukha nisi pekhī, jimi durjana para saṁpati dekhī.2.**

"The bees are making a humming sound which possesses a unique melody of its own, and the birds, a charming concert of diverse sounds. The Cakravāka bird is sad at heart to see the night, just as a villain is grieved at the sight of another's fortune. (2)

चातक रटत तृषा अति ओही। जिमि सुख लहइ न संकरद्रोही॥
सरदातप निसि ससि अपहरई। संत दरस जिमि पातक टरई॥ ३॥

**cātaka raṭata tṛṣā ati ohī, jimi sukha lahai na saṁkaradrohī.**
**saradātapa nisi sasi apaharaī, saṁta darasa jimi pātaka ṭaraī.3.**

"The Cātaka cries out in its agony of excessive thirst just as an enemy of Śaṅkara knows no rest. The moon by night relieves the heat of the autumnal sun, just as the sight of a holy man drives away sin. (3)

देखि इंदु चकोर समुदाई। चितवहिं जिमि हरिजन हरि पाई॥
मसक दंस बीते हिम त्रासा। जिमि द्विज द्रोह किएँ कुल नासा॥ ४॥

**dekhi iṁdu cakora samudāī, citavahi̐ jimi harijana hari pāī.**
**masaka daṁsa bīte hima trāsā, jimi dvija droha kiĕ kula nāsā.4.**

"Flocks of Cakora birds fix their gaze on the moon as soon as it comes to their view, even as the votaries of Śrī Hari on meeting Him. Mosquitoes and gadflies have perished due to fear of cold, just as hostility to the Brāhmaṇas brings ruin to the entire family. (4)

दो०—**भूमि जीव संकुल रहे गए सरद रितु पाइ।**
**सदगुर मिलें जाहिं जिमि संसय भ्रम समुदाइ॥ १७॥**

* The four stages of life through which a Brāhmaṇa in particular and all the twice-born in general have to pass are: (1) Brahmacarya (student life), (2) Gṛhastha (married life), (3) Vānaprastha (asceticism) and (4) Saṁnyāsa (renunciation).

Do.: **bhūmi jīva saṁkula rahe gae sarada ritu pāi,**
**sadagura mile jāhi jimi saṁsaya bhrama samudāi.17.**

"The insects that teemed on the earth (in the rainy season) have perished with the advent of the autumn, just as a man who has found a teacher in the real sense of the term is rid of all doubt and error. (17)

चौ०—**बरषा गत निर्मल रितु आई। सुधि न तात सीता कै पाई॥**
**एक बार कैसेहुँ सुधि जानौं। कालहु जीति निमिष महुँ आनौं॥ १॥**

Cau.: **barașā gata nirmala ritu āī, sudhi na tāta sītā kai pāī.**
**eka bāra kaisehů sudhi jānaů, kālahu jīti nimiṣa mahů ānaů.1.**

"The rains are over and the autumn, which is marked by a cloudless sky and limpid waters, has arrived; yet, dear brother, we have received no news about Sītā. If only once I could somehow know her whereabouts, I would recover her out of the hands of Death himself, (1)

**कतहुँ रहउ जौं जीवति होई। तात जतन करि आनउँ सोई॥**
**सुग्रीवहुँ सुधि मोरि बिसारी। पावा राज कोस पुर नारी॥ २॥**

**katahů rahau jaů jīvati hoī, tāta jatana kari ānaů soī.**
**sugrīvahů sudhi mori bisārī, pāvā rāja kosa pura nārī.2.**

"wherever she may be; if only she is still alive, I would make all out effort to rescue her, dear brother. Sugrīva too has forgotten me now that he has got a kingdom, a treasury, the amenities of city life and his own spouse. (2)

**जेहिं सायक मारा मैं बाली। तेहिं सर हतौं मूढ़ कहँ काली॥**
**जासु कृपाँ छूटहिं मद मोहा। ता कहुँ उमा कि सपनेहुँ कोहा॥ ३॥**

**jehi sāyaka mārā mai bālī, tehi sara hataů mūRha kahå kālī.**
**jāsu kṛpå chūṭahi mada mohā, tā kahů umā ki sapanehů kohā.3.**

"I will shoot the fool tomorrow with the same arrow which I used for killing Vāli." (Says Śiva) He whose very grace rids one of pride and infatuation, could He ever be angry even in a dream, Umā? (it is just a divine play!) (3)

**जानहिं यह चरित्र मुनि ग्यानी। जिन्ह रघुबीर चरन रति मानी॥**
**लछिमन क्रोधवंत प्रभु जाना। धनुष चढ़ाइ गहे कर बाना॥ ४॥**

**jānahi yaha caritra muni gyānī, jinha raghubīra carana rati mānī.**
**lachimana krodhavaṁta prabhu jānā, dhanuṣa caRhāi gahe kara bānā.4.**

Those enlightened sages alone, who have conceived love for the feet of Śrī Raghunātha, can know the secret of this divine play. When Lakṣmaṇa found the Lord angry, he strung his bow and took arrows in his hands. (4)

दो०—**तब अनुजहि समुझावा रघुपति करुना सींव।**
**भय देखाइ लै आवहु तात सखा सुग्रीव॥ १८॥**

Do.: **taba anujahi samujhāvā raghupati karunā sīṁva,**
**bhaya dekhāi lai āvahu tāta sakhā sugrīva.18.**

Śrī Raghunātha, who was the highest embodiment of compassion, then instructed

His younger brother Lakṣmaṇa saying, "Sugrīva is our friend, dear brother; you should only scare him and bring him here." (18)

चौ०—इहाँ पवनसुत हृदयँ बिचारा। राम काजु सुग्रीवँ बिसारा॥
निकट जाइ चरनन्हि सिरु नावा। चारिहु बिधि तेहि कहि समुझावा॥ १॥

**Cau.: ihā̐ pavanasuta hṛdayā̐ bicārā, rāma kāju sugrīvā̐ bisārā.**
**nikaṭa jāi carananhi siru nāvā, cārihu bidhi tehi kahi samujhāvā.1.**

There (at Kiṣkindhā) Hanumān, the son of the wind-god, thought to himself, 'Sugrīva has forgotten the task entrusted to him by Śrī Rāma.' Approaching Sugrīva, therefore, he bowed his head at his feet and tried to bring him round by employing all the four methods of persuasion*. (1)

सुनि सुग्रीवँ परम भय माना। बिषयँ मोर हरि लीन्हेउ ग्याना॥
अब मारुतसुत दूत समूहा। पठवहु जहँ तहँ बानर जूहा॥ २॥

**suni sugrīvā̐ parama bhaya mānā, biṣayā̐ mora hari līnheu gyānā.**
**aba mārutasuta dūta samūhā, paṭhavahu jahā̐ tahā̐ bānara jūhā.2.**

Sugrīva felt much alarmed to hear the words of Hanumān. "Sensuality has robbed me of my senses. Now, O son of the wind-god, troops of monkeys are scattered here and there: send batches of messengers to them, (2)

कहहु पाख महुँ आव न जोई। मोरें कर ता कर बध होई॥
तब हनुमंत बोलाए दूता। सब कर करि सनमान बहूता॥ ३॥

**kahahu pākha mahů āva na joī, morẽ kara tā kara badha hoī.**
**taba hanumaṁta bolāe dūtā, saba kara kari sanamāna bahūtā.3.**

"and have it proclaimed that anyone who fails to appear before me within a fortnight shall meet with his death at my hands." Thereupon Hanumān sent for envoys and receiving them most politely, (3)

भय अरु प्रीति नीति देखराई। चले सकल चरनन्हि सिर नाई॥
एहि अवसर लछिमन पुर आए। क्रोध देखि जहँ तहँ कपि धाए॥ ४॥

**bhaya aru prīti nīti dekharāī, cale sakala carananhi sira nāī.**
**ehi avasara lachimana pura āe, krodha dekhi jahā̐ tahā̐ kapi dhāe.4.**

charged them with their duty making use of threats, blandishments and persuasion. They all bowed their head at his feet and proceeded on their journey. That very moment Lakṣmaṇa entered the city; seeing him angry monkeys ran helter-skelter. (4)

दो०—**धनुष चढ़ाइ कहा तब जारि करउँ पुर छार।**
**ब्याकुल नगर देखि तब आयउ बालिकुमार॥ १९॥**

* The four recognized methods of persuasion are:—(1) Sāma (argument or expostulation), (2) Dāna (inducement in the shape of gift etc.), (3) Bheda (sowing seeds of dissension) and (4) Daṇḍa (use of force). Hanumān must have told Sugrīva that apart from (1) moral obligations towards a friend and ally, (2) he owed his all to the grace of Śrī Rāma and was thus duty bound to return His services, (3) that as a warrior he was no match for Śrī Rāma, who could punish him even as He did Vāli, and (4) that He could win over Aṅgada to His side and use him as a tool for dethroning Sugrīva.

Do.: **dhanuṣa caRhāi kahā taba jāri karaů pura chāra,**
**byākula nagara dekhi taba āyau bālikumāra.19.**

Lakṣmaṇa then strung his bow and said, "I will burn the city to ashes." Thereupon came Vāli's son, prince Aṅgada; seeing the whole city in dismay, (19)

चौ०—**चरन नाइ सिरु बिनती कीन्ही। लछिमन अभय बाँह तेहि दीन्ही॥**
**क्रोधवंत लछिमन सुनि काना। कह कपीस अति भयँ अकुलाना॥ १॥**

Cau.: **carana nāi siru binatī kīnhī, lachimana abhaya bāha tehi dīnhī.**
**krodhavaṁta lachimana suni kānā, kaha kapīsa ati bhayå akulānā.1.**

he bowed his head at Lakṣmaṇa's feet and made humble petition to him, whereupon Lakṣmaṇa extended to him his protecting hand. When the report of Lakṣmaṇa's wrath reached the ears of the monkey lord, King Sugrīva, he was terribly distracted with fear and said, (1)

**सुनु हनुमंत संग लै तारा। करि बिनती समुझाउ कुमारा॥**
**तारा सहित जाइ हनुमाना। चरन बंदि प्रभु सुजस बखाना॥ २॥**
**sunu hanumaṁta saṁga lai tārā, kari binatī samujhāu kumārā.**
**tārā sahita jāi hanumānā, carana baṁdi prabhu sujasa bakhānā.2.**

"Listen, Hanumān, take Tārā with you and with suppliant prayers appease prince Lakṣmaṇa." Hanumān accordingly went with Queen Tārā and bowing at Lakṣmaṇa's feet recounted the Lord's glory. (2)

**करि बिनती मंदिर लै आए। चरन पखारि पलँग बैठाए॥**
**तब कपीस चरनन्हि सिरु नावा। गहि भुज लछिमन कंठ लगावा॥ ३॥**
**kari binatī maṁdira lai āe, carana pakhāri palåga baiṭhāe.**
**taba kapīsa caranahi siru nāvā, gahi bhuja lachimana kaṁṭha lagāvā.3.**

With much supplication he escorted the prince to the palace and after laving his feet seated him on a couch. Then the monkeys' lord, Sugrīva, bowed his head at the prince's feet, while Lakṣmaṇa took him by the arm and embraced him. (3)

**नाथ बिषय सम मद कछु नाहीं। मुनि मन मोह करइ छन माहीं॥**
**सुनत बिनीत बचन सुख पावा। लछिमन तेहि बहु बिधि समुझावा॥ ४॥**
**nātha biṣaya sama mada kachu nāhī̐, muni mana moha karai chana māhī̐.**
**sunata binīta bacana sukha pāvā, lachimana tehi bahu bidhi samujhāvā.4.**

"There is nothing so intoxicating, my lord, as the pleasures of sense, which in an instant infatuate the mind even of a sage." Lakṣmaṇa was gratified to hear his humble speech and reassured him in many ways. (4)

**पवन तनय सब कथा सुनाई। जेहि बिधि गए दूत समुदाई॥ ५॥**
**pavana tanaya saba kathā sunāī, jehi bidhi gae dūta samudāī.5.**

The son of the wind-god, Hanumān, apprised him of all steps that had been taken in the meantime, viz., how batches of spies had been despatched in various directions. (5)

दो०—**हरषि चले सुग्रीव तब अंगदादि कपि साथ।**
**रामानुज आगें करि आए जहँ रघुनाथ॥ २०॥**

Do.: **haraṣi cale sugrīva taba aṁgadādi kapi sātha,**
**rāmānuja āgĕ kari āe jahå̐ raghunātha.20.**

Accompanied by Aṅgada and other monkeys and placing Śrī Rāma's younger brother Lakṣmaṇa at the head, King Sugrīva went forth with joy and arrived in Śrī Rāma's presence. (20)

चौ०—**नाइ चरन सिरु कह कर जोरी। नाथ मोहि कछु नाहिन खोरी॥**
**अतिसय प्रबल देव तव माया। छूटइ राम करहु जौं दाया॥ १॥**

Cau.: **nāi carana siru kaha kara jorī, nātha mohi kachu nāhina khorī.**
**atisaya prabala deva tava māyā, chūṭai rāma karahu jaů dāyā.1.**

Bowing his head at Śrī Rāma's feet he exclaimed with folded hands, "My lord, I am not at all to blame (for what I have done). Exceedingly powerful, O Lord, is Your Māyā (deluding potency), which withdraws itself only when You, O Rāma, show Your grace to a Jīva. (1)

**बिषय बस्य सुर नर मुनि स्वामी। मैं पावँर पसु कपि अति कामी॥**
**नारि नयन सर जाहि न लागा। घोर क्रोध तम निसि जो जागा॥ २॥**
**biṣaya basya sura nara muni svāmī, maĭ pāvå̐ra pasu kapi ati kāmī.**
**nāri nayana sara jāhi na lāgā, ghora krodha tama nisi jo jāgā.2.**

"Gods, men and sages, my master, are all slaves of their senses; while I am a vile brute and a monkey, the most libidinous of animals. A man who is not pierced by the shaft of a woman's glances, nay, who remains wakeful even in the dark night of anger (who is not swayed by passion), (2)

**लोभ पाँस जेहिं गर न बँधाया। सो नर तुम्ह समान रघुराया॥**
**यह गुन साधन तें नहिं होई। तुम्हरी कृपाँ पाव कोइ कोई॥ ३॥**
**lobha på̐sa jehĭ gara na bå̐dhāyā, so nara tumha samāna raghurāyā.**
**yaha guna sādhana tĕ nahĭ hoī, tumharī kṛpå̐ pāva koi koī.3.**

"and who is never caught in the meshes of greed, is as good as Yourself, O Śrī Raghunātha. It is a virtue which cannot be attained by personal endeavour; it is only by Your grace that one here and there may acquire it." (3)

**तब रघुपति बोले मुसुकाई। तुम्ह प्रिय मोहि भरत जिमि भाई॥**
**अब सोइ जतनु करहु मन लाई। जेहि बिधि सीता कै सुधि पाई॥ ४॥**
**taba raghupati bole musukāī, tumha priya mohi bharata jimi bhāī.**
**aba soi jatanu karahu mana lāī, jehi bidhi sītā kai sudhi paī.4.**

Thereupon Śrī Raghunātha smiled and said: "Brother, you are dear to me as Bharata. Now with all your heart make concerted efforts whereby we may get to know the whereabouts of Sītā." (4)

दो०—**एहि बिधि होत बतकही आए बानर जूथ।**
**नाना बरन सकल दिसि देखिअ कीस बरूथ॥ २१॥**

Do.: **ehi bidhi hota batakahī āe bānara jūtha,**
**nānā barana sakala disi dekhia kīsa barūtha.21.**

While a talk was thus going on between them, multitudes of monkeys arrived. Legions of monkeys of various colours were visible in all the quarters. (21)

चौ०—बानर कटक उमा मैं देखा। सो मूरुख जो करन चह लेखा॥
आइ राम पद नावहिं माथा। निरखि बदनु सब होहिं सनाथा॥ १॥

Cau.: **bānara kaṭaka umā maĩ dekhā, so mūrukha jo karana caha lekhā.**
**āi rāma pada nāvahĩ māthā, nirakhi badanu saba hohĩ sanāthā.1.**

(Says Śiva:) "Umā, I saw the army of monkeys; he would indeed be a fool who would try to make a count of them. They came and bowed their head at Śrī Rāma's feet and found their true lord in Him when they gazed on His countenance. (1)

अस कपि एक न सेना माहीं। राम कुसल जेहि पूछी नाहीं॥
यह कछु नहिं प्रभु कइ अधिकाई। बिस्वरूप ब्यापक रघुराई॥ २॥

**asa kapi eka na senā māhī̃, rāma kusala jehi pūchī nāhī̃.**
**yaha kachu nahĩ prabhu kai adhikāī, bisvarūpa byāpaka raghurāī.2.**

"In the whole host there was no monkey whose welfare Śrī Rāma did not personally enquire. This was no miracle for my master, Śrī Raghunātha, who has taken all forms and is omnipresent." (2)

ठाढ़े जहँ तहँ आयसु पाई। कह सुग्रीव सबहि समुझाई॥
राम काजु अरु मोर निहोरा। बानर जूथ जाहु चहुँ ओरा॥ ३॥

**ṭhāRhe jahă tahă āyasu pāī, kaha sugrīva sabahi samujhāī.**
**rāma kāju aru mora nihorā, bānara jūtha jāhu cahŭ orā.3.**

They stood in martial array as ordered and King Sugrīva thus instructed them all: "I exhort and commission you to do Śrī Rāma's work. Therefore, O monkey hosts, go forth in every direction, (3)

जनकसुता कहुँ खोजहु जाई। मास दिवस महँ आएहु भाई॥
अवधि मेटि जो बिनु सुधि पाएँ। आवइ बनिहि सो मोहि मराएँ॥ ४॥

**janakasutā kahŭ khojahu jāī, māsa divasa mahă āehu bhāī.**
**avadhi meṭi jo binu sudhi pāẽ, āvai banihi so mohi marāẽ.4.**

"and institute a search for Jānakī; but you should all return in course of a month, my brethren. He who returns after the expiry of this (one month) limit without any news, shall meet with his death at my hands." (4)

दो०—बचन सुनत सब बानर जहँ तहँ चले तुरंत।
तब सुग्रीवँ बोलाए अंगद नल हनुमंत॥ २२॥

Do.: **bacana sunata saba bānara jahă tahă cale turaṁta,**
**taba sugrīvă bolāe aṁgada nala hanumaṁta.22.**

On hearing his command the monkeys proceeded at once in various directions. Sugrīva then called Aṅgada, Nala and Hanumān. (22)

चौ०—सुनहु नील अंगद हनुमाना। जामवंत मतिधीर सुजाना॥
सकल सुभट मिलि दच्छिन जाहू। सीता सुधि पूँछेहु सब काहू॥ १॥

Cau.: **sunahu nīla aṁgada hanumānā, jāmavaṁta matidhīra sujānā.**
**sakala subhaṭa mili dacchina jāhū, sītā sudhi pū̐chehu saba kāhū.1.**

"Listen, O Nīla, Aṅgada, Hanumān and Jāmbavān : you are all resolute of mind and wise. Proceed all of you, gallant warriors, together to the south and enquire of everyone you meet the whereabouts of Sītā. (1)

**मन क्रम बचन सो जतन बिचारेहु। रामचंद्र कर काजु सँवारेहु॥**
**भानु पीठि सेइअ उर आगी। स्वामिहि सर्ब भाव छल त्यागी॥ २॥**
**mana krama bacana so jatana bicārehu, rāmacaṁdra kara kāju sa̐vārehu.**
**bhānu pīṭhi seia ura āgī, svāmihi sarba bhāva chala tyāgī.2.**

"Use every faculty of yours to devise some means of tracing Her and thereby accomplish the object of Śrī Rāmacandra. (For warming oneself) One should wait upon the sun turning one's back towards the same, while fire should be waited upon turning one's breast towards it; but a master must be served with one's whole being (in thought, word and deed) without resorting to any wiles. (2)

**तजि माया सेइअ परलोका। मिटहिं सकल भवसंभव सोका॥**
**देह धरे कर यह फलु भाई। भजिअ राम सब काम बिहाई॥ ३॥**
**taji māyā seia paralokā, miṭahiṁ sakala bhavasaṁbhava sokā.**
**deha dhare kara yaha phalu bhāī, bhajia rāma saba kāma bihāī.3.**

"Similarly, one should strive for (lasting happiness in) the other world by discarding the unrealities of the world. In this way all one's woes incidental to birth and death are eradicated. The consummation of human birth, brethren, lies in worshipping Śrī Rāma in a disinterested spirit. (3)

**सोइ गुनग्य सोई बड़भागी। जो रघुबीर चरन अनुरागी॥**
**आयसु मागि चरन सिरु नाई। चले हरषि सुमिरत रघुराई॥ ४॥**
**soi gunagya soī baRabhāgī, jo raghubīra carana anurāgī.**
**āyasu māgi carana siru nāī, cale harasi sumirata raghurāī.4.**

"He is verily a man of flair and he alone is highly blessed, who is enamoured of Śrī Raghunātha's feet." Taking leave of Sugrīva and bowing their head at his feet they joyously set out with their thoughts fixed on Śrī Raghunātha. (4)

**पाछें पवन तनय सिरु नावा। जानि काज प्रभु निकट बोलावा॥**
**परसा सीस सरोरुह पानी। करमुद्रिका दीन्हि जन जानी॥ ५॥**
**pāche̐ pavana tanaya siru nāvā, jāni kāja prabhu nikaṭa bolāvā.**
**parasā sīsa saroruha pānī, karamudrikā dīnhi jana jānī.5.**

The last to make obeisance was Hanumān, the son of the wind-god. The Lord knew that the task was going to be accomplished by him and, therefore, called him near. He stroked Hanumān's head with His lotus hand and recognizing him to be His devotee, gave him the ring of His finger. (5)

**बहु प्रकार सीतहि समुझाएहु। कहि बल बिरह बेगि तुम्ह आएहु॥**
**हनुमत जन्म सुफल करि माना। चलेउ हृदयँ धरि कृपानिधाना॥ ६॥**
**bahu prakāra sītahi samujhāehu, kahi bala biraha begi tumha āehu.**
**hanumata janma suphala kari mānā, caleu hṛdaya̐ dhari kṛpānidhānā.6.**

"Give solace to Sītā in various ways and return quickly after telling Her of my valour and the agony of my heart due to separation from Her." Hanumān felt as though his birth had consummated successfully and departed with the image of the All-merciful Lord enshrined in his heart. (6)

जद्यपि प्रभु जानत सब बाता। राजनीति राखत सुरत्राता॥ ७॥
**jadypi prabhu jānata saba bātā, rājanīti rākhata suratrātā.7.**

Although the Lord knew everything, the Protector of the gods respected the recognized principles of statecraft (by sending spies in the first instance to trace out His missing spouse). (7)

दो०—**चले सकल बन खोजत सरिता सर गिरि खोह।**
**राम काज लयलीन मन बिसरा तन कर छोह॥ २३॥**

Do.: **cale sakala bana khojata saritā sara giri khoha,**
**rāma kāja layalīna mana bisarā tana kara choha.23.**

All the monkeys set forth ransacking woods, streams, lakes, hills and ravines with their mind wholly devoted to Śrī Rāma's task, shaking off all attachment to their bodies.(23)

चौ०—कतहुँ होइ निसिचर सैं भेंटा। प्रान लेहिं एक एक चपेटा॥
बहु प्रकार गिरि कानन हेरहिं। कोउ मुनि मिलइ ताहि सब घेरहिं॥ १॥
Cau.: **katahů hoi nisicara saĭ bhĕṭā, prāna lehĭ eka eka capeṭā.**
**bahu prakāra giri kānana herahĭ, kou muni milai tāhi saba gherahĭ.1.**

If at any place they came across some demon they would take his life by a single slap. They looked into every recess of forests and hills; and if they met any hermit they would all surround him. (1)

लागि तृषा अतिसय अकुलाने। मिलइ न जल घन गहन भुलाने॥
मन हनुमान कीन्ह अनुमाना। मरन चहत सब बिनु जल पाना॥ २॥
**lāgi tṛṣā atisaya akulāne, milai na jala ghana gahana bhulāne.**
**mana hanumāna kīnha anumānā, marana cahata saba binu jala pānā.2.**

Presently they felt much oppressed with thirst; but water could not be found anywhere and they also lost their way in the dense forest. Hanumān thought to himself that without water to drink all would die. (2)

चढ़ि गिरि सिखर चहूँ दिसि देखा। भूमि बिबर एक कौतुक पेखा॥
चक्रबाक बक हंस उड़ाहीं। बहुतक खग प्रबिसहिं तेहि माहीं॥ ३॥
**caRhi giri sikhara cahū̆ disi dekhā, bhūmi bibara eka kautuka pekhā.**
**cakrabāka baka haṁsa uRāhī̆, bahutaka khaga prabisahĭ tehi māhī̆.3.**

Climbing a hill-top he looked all around and noticing a cavity in the ground saw a strange phenomenon there. Cakravākas, herons and swans hovered at its mouth and a number of other birds were making their way into it. (3)

गिरि ते उतरि पवनसुत आवा। सब कहुँ लै सोइ बिबर देखावा॥
आगें कै हनुमंतहि लीन्हा। पैठे बिबर बिलंबु न कीन्हा॥ ४॥
**giri te utari pavanasuta āvā, saba kahů lai soi bibara dekhāvā.**
**āgĕ kai hanumaṁtahi līnhā, paiṭhe bibara bilaṁbu na kīnhā.4.**

Coming down the hill Hanumān, the son of the wind-god, took them all and showed them the cavern. They placed Hanumān at their head and entered the cave without further loss of time. (4)

दो०—दीख जाइ उपबन बर सर बिगसित बहु कंज।
मंदिर एक रुचिर तहँ बैठि नारि तप पुंज॥ २४॥

**Do.: dīkha jāi upabana bara sara bigasita bahu kaṁja,**
**maṁdira eka rucira tahã baiṭhi nāri tapa puṁja.24.**

Going further, they saw a lovely garden and a lake with many full-blown lotuses. There stood a beautiful temple close by, where sat a woman who was austerity-incarnate.(24)

चौ०—दूरि ते ताहि सबन्हि सिरु नावा। पूछें निज बृत्तांत सुनावा॥
तेहिं तब कहा करहु जल पाना। खाहु सुरस सुंदर फल नाना॥ १॥

**Cau.: dūri te tāhi sabanhi siru nāvā, pūchẽ nija brttāṁta sunāvā.**
**tehi̐ taba kahā karahu jala pānā, khāhu surasa suṁdara phala nānā.1.**

From a distance all bowed their head to her and in response to her enquiry told her all about themselves. She then said, “Go and drink water and partake of beautiful and luscious fruits of various kinds.” (1)

मज्जनु कीन्ह मधुर फल खाए। तासु निकट पुनि सब चलि आए॥
तेहिं सब आपनि कथा सुनाई। मैं अब जाब जहाँ रघुराई॥ २॥

**majjanu kīnha madhura phala khāe, tāsu nikaṭa puni saba cali āe.**
**tehi̐ saba āpani kathā sunāī, mai̐ aba jāba jahā̃ raghurāī.2.**

They bathed and took some delicious fruits and all came once more to her. She related to them her own story from the beginning to the end and added, “I will now go and see Śrī Raghunātha. (2)

मूदहु नयन बिबर तजि जाहू। पैहहु सीतहि जनि पछिताहू॥
नयन मूदि पुनि देखहिं बीरा। ठाढ़े सकल सिंधु कें तीरा॥ ३॥

**mūdahu nayana bibara taji jāhū, paihahu sītahi jani pachitāhū.**
**nayana mūdi puni dekhahi̐ bīrā, ṭhāRhe sakala siṁdhu kẽ tīrā.3.**

“Close your eyes and you will find yourself outside the cavern. You shall find Sītā, you need not feel diffident.” The heroes closed their eyes and looking again they found themselves standing on the sea-shore. (3)

सो पुनि गई जहाँ रघुनाथा। जाइ कमल पद नाएसि माथा॥
नाना भाँति बिनय तेहिं कीन्ही। अनपायनी भगति प्रभु दीन्ही॥ ४॥

**so puni gaī jahā̃ raghunāthā, jāi kamala pada nāesi māthā.**
**nānā bhā̃ti binaya tehi̐ kīnhī, anapāyanī bhagati prabhu dīnhī.4.**

She on her part went to Śrī Raghunātha and drawing near to Him, bowed her head at His lotus feet. She made supplication in diverse ways and the Lord granted her unceasing Devotion. (4)

दो०—बदरीबन कहुँ सो गई प्रभु अग्या धरि सीस।
उर धरि राम चरन जुग जे बंदत अज ईस॥ २५॥

**Do.: badarībana kahů so gaī prabhu agyā dhari sīsa,**
**ura dhari rāma carana juga je baṁdata aja īsa.25.**

Bowing to the Lord's command she left for the forest of Badrinātha (in the Himālayas), cherishing in her heart Śrī Rāma's feet that are adored by Brahmā as well as by Lord Śaṅkara. (25)

चौ०—इहाँ बिचारहिं कपि मन माहीं। बीती अवधि काजु कछु नाहीं॥
सब मिलि कहहिं परस्पर बाता। बिनु सुधि लएँ करब का भ्राता॥ १॥

**Cau.: ihā̐ bicārahiṁ kapi mana māhī̐, bītī avadhi kāju kachu nāhī̐.**
**saba mili kahahiṁ paraspara bātā, binu sudhi laě karaba kā bhrātā.1.**

On this side (standing on the sea-coast) the monkeys thought to themselves, "The time-limit (fixed by Sugrīva) has expired, yet nothing has been done." Sitting together they all said to one another, "Without obtaining any news about Sītā what shall we gain by returning to Kiṣkindhā either?" (1)

कह अंगद लोचन भरि बारी। दुहुँ प्रकार भइ मृत्यु हमारी॥
इहाँ न सुधि सीता कै पाई। उहाँ गएँ मारिहि कपिराई॥ २॥

**kaha aṁgada locana bhari bārī, duhů prakāra bhai mṛtyu hamārī.**
**ihā̐ na sudhi sītā kai pāī, uhā̐ gaě mārihi kapirāī.2.**

Said Aṅgada with eyes full of tears, "It is death for us both ways.* Here we have failed to get tidings of Sītā and if we go home, King Sugrīva (the lord of monkeys) will behead us. (2)

पिता बधे पर मारत मोही। राखा राम निहोर न ओही॥
पुनि पुनि अंगद कह सब पाहीं। मरन भयउ कछु संसय नाहीं॥ ३॥

**pitā badhe para mārata mohī, rākhā rāma nihora na ohī.**
**puni puni aṁgada kaha saba pāhī̐, marana bhayau kachu saṁsaya nāhī̐.3.**

"He would have finished me immediately my father was killed, had not Śrī Rāma protected me; hence I owe no gratitude to him." Again and again Aṅgada told them all, "Our death has come: there is no doubt about it." (3)

अंगद बचन सुनत कपि बीरा। बोलि न सकहिं नयन बह नीरा॥
छन एक सोच मगन होइ रहे। पुनि अस बचन कहत सब भए॥ ४॥

**aṁgada bacana sunata kapi bīrā, boli na sakahiṁ nayana baha nīrā.**
**chana eka soca magana hoi rahe, puni asa bacana kahata saba bhae.4.**

The monkey chiefs heard Aṅgada's words, but they could make no answer and tears rolled from their eyes. For a moment they remained plunged in sorrow; but at last they spoke as follows: (4)

हम सीता कै सुधि लीन्हें बिना। नहिं जैहैं जुबराज प्रबीना॥
अस कहि लवन सिंधु तट जाई। बैठे कपि सब दर्भ डसाई॥ ५॥

**hama sītā kai sudhi līnhě binā, nahiṁ jaihaiṁ jubarāja prabīnā.**
**asa kahi lavana siṁdhu taṭa jāī, baiṭhe kapi saba darbha ḍasāī.5.**

"We are not going to return without obtaining Sītā's news, O sagacious prince!" So

* Failure to do one's allotted duty is worse than death to a hero like Aṅgada. It is in this sense that he speaks of death in either case.

saying all the monkeys went to the sea-shore and spreading Kuśa grass there squatted on it. (5)

**जामवंत अंगद दुख देखी। कहीं कथा उपदेस बिसेषी॥**
**तात राम कहुँ नर जनि मानहु। निर्गुन ब्रह्म अजित अज जानहु॥ ६॥**
**jāmavaṁta aṁgada dukha dekhī, kahĩ kathā upadesa biseṣī.**
**tāta rāma kahũ nara jani mānahu, nirguna brahma ajita aja jānahu.6.**

Seeing Aṅgada's distress, Jāmbavān (the old bear chief) gave a highly instructive discourse. "Imagine not Rāma to be a mortal, dear child; know Him to be the same as Brahma (the Supreme Spirit) without attributes—Nirākāra, invincible and unborn. (6)

**हम सब सेवक अति बड़भागी। संतत सगुन ब्रह्म अनुरागी॥ ७॥**
**hama saba sevaka ati baRabhāgī, saṁtata saguna brahma anurāgī.7.**

"We, His servants, are all highly blessed in that we are ever devoted to the same Brahma endowed with a form and attributes (viz., Śrī Rāma). (7)

दो०—**निज इच्छाँ प्रभु अवतरइ सुर महि गो द्विज लागि।**
**सगुन उपासक संग तहँ रहहिं मोच्छ सब त्यागि॥ २६॥**

Do.: **nija icchā̃ prabhu avatarai sura mahi go dvija lāgi,**
**saguna upāsaka saṁga tahā̃ rahahĩ moccha saba tyāgi.26.**

"Of His own free will the Lord descends on earth for the sake of gods, Earth, cows and the Brāhmaṇas. Spurning all the varieties of final beatitude* the worshippers of His qualified (Sākāra) form remain with Him in His service (even here on earth)." (26)

चौ०—**एहि बिधि कथा कहहिं बहु भाँती। गिरि कंदराँ सुनी संपाती॥**
**बाहेर होइ देखि बहु कीसा। मोहि अहार दीन्ह जगदीसा॥ १॥**
Cau.: **ehi bidhi kathā kahahĩ bahu bhā̃tī, giri kaṁdarā̃ sunī saṁpātī.**
**bāhera hoi dekhi bahu kīsā, mohi ahāra dīnha jagadīsā.1.**

Thus they discoursed among themselves in many ways. Sampātī* (Jaṭāyu's elder brother) heard them from his cave in the mountain. When he came out of it and saw a host of monkeys, he said to himself, "God has provided me with a feast: (1)

**आजु सबहि कहँ भच्छन करऊँ। दिन बहु चले अहार बिनु मरऊँ॥**
**कबहुँ न मिल भरि उदर अहारा। आजु दीन्ह बिधि एकहिं बारा॥ २॥**
**āju sabahi kahā̃ bhacchana karaū̃, dina bahu cale ahāra binu maraū̃.**
**kabahũ na mila bhari udara ahārā, āju dīnha bidhi ekahĩ bārā.2.**

"I will devour them all today. I have been starving for many days past and have never had a full meal; today God has supplied me with abundant food all at a time." (2)

**डरपे गीध बचन सुनि काना। अब भा मरन सत्य हम जाना॥**
**कपि सब उठे गीध कहँ देखी। जामवंत मन सोच बिसेषी॥ ३॥**
**ḍarape gīdha bacana suni kānā, aba bhā marana satya hama jānā.**
**kapi saba uṭhe gīdha kahā̃ dekhī, jāmavaṁta mana soca biseṣī.3.**

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* Our Scriptures enumerate as many as six varieties of final beatitude. They are: (1) Sālokya (residence in the abode of the supreme Deity), (2) Sārṣṭi (sharing the powers, enjoyments and splendour of

The monkeys trembled with fear to hear the vulture's words. "Our doom is now sealed, we are sure!" they said to themselves. All the monkeys rose when they saw the vulture, while Jāmbavān felt much perturbed at heart. (3)

कह अंगद बिचारि मन माहीं। धन्य जटायू सम कोउ नाहीं॥
राम काज कारन तनु त्यागी। हरि पुर गयउ परम बड़भागी॥ ४॥

**kaha aṁgada bicāri mana māhī̐, dhanya jaṭāyū sama kou nāhī̐.**
**rāma kāja kārana tanu tyāgī, hari pura gayau parama baRabhāgī.4.**

Aṅgada reflected within himself and said: "There is no one so blessed as Jaṭāyu, who laid down his life in the service of Śrī Rāma and ascended to the abode of Śrī Hari, supremely lucky as he was." (4)

सुनि खग हरष सोक जुत बानी। आवा निकट कपिन्ह भय मानी॥
तिन्हहि अभय करि पूछेसि जाई। कथा सकल तिन्ह ताहि सुनाई॥ ५॥

**suni khaga haraṣa soka juta bānī, āvā nikaṭa kapinha bhaya mānī.**
**tinhahi abhaya kari pūchesi jāī, kathā sakala tinha tāhi sunāī.5.**

When the bird (Sampātī) heard these words, which stirred in him a mixed feeling of joy and grief, he drew near to the monkeys, who felt alarmed by his presence. Assuring them of safety he went and enquired of them about his younger brother and the monkeys told him the whole story. (5)

सुनि संपाति बंधु कै करनी। रघुपति महिमा बहुबिधि बरनी॥ ६॥

**suni saṁpāti baṁdhu kai karanī, raghupati mahimā bahubidhi baranī.6.**

When Sampātī heard of his brother's obsequies having been performed by the Lord with His own hands, he glorified Śrī Raghunātha in many ways. (6)

दो०—**मोहि लै जाहु सिंधुतट देउँ तिलांजलि ताहि।**
**बचन सहाइ करबि मैं पैहहु खोजहु जाहि॥ २७॥**

Do.: **mohi lai jāhu siṁdhutaṭa deů tilāṁjali tāhi,**
**bacana sahāi karabi mai̐ paihahu khojahu jāhi.27.**

"Take me to the sea-shore, so that I may make an offering of water with sesamum seeds to my departed brother. I can help you only with my instructions, by following which you will succeed in recovering Her whom you seek." (27)

चौ०—अनुज क्रिया करि सागर तीरा। कहि निज कथा सुनहु कपि बीरा॥
हम द्वौ बंधु प्रथम तरुनाई। गगन गए रबि निकट उड़ाई॥ १॥

the Deity), (3) Sāmīpya (close proximity to the Deity in Heaven), (4) Sārūpya (possessing a form exactly similar to the Deity), (5) Sāyujya (absorption into the Deity) and (6) Identity with the attributeless and formless Brahma (the Absolute).

* We learn from Śrīmad Bhāgavata and other scriptures that the sage Kaśyapa, the progenitor of gods and demons as well as of the various sub-human species, begot two sons by Vinatā (the mother of the feathered creation)—Aruṇa and Garuḍa by name. Of these Aruṇa serves as the charioteer of the sun-god, while Garuḍa was chosen by Bhagavān Viṣṇu as His own mount. Aruṇa is the father of Sampātī and Jaṭāyu, who thus belonged to the earliest period of the world's history. Their enormous size and uncommon strength, their astounding longevity and their speaking and behaving like human beings will, therefore, cause little wonder when it is remembered that the world has steadily deteriorated since its creation.

Cau.: **anuja kriyā kari sāgara tīrā, kahi nija kathā sunahu kapi bīrā.**
**hama dvau baṁdhu prathama tarunāī, gagana gae rabi nikaṭa uRāī.1.**

Having performed the after-death ceremonies in respect of his departed brother Jaṭāyu on the sea-shore, Sampātī narrated his own story. "Listen, O monkey chiefs: in the prime of our youth we two brothers (Jaṭāyu and myself) soared in the heavens and approached the orb of the sun. (1)

**तेज न सहि सक सो फिरि आवा। मैं अभिमानी रबि निअरावा॥**
**जरे पंख अति तेज अपारा। परेउँ भूमि करि घोर चिकारा॥ २॥**
**teja na sahi saka so phiri āvā, maĩ abhimānī rabi niarāvā.**
**jare paṁkha ati teja apārā, pareũ bhūmi kari ghora cikārā.2.**

"Jaṭāyu could not bear the heat of the sun and came back; but I in my pride advanced nearer the sun. My wings were scorched by the inordinate heat and I fell to the ground with a fearful scream. (2)

**मुनि एक नाम चंद्रमा ओही। लागी दया देखि करि मोही॥**
**बहु प्रकार तेहिं ग्यान सुनावा। देह जनित अभिमान छड़ावा॥ ३॥**
**muni eka nāma caṁdramā ohi, lāgī dayā dekhi kari mohī.**
**bahu prakāra tehĩ gyāna sunāvā, deha janita abhimāna chaRāvā.3.**

"A sage, Candramā by name, who lived there, was moved with compassion when he saw me. He taught me spiritual wisdom in many ways and rid me of my ignorance of identification with the body. (3)

**त्रेताँ ब्रह्म मनुज तनु धरिही। तासु नारि निसिचर पति हरिही॥**
**तासु खोज पठइहि प्रभु दूता। तिन्हहि मिलें तैं होब पुनीता॥ ४॥**
**tretā̃ brahma manuja tanu dharihī, tāsu nāri nisicara pati harihī.**
**tāsu khoja paṭhaihi prabhu dūtā, tinhahi milẽ taĩ hoba punītā.4.**

"'In the Tretā age the Supreme Spirit will take the form of a human being and the demon king Rāvaṇa will carry off His Spouse. The Lord will send out spies to search Her and you will be absolved of all sins on meeting them. (4)

**जमिहहिं पंख करसि जनि चिंता। तिन्हहि देखाइ देहेसु तैं सीता॥**
**मुनि कइ गिरा सत्य भइ आजू। सुनि मम बचन करहु प्रभु काजू॥ ५॥**
**jamihahĩ paṁkha karasi jani ciṁtā, tinhahi dekhāi dehesu taĩ sītā.**
**muni kai girā satya bhai ājū, suni mama bacana karahu prabhu kājū.5.**

"'Your wings will sprout again; worry not any longer on that account. You will have to do only this much: show them where Sītā may be.' The sage's prediction has come true today; therefore, follow my instructions and set about the business of the Lord. (5)

**गिरि त्रिकूट ऊपर बस लंका। तहँ रह रावन सहज असंका॥**
**तहँ असोक उपबन जहँ रहई। सीता बैठि सोच रत अहई॥ ६॥**
**giri trikūṭa ūpara basa laṁkā, tahā̃ raha rāvana sahaja asaṁkā.**
**tahā̃ asoka upabana jahā̃ rahaī, sītā baiṭhi soca rata ahaī.6.**

"On the summit of the Trikūṭa hill stands the city of Laṅkā; Rāvaṇa, who is fearless by nature, lives there. There, in the Aśoka garden is lodged Sītā, who sits there plunged in grief even now. (6)

दो०—मैं देखउँ तुम्ह नाहीं गीधहि दृष्टि अपार।
बूढ़ भयउँ न त करतेउँ कछुक सहाय तुम्हार॥ २८॥

**Do.: maĩ dekhaũ tumha nāhī̃ gīdhahi dr̥ṣṭi apāra,**
**būRha bhayaũ na ta karateũ kachuka sahāya tumhāra.28.**

"I see Her, though you cannot; for the range of a vulture's sight is exceptionally long. I have grown old now, or else I would have rendered some help to you. (28)

चौ०—जो नाघइ सत जोजन सागर। करइ सो राम काज मति आगर॥
मोहि बिलोकि धरहु मन धीरा। राम कृपाँ कस भयउ सरीरा॥ १॥

**Cau.: jo nāghai sata jojana sāgara, karai so rāma kāja mati āgara.**
**mohi biloki dharahu mana dhīrā, rāma kr̥pā̃ kasa bhayau sarīrā.1.**

"He who can leap over the ocean having a width of eight hundred miles and is a repository of intelligence will be able to do Śrī Rāma's task. Look at me and take courage in your heart. See how rejuvenated I feel in body (with a new pair of wings) by Śrī Rāma's grace. (1)

पापिउ जा कर नाम सुमिरहीं। अति अपार भवसागर तरहीं॥
तासु दूत तुम्ह तजि कदराई। राम हृदयँ धरि करहु उपाई॥ २॥

**pāpiu jā kara nāma sumirahī̃, ati apāra bhavasāgara tarahī̃.**
**tāsu dūta tumha taji kadarāī, rāma hr̥dayā̃ dhari karahu upāī.2.**

"Even sinners who invoke Śrī Rāma's Name are able to cross the vast and boundless ocean of mundane existence. You, therefore, who are His emissaries, should never lose nerve, but be up and doing with the image of Śrī Rāma enshrined in your heart." (2)

अस कहि गरुड़ गीध जब गयऊ। तिन्ह कें मन अति बिसमय भयऊ॥
निज निज बल सब काहूँ भाषा। पार जाइ कर संसय राखा॥ ३॥

**asa kahi garuRa gīdha jaba gayaū, tinha kẽ mana ati bisamaya bhayaū.**
**nija nija bala saba kāhū̃ bhāṣā, pāra jāi kara saṁsaya rākhā.3.**

So saying, O Garuḍa ! continues Kākabhuśuṇḍi, the vulture departed, leaving them much amazed at heart. Now each one of the monkeys talked of his own strength, but doubted his ability to leap across. (3)

जरठ भयउँ अब कहइ रिछेसा। नहिं तन रहा प्रथम बल लेसा॥
जबहिं त्रिबिक्रम भए खरारी। तब मैं तरुन रहेउँ बल भारी॥ ४॥

**jaraṭha bhayaũ aba kahai richesā, nahĩ tana rahā prathama bala lesā.**
**jabahĩ tribikrama bhae kharārī, taba maĩ taruna raheũ bala bhārī.4.**

Said Jāmbavān, the king of bears, "I am now too old and not even a fraction of my former strength is left in my body. When Śrī Rāma, the Slayer of the demon Khara, assumed the form of Trivikrama (the Lord with three strides, Lord Vāmana), I was young and possessed great strength. (4)

दो०—बलि बाँधत प्रभु बाढ़ेउ सो तनु बरनि न जाइ।
उभय घरी महँ दीन्हीं सात प्रदच्छिन धाइ॥ २९॥

Do.: **bali ba̐dhata prabhu bāRheu so tanu barani na jāi,**
**ubhaya gharī maha̐ dīnhī̐ sāta pradacchina dhāi.29.**

"At the time of taking Bali captive the Lord grew to an enormous and indescribable size. Yet in less than an hour I devoutly ran clockwise around Him as many as seven times."(29)

चौ०—अंगद कहइ जाउँ मैं पारा। जियँ संसय कछु फिरती बारा॥
जामवंत कह तुम्ह सब लायक। पठइअ किमि सब ही कर नायक॥१॥

Cau.: **aṁgada kahai jāů maĩ pārā, jiya̐ saṁsaya kachu phiratī bārā.**
**jāmavaṁta kaha tumha saba lāyaka, paṭhaia kimi saba hī kara nāyaka.1.**

Said Aṅgada, "I will leap across; but I have some diffidence in my heart about my getting back." Jāmbavān, however, interposed, "Even though you are versatile in every way, how can we send you, the leader of us all?" (1)

कहइ रीछपति सुनु हनुमाना। का चुप साधि रहेहु बलवाना॥
पवन तनय बल पवन समाना। बुधि बिबेक बिग्यान निधाना॥२॥

**kahai rīchapati sunu hanumānā, kā cupa sādhi rahehu balavānā.**
**pavana tanaya bala pavana samānā, budhi bibeka bigyāna nidhānā.2.**

The king of bears then turned towards Hanumān: "Listen, O mighty Hanumān: how is it that you are keeping mum? Son of the wind-god, you are as mighty as your father and are an embodiment of intelligence, discretion and spiritual wisdom. (2)

कवन सो काज कठिन जग माहीं। जो नहिं होइ तात तुम्ह पाहीं॥
राम काज लगि तव अवतारा। सुनतहिं भयउ पर्बताकारा॥३॥

**kavana so kāja kaṭhina jaga māhī̃, jo nahĩ hoi tāta tumha pāhī̃.**
**rāma kāja lagi tava avatārā, sunatahĩ bhayau parbatākārā.3.**

"Which undertaking in this world is too difficult for you to accomplish, dear fellow-companion? It is for the service of Śrī Rāma that you have come down upon earth." The moment Hanumān heard these words he grew to the enormous size of a mountain, (3)

कनक बरन तन तेज बिराजा। मानहुँ अपर गिरिन्ह कर राजा॥
सिंहनाद करि बारहिं बारा। लीलहिं नाघउँ जलनिधि खारा॥४॥

**kanaka barana tana teja birājā, mānahů apara girinha kara rājā.**
**siṁhanāda kari bārahĩ bārā, līlahĩ nāghaů jalanidhi khārā.4.**

with a body shining as gold and full of splendour as though he was another king of mountains (Sumeru). Roaring again and again like a lion he said, "I can easily spring across the saltish ocean, (4)

सहित सहाय रावनहि मारी। आनउँ इहाँ त्रिकूट उपारी॥
जामवंत मैं पूँछउँ तोही। उचित सिखावनु दीजहु मोही॥५॥

**sahita sahāya rāvanahi mārī, ānaů iha̐ trikūṭa upārī.**
**jāmavaṁta maĩ pū̐chaů tohī, ucita sikhāvanu dījahu mohī.5.**

"and killing Rāvaṇa with all his army, can uproot the Trikūṭa hill and bring it here. But I entreat you, Jāmbavān, kindly tender me suitable advice." (5)

एतना करहु तात तुम्ह जाई। सीतहि देखि कहहु सुधि आई॥
तब निज भुज बल राजिवनैना। कौतुक लागि संग कपि सेना॥६॥

**etanā karahu tāta tumha jāī, sītahi dekhi kahahu sudhi āī.**
**taba nija bhuja bala rājivanainā, kautuka lāgi saṁga kapi senā.6.**

"All that you have to do, my dear, is to go and see Sītā and come back with Her tidings. Then the lotus-eyed Śrī Rāma will recover Her by the strength of His arm, taking with Him a host of monkeys for mere sport. (6)

छं०—**कपि सेन संग सँघारि निसिचर रामु सीतहि आनिहैं।**
**त्रैलोक पावन सुजसु सुर मुनि नारदादि बखानिहैं॥**
**जो सुनत गावत कहत समुझत परम पद नर पावई।**
**रघुबीर पद पाथोज मधुकर दास तुलसी गावई॥**

Chaṁ.:**kapi sena saṁga sa̐ghāri nisicara rāmu sītahi ānihai̐,**
**trailoka pāvana sujasu sura muni nāradādi bakhānihai̐.**
**jo sunata gāvata kahata samujhata parama pada nara pāvaī,**
**raghubīra pada pāthoja madhukara dāsa tulasī gāvaī.**

"Taking with Him an army of monkeys, Śrī Rāma will exterminate the demons and bring back Sītā: and the gods as well as Nārada and other sages will sing His glories that sanctify the three spheres." Those who hear, sing, repeat or try to understand them will attain to the supreme state and Tulasīdāsa, who is devoted like a bee to the lotus feet of Śrī Raghuvīra, ever sings them.

दो०—**भव भेषज रघुनाथ जसु सुनहिं जे नर अरु नारि।**
**तिन्ह कर सकल मनोरथ सिद्ध करहिं त्रिसिरारि॥ ३० (क)॥**

Do.: **bhava bheṣaja raghunātha jasu sunahi̐ je nara aru nāri,**
**tinha kara sakala manoratha siddha karahi̐ trisirāri.30(A).**

Śrī Rāma, the Slayer of the demon Triśira, will grant all desires of those men and women who listen to Śrī Rāma's glories, the (infallible) remedy for the disease of transmigration. (30 A)

सो०—**नीलोत्पल तन स्याम काम कोटि सोभा अधिक।**
**सुनिअ तासु गुन ग्राम जासु नाम अघ खग बधिक॥ ३० (ख)॥**

So.: **nīlotpala tana syāma kāma koṭi sobhā adhika,**
**sunia tāsu guna grāma jāsu nāma agha khaga badhika.30(B).**

Listen to the glories of Śrī Rāma, who possesses a form dark as the blue lotus, who by His elegant charm outshines millions of Cupids and whose Name is a veritable fowler, as it were, for birds in the shape of sins. (30 B)

[PAUSE 23 FOR A THIRTY-DAY RECITATION]

**इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने चतुर्थः सोपानः समाप्तः।**

**iti śrīmadrāmacaritamānase sakalakalikaluṣavidhvaṁsane caturthaḥ sopānaḥ samāptaḥ.**

*Thus ends the fourth descent into the Mānasa lake of Śrī Rāma's exploits, that eradicate all the impurities of the Kali age.*



ॐ

# Śrī Rāmacaritamānasa

**(The Mānasa lake containing the exploits of Śrī Rāma)**

## Descent Five

## (Sundara-Kāṇḍa)

श्लोक

**शान्तं शाश्वतमप्रमेयमनघं निर्वाणशान्तिप्रदं**
**ब्रह्माशम्भुफणीन्द्रसेव्यमनिशं वेदान्तवेद्यं विभुम्।**
**रामाख्यं जगदीश्वरं सुरगुरुं मायामनुष्यं हरिं**
**वन्देऽहं करुणाकरं रघुवरं भूपालचूडामणिम्॥ १ ॥**

Śloka

**śāntaṁ śāśvatamaprameyamanaghaṁ nirvāṇaśāntipradaṁ**
**brahmāśambhuphaṇīndrasevyamaniśaṁ vedāntavedyaṁ vibhum,**
**rāmākhyaṁ jagadīśvaraṁ suraguruṁ māyāmanuṣyaṁ hariṁ**
**vande'haṁ karuṇākaraṁ raghuvaraṁ bhūpālacūḍāmaṇim.1.**

I adore the Lord of the universe bearing the name of Rāma, the Chief of Raghu's line and the crest-jewel of kings, the mine of compassion, the dispeller of all sins, appearing in human form through His Māyā (deluding potency), the greatest of all gods, knowable through Vedānta (the Upaniṣads), constantly worshipped by Brahmā (the Creator), Śambhu (Lord Śiva) and Śeṣa (the serpent-god), the bestower of supreme peace in the form of final beatitude, placid, eternal, beyond the ordinary means of cognition, sinless and all-pervading. (1)

**नान्या स्पृहा रघुपते हृदयेऽस्मदीये**
**सत्यं वदामि च भवानखिलान्तरात्मा।**
**भक्तिं प्रयच्छ रघुपुङ्गव निर्भरां मे**
**कामादिदोषरहितं कुरु मानसं च॥ २ ॥**

**nānyā spṛhā raghupate hṛdaye'smadīye**
**satyaṁ vadāmi ca bhavānakhilāntarātmā,**
**bhaktiṁ prayaccha raghupuṅgava nirbharāṁ me**
**kāmādidoṣarahitaṁ kuru mānasaṁ ca.2.**

There is no other craving in my heart, O Śrī Raghunātha: I speak the truth and You are the Spirit indwelling the hearts of all. Grant me intense devotion to Your feet, O crest-jewel of Raghus, and free my mind from faults like concupiscence etc. (2)

**अतुलितबलधामं हेमशैलाभदेहं**
**दनुजवनकृशानुं ज्ञानिनामग्रगण्यम्।**
**सकलगुणनिधानं वानराणामधीशं**
**रघुपतिप्रियभक्तं वातजातं नमामि॥ ३॥**

**atulitabaladhāmaṁ hemaśailābhadehaṁ**
**danujavanakṛśānuṁ jñāninām agragaṇyam,**
**sakalaguṇanidhānaṁ vānarāṇāmadhīśaṁ**
**raghupatipriyabhaktaṁ vātajātaṁ namāmi.3.**

I bow to Hanumān, the son of the wind-god, the beloved devotee of Śrī Raghunātha, the chief of the monkeys, the repository of all virtues, the foremost among the wise, a fire to consume the forest of the demon race, possessing a body shining as a mountain of gold and a repository of immeasurable strength. (3)

चौ०—**जामवंत के बचन सुहाए। सुनि हनुमंत हृदय अति भाए॥**
**तब लगि मोहि परिखेहु तुम्ह भाई। सहि दुख कंद मूल फल खाई॥ १॥**

Cau.: **jāmavaṁta ke bacana suhāe, suni hanumaṁta hṛdaya ati bhāe.**
**taba lagi mohi parikhehu tumha bhāī, sahi dukha kaṁda mūla phala khāī.1.**

Hanumān was much delighted at heart to hear the heartening speech of Jāmbavān. He said, "Suffering hardships and living on bulbs, roots and fruits, wait for me, brethren, (1)

**जब लगि आवौं सीतहि देखी। होइहि काजु मोहि हरष बिसेषी॥**
**यह कहि नाइ सबन्हि कहुँ माथा। चलेउ हरषि हियँ धरि रघुनाथा॥ २॥**

**jaba lagi āvaů sītahi dekhī, hoihi kāju mohi haraṣa biseṣī.**
**yaha kahi nāi sabanhi kahů māthā, caleu haraṣi hiyå dhari raghunāthā.2.**

"till I return after seeing Sītā. I am sure our object will be accomplished as I feel very exuberant." So saying and after bowing his head to them all, he set out full of joy with an image of Śrī Raghunātha enshrined in his heart. (2)

**सिंधु तीर एक भूधर सुंदर। कौतुक कूदि चढ़ेउ ता ऊपर॥**
**बार बार रघुबीर सँभारी। तरकेउ पवनतनय बल भारी॥ ३॥**

**siṁdhu tīra eka bhūdhara suṁdara, kautuka kūdi caRheu tā ūpara.**
**bāra bāra raghubīra såbhārī, tarakeu pavanatanaya bala bhārī.3.**

There was a beautiful hill on the sea-coast; he lightly sprang on to its top. And invoking Śrī Raghuvīra again and again, the all-powerful Hanumān took a leap with all his might.(3)

**जेहिं गिरि चरन देइ हनुमंता। चलेउ सो गा पाताल तुरंता॥**
**जिमि अमोघ रघुपति कर बाना। एही भाँति चलेउ हनुमाना॥ ४॥**

**jehiṁ giri carana dei hanumaṁtā, caleu so gā pātāla turaṁtā.**
**jimi amogha raghupati kara bānā, ehī bhåti caleu hanumānā.4.**

The hill on which Hanumān planted his foot while leaping sank down immediately into the nethermost region (Pātāla). Hanumān sped forth in the same way as the unerring shaft of Śrī Raghunātha. (4)

जलनिधि रघुपति दूत बिचारी। तैं मैनाक होहि श्रमहारी॥ ५॥
**jalanidhi raghupati dūta bicārī, taiṁ maināka hohi śramahārī.5.**

Knowing him to be Śrī Rāma's emissary, the deity presiding over the ocean spoke to mount Maināka*, "Relieve him of his fatigue, O Maināka (by letting him rest on you)." (5)

दो०—हनूमान तेहि परसा कर पुनि कीन्ह प्रनाम।
राम काजु कीन्हें बिनु मोहि कहाँ बिश्राम॥ १॥

Do.: **hanūmāna tehi parasā kara puni kīnha pranāma,**
**rāma kāju kīnhẽ binu mohi kahā̃ biśrāma.1.**

Hanumān simply touched the mountain with his hand and then made obeisance to it saying, "There can be no rest for me till I have accomplished the task of Śrī Rāma." (1)

चौ०—जात पवनसुत देवन्ह देखा। जानैं कहुँ बल बुद्धि बिसेषा॥
सुरसा नाम अहिन्ह कै माता। पठइन्हि आइ कही तेहिं बाता॥ १॥

Cau.: **jāta pavanasuta devanha dekhā, jānaiṁ kahuṁ bala buddhi biseṣā.**
**surasā nāma ahinha kai mātā, paṭhainhi āi kahī tehiṁ bātā.1.**

The gods saw the son of the wind-god, Hanumān, sweeping along; and in order to test his extraordinary strength and intelligence they sent Surasā, a mother of serpents, who came near him and said: (1)

आजु सुरन्ह मोहि दीन्ह अहारा। सुनत बचन कह पवनकुमारा॥
राम काजु करि फिरि मैं आवौं। सीता कइ सुधि प्रभुहि सुनावौं॥ २॥

**āju suranha mohi dīnha ahārā, sunata bacana kaha pavanakumārā.**
**rāma kāju kari phiri maiṁ āvauṁ, sītā kai sudhi prabhuhi sunāvauṁ.2.**

"The gods have provided me a meal today." On hearing these words, Hanumān said in reply, "Let me return after accomplishing Śrī Rāma's task and tell my lord the news of Sītā. (2)

तब तव बदन पैठिहउँ आई। सत्य कहउँ मोहि जान दे माई॥
कवनेहुँ जतन देइ नहिं जाना। ग्रससि न मोहि कहेउ हनुमाना॥ ३॥

**taba tava badana paiṭhihauṁ āī, satya kahauṁ mohi jāna de māī.**
**kavanehuṁ jatana dei nahiṁ jānā, grasasi na mohi kaheu hanumānā.3.**

"Then I will approach you and enter your mouth: I tell you the truth. Mother, only

* It is mentioned in our scriptures that formerly mountains had wings and could fly like birds, but later on Indra clipped them of their wings by his thunderbolt and since then they became stationary. Maināka, however, who was able to accelerate his speed with the help of the wind-god, rushed into the ocean and hid himself under its waters. The deity presiding over the ocean, who had been begotten by King Sagara, and was thus an ancestor of the Lord, took this opportunity to oblige Śrī Rāma and directed Maināka to come out of his hiding-place and give rest to His envoy in the mid-ocean so as to enable him to cross the ocean by easy stages. Out of gratitude to the ocean, who had afforded him shelter all the time, and in order to repay his obligation to the wind-god, Maināka emerged from his asylum and served as a stepping-stone for Hanumān to rest on and replenish his store of energy. Hanumān, however, who was spurred on by his devotion to Śrī Rāma and depended on His all-sufficient grace, needed no other support and took leave of the mountain by merely acknowledging his services. The incident further shows Hanumān's unremitting zeal in the service of his Lord.

let me go now.” When, however, she would not let him go on any account, Hanumān said, “Then why not devour me?” (3)

जोजन भरि तेहिं बदनु पसारा। कपि तनु कीन्ह दुगुन बिस्तारा॥
सोरह जोजन मुख तेहिं ठयऊ। तुरत पवनसुत बत्तिस भयऊ॥ ४॥

**jojana bhari tehi̐ badanu pasārā, kapi tanu kīnha duguna bistārā.**
**soraha jojana mukha tehi̐ ṭhayaū, turata pavanasuta battisa bhayaū.4.**

She distended her mouth to a distance of eight miles, while Hanumān grew double the size of her mouth. She stretched her mouth to a circumference of a hundred and twenty-eight miles, and Hanumān immediately took a form covering two hundred and fifty-six miles. (4)

जस जस सुरसा बदनु बढ़ावा। तासु दून कपि रूप देखावा॥
सत जोजन तेहिं आनन कीन्हा। अति लघु रूप पवनसुत लीन्हा॥ ५॥

**jasa jasa surasā badanu baRhāvā, tāsu dūna kapi rūpa dekhāvā.**
**sata jojana tehi̐ ānana kīnhā, ati laghu rūpa pavanasuta līnhā.5.**

Even as Surasā expanded her jaws, Hanumān manifested a form twice as large as her mouth. When she further expanded her mouth eight hundred miles wide, Hanumān assumed a very minute form, (5)

बदन पइठि पुनि बाहेर आवा। मागा बिदा ताहि सिरु नावा॥
मोहि सुरन्ह जेहि लागि पठावा। बुधि बल मरमु तोर मैं पावा॥ ६॥

**badana paiṭhi puni bāhera āvā, māgā bidā tāhi siru nāvā.**
**mohi suranha jehi lāgi paṭhāvā, budhi bala maramu tora mai̐ pāvā.6.**

by which he entered her mouth and came out again and bowing his head to her, begged leave to proceed. “I have gauged the extent of your wit and strength, the errand for which the gods had deputed me. (6)

दो०—**राम काजु सबु करिहहु तुम्ह बल बुद्धि निधान।**
**आसिष देइ गई सो हरषि चलेउ हनुमान॥ २॥**

Do.: **rāma kāju sabu karihahu tumha bala buddhi nidhāna,**
**āsiṣa dei gaī so haraṣi caleu hanumāna.2.**

“You will accomplish all the work of Śrī Rāma, a repository that you are of strength and intelligence.” Having blessed Hanumān she departed and Hanumān too joyfully resumed his journey. (2)

चौ०—निसिचरि एक सिंधु महुँ रहई। करि माया नभु के खग गहई॥
जीव जंतु जे गगन उड़ाहीं। जल बिलोकि तिन्ह कै परिछाहीं॥ १॥

Cau.: **nisicari eka siṁdhu mahu̐ rahaī, kari māyā nabhu ke khaga gahaī.**
**jīva jaṁtu je gagana uRāhī̐, jala biloki tinha kai parichāhī̐.1.**

There was a demoness who dwelt in the ocean and would catch the birds in the air by conjuring tricks. Seeing on the surface of the water the reflection of the creatures that coursed in the air, (1)

गहइ छाहँ सक सो न उड़ाई। एहि बिधि सदा गगनचर खाई॥
सोइ छल हनूमान कहँ कीन्हा। तासु कपटु कपि तुरतहिं चीन्हा॥ २॥

**gahai chāhå̐ saka so na uRāī, ehi bidhi sadā gaganacara khāī.**
**soi chala hanūmāna kahå̐ kīnhā, tāsu kapaṭu kapi turatahi̐ cīnhā.2.**

she would catch it and the bird was unable to move on. In this way she would devour birds every day. She employed the same trick against Hanumān. But Hanumān at once saw through her game. (2)

ताहि मारि मारुतसुत बीरा। बारिधि पार गयउ मतिधीरा॥
तहाँ जाइ देखी बन सोभा। गुंजत चंचरीक मधु लोभा॥ ३॥

**tāhi māri mārutasuta bīrā, bāridhi pāra gayau matidhīrā.**
**tahå̐ jāi dekhī bana sobhā, gumjata camcarīka madhu lobhā.3.**

The valiant son of the wind-god, Hanumān, killed her and swept across the ocean, resolute of mind as he was. Reaching the other shore he gazed on the loveliness of the forest with the bees humming in quest of honey. (3)

नाना तरु फल फूल सुहाए। खग मृग बृंद देखि मन भाए॥
सैल बिसाल देखि एक आगें। ता पर धाइ चढ़ेउ भय त्यागें॥ ४॥

**nānā taru phala phūla suhāe, khaga mṛga bṛṁda dekhi mana bhāe.**
**saila bisāla dekhi eka āgĕ̐, tā para dhāi caRheu bhaya tyāgĕ̐.4.**

Trees of various kinds looked charming with fruits and flowers; and he was particularly delighted at heart to see the numerous birds and beasts. Beholding a huge mountain ahead of him, he fearlessly ran up to its summit. (4)

उमा न कछु कपि कै अधिकाई। प्रभु प्रताप जो कालहि खाई॥
गिरि पर चढ़ि लंका तेहिं देखी। कहि न जाइ अति दुर्ग बिसेषी॥ ५॥

**umā na kachu kapi kai adhikāī, prabhu pratāpa jo kālahi khāī.**
**giri para caRhi laṁkā tehi̐ dekhī, kahi na jāi ati durga biseṣī.5.**

O Umā, it was no credit for Hanumān, the chief of the monkeys; it was all attributable to the glory of the Lord, who devours Death himself. Climbing up the hill he surveyed Laṅkā, a most marvellous fortress that defied description. (5)

अति उतंग जलनिधि चहु पासा। कनक कोट कर परम प्रकासा॥ ६॥

**ati utaṁga jalanidhi cahu pāsā, kanaka koṭa kara parama prakāsā.6.**

It was very high and was enclosed by the ocean on all sides. The ramparts of gold shed great lustre all round. (6)

छं०—कनक कोट बिचित्र मनि कृत सुंदरायतना घना।
चउहट्ट हट्ट सुबट्ट बीथीं चारु पुर बहु बिधि बना॥
गज बाजि खच्चर निकर पदचर रथ बरूथन्हि को गनै।
बहुरूप निसिचर जूथ अतिबल सेन बरनत नहिं बनै॥ १॥

Chaṁ.: **kanaka koṭa bicitra mani kṛta suṁdarāyatanā ghanā,**
**cauhaṭṭa haṭṭa subaṭṭa bīthī̐ cāru pura bahu bidhi banā.**
**gaja bāji khaccara nikara padacara ratha barūthanhi ko ganai,**
**bahurūpa nisicara jūtha atibala sena baranata nahi̐ banai.1.**

The charming city was enclosed by a fortification wall of gold inlaid with precious stones of various kinds, and contained many beautiful houses, cross roads, bazars, lovely streets and lanes, and was decorated in every way. Who could count the multitudes of elephants, horses and mules, the crowds of foot soldiers and chariots and the troops of demons of every shape—a formidable host beyond all description? (1)

बन बाग उपबन बाटिका सर कूप बापीं सोहहीं।
नर नाग सुर गंधर्ब कन्या रूप मुनि मन मोहहीं॥
कहुँ माल देह बिसाल सैल समान अतिबल गर्जहीं।
नाना अखारेन्ह भिरहिं बहु बिधि एक एकन्ह तर्जहीं॥ २॥

**bana bāga upabana bāṭikā sara kūpa bāpī̐ sohahī̐,**
**nara nāga sura gaṁdharba kanyā rūpa muni mana mohahī̐.**
**kahū̐ māla deha bisāla saila samāna atibala garjahī̐,**
**nānā akhārenha bhirahi̐ bahu bidhi eka ekanha tarjahī̐.2.**

Groves and orchards, gardens and parks, lakes and also wells, big and small, looked charming; daughters of human beings, Nāgas, gods and Gandharvas (celestial musicians) enraptured with their beauty the minds of even hermits. Here roared mighty wrestlers endowed with huge mountain-like forms. They grappled with one another in many ways in different courts and challenged one another to duel contest. (2)

करि जतन भट कोटिन्ह बिकट तन नगर चहुँ दिसि रच्छहीं।
कहुँ महिष मानुष धेनु खर अज खल निसाचर भच्छहीं॥
एहि लागि तुलसीदास इन्ह की कथा कछु एक है कही।
रघुबीर सर तीरथ सरीरन्हि त्यागि गति पैहहिं सही॥ ३॥

**kari jatana bhaṭa koṭinha bikaṭa tana nagara cahū̐ disi racchahī̐,**
**kahū̐ mahiṣa mānuṣa dhenu khara aja khala nisācara bhacchahī̐.**
**ehi lāgi tulasīdāsa inha kī kathā kachu eka hai kahī,**
**raghubīra sara tīratha sarīranhi tyāgi gati paihahi̐ sahī.3.**

Myriads of champions possessing frightful forms sedulously guarded the city on all sides. Elsewhere the vile demons feasted on buffaloes, human beings, cows, donkeys and goats. Tulasīdāsa has briefly told their story only because they will drop their bodies at the sanctuary of Śrī Rāma's arrows and thereby attain the supreme state! (3)

दो०—पुर रखवारे देखि बहु कपि मन कीन्ह बिचार।
अति लघु रूप धरौं निसि नगर करौं पइसार॥ ३॥

Do.: **pura rakhavāre dekhi bahu kapi mana kīnha bicāra,**
**ati laghu rūpa dharaū̐ nisi nagara karaū̐ paisāra.3.**

Seeing a host of guards defending the city, Hanumān thought to himself, 'Let me assume a very minute form and enter the city at night.' (3)

चौ०—मसक समान रूप कपि धरी। लंकहि चलेउ सुमिरि नरहरी॥
नाम लंकिनी एक निसिचरी। सो कह चलेसि मोहि निंदरी॥ १॥

Cau.: **masaka samāna rūpa kapi dharī, laṁkahi caleu sumiri naraharī.**
**nāma laṁkinī eka nisicarī, so kaha calesi mohi niṁdarī.1.**

Hanumān assumed a form as small as a gnat and, invoking the Lord in human semblance, Bhagavān Śrī Rāma, headed towards Laṅkā. At the gateway of Laṅkā lived a demoness, Laṅkinī by name. "Where should you be going heedless of me?" she said. (1)

जानेहि नहीं मरमु सठ मोरा। मोर अहार जहाँ लगि चोरा॥
मुठिका एक महा कपि हनी। रुधिर बमत धरनीं ढनमनी॥ २॥

**janehi nahiँ maramu saṭha morā, mora ahāra jahā̐ lagi corā.**
**muṭhikā eka mahā kapi hanī, rudhira bamata dharanī̐ ḍhanamanī.2.**

"Fool, have you not been able to know who I am? Every thief hereabout is my meal." The great monkey Hanumān dealt her such a blow with his fist that she toppled down vomiting blood. (2)

पुनि संभारि उठी सो लंका। जोरि पानि कर बिनय ससंका॥
जब रावनहि ब्रह्म बर दीन्हा। चलत बिरंचि कहा मोहि चीन्हा॥ ३॥

**puni saṁbhāri uṭhī so laṁkā, jori pāni kara binaya sasaṁkā.**
**jaba rāvanahi brahma bara dīnhā, calata biraṁci kahā mohi cīnhā.3.**

Then, recovering herself, Laṅkā (Laṅkinī), stood up, and folding her hands in dismay, humbly addressed him, "When Brahmā granted Rāvaṇa the boon he had asked for, the Creator furnished me with the following clue to the extermination of the demon race, while departing,— (3)

बिकल होसि तैं कपि कें मारे। तब जानेसु निसिचर संघारे॥
तात मोर अति पुन्य बहूता। देखेउँ नयन राम कर दूता॥ ४॥

**bikala hosi taiँ kapi kẽ māre, taba jānesu nisicara saṁghāre.**
**tāta mora ati punya bahūtā, dekheu̐ nayana rāma kara dūtā.4.**

" 'When you get discomfited by a blow from a monkey, know that all is over with the demon race.' I must have earned very great merit (पुण्य), O dear, that I have been blessed with the sight of Śrī Rāma's own envoy. (4)

दो०—तात स्वर्ग अपबर्ग सुख धरिअ तुला एक अंग।
तूल न ताहि सकल मिलि जो सुख लव सतसंग॥ ४॥

Do.: **tāta svarga apabarga sukha dharia tulā eka aṁga,**
**tūla na tāhi sakala mili jo sukha lava satasaṁga.4.**

"In one scale of the balance, my dear, put together the delights of heaven and the bliss of final beatitude; but they will all be outweighed by (placed in the other pan of scale) a moment's joy derived from communion with saints." (4)

चौ०—प्रबिसि नगर कीजे सब काजा। हृदयँ राखि कोसलपुर राजा॥
गरल सुधा रिपु करहिं मिताई। गोपद सिंधु अनल सितलाई॥ १॥

Cau.: **prabisi nagara kīje saba kājā, hṛdayaँ rākhi kosalapura rājā.**
**garala sudhā ripu karahiं mitāī, gopada simdhu anala sitalāī.1.**

"Enter the city with the Lord of Ayodhyā, Śrī Raghunātha, enshrined in your heart and accomplish all your task." (Kākabhuṣuṇḍi said:) "Poison is transformed into nectar, foes turn friends, the ocean contracts itself to the size of a cow's footprint, fire becomes cool, (1)

गरुड़ सुमेरु रेनु सम ताही। राम कृपा करि चितवा जाही॥
अति लघु रूप धरेउ हनुमाना। पैठा नगर सुमिरि भगवाना॥ २॥

**garuRa sumeru renu sama tāhī, rāma kṛpā kari citavā jāhī.**
**ati laghu rūpa dhareu hanumānā, paiṭhā nagara sumiri bhagavānā.2.**

"and Mount Meru, O Garuḍa, appears like a grain of sand to him on whom Śrī Rāma casts His benign look." Hanumān assumed a very minute form and invoking Śrī Rāma entered the city. (2)

मंदिर मंदिर प्रति करि सोधा। देखे जहँ तहँ अगनित जोधा॥
गयउ दसानन मंदिर माहीं। अति बिचित्र कहि जात सो नाहीं॥ ३॥

**mamdira mamdira prati kari sodhā, dekhe jahaँ tahaँ aganita jodhā.**
**gayau dasānana mamdira mahīँ, ati bicitra kahi jāta so nāhīँ.3.**

He ransacked every mansion and saw countless warriors here and there. Then he made his way into Rāvaṇa's palace, which was marvellous beyond words. (3)

सयन किएँ देखा कपि तेही। मंदिर महुँ न दीखि बैदेही॥
भवन एक पुनि दीख सुहावा। हरि मंदिर तहँ भिन्न बनावा॥ ४॥

**sayana kieँ dekhā kapi tehī, mamdira mahuँ na dīkhi baidehī.**
**bhavana eka puni dīkha suhāvā, hari mamdira tahaँ bhinna banāvā.4.**

He saw the demon chief buried in sleep; but he did not find Jānakī there. He then noticed another splendid building, with a temple sacred to Śrī Hari, standing apart. (4)

दो०—**रामायुध अंकित गृह सोभा बरनि न जाइ।**
**नव तुलसिका बृंद तहँ देखि हरष कपिराइ॥ ५॥**

Do.: **rāmāyudha amkita gṛha sobhā barani na jāi,**
**nava tulasikā bṛmda tahaँ dekhi haraṣa kapirāi.5.**

The mansion had the weapons (bow and arrow) of Śrī Rāma painted on its walls and was glorious beyond words. The monkey chief, Hanumān, rejoiced to see clusters of young Tulasī plants there. (5)

चौ०—लंका निसिचर निकर निवासा। इहाँ कहाँ सज्जन कर बासा॥
मन महुँ तरक करैं कपि लागा। तेहीं समय बिभीषनु जागा॥ १॥

Cau.: **lamkā nīsīcara nikara nivāsā, ihaँ kahaँ sajjana kara bāsā.**
**mana mahuँ taraka karaiं kapi lāgā, tehīँ samaya bibhīṣanu jāgā.1.**

'Laṅkā is the abode of multitudes of demons; how could a pious man take up his residence here?' While Hanumān was thus reasoning within himself, Vibhīṣaṇa (Rāvaṇa's youngest brother) woke up. (1)

राम राम तेहिं सुमिरन कीन्हा। हृदयँ हरष कपि सज्जन चीन्हा॥
एहि सन हठि करिहउँ पहिचानी। साधु ते होइ न कारज हानी॥ २॥

**rāma rāma tehi̐ sumirana kīnhā, hṛdayå̐ harașa kapi sajjana cīnhā.**
**ehi sana haṭhi karihau̐ pahicānī, sādhu te hoi na kāraja hānī.2.**

He began to repeat Śrī Rāma's name in prayer and Hanumān was delighted at heart to find a virtuous soul. 'I shall make acquaintance with him at all events; for one's cause can never suffer at the hands of a saint.' (2)

बिप्र रूप धरि बचन सुनाए। सुनत बिभीषन उठि तहँ आए॥
करि प्रनाम पूँछी कुसलाई। बिप्र कहहु निज कथा बुझाई॥ ३॥

**bipra rūpa dhari bacana sunāe, sunata bibhīṣana uṭhi tahå̐ āe.**
**kari pranāma pu̐chī kusalāī, bipra kahahu nija kathā bujhāī.3.**

Having thus resolved he assumed the form of a Brāhmaṇa and hailed Vibhīṣaṇa. As soon as he heard Hanumān's words, he rose and came where the latter was. Bowing low he enquired about the Brāhmaṇa's welfare. (3)

की तुम्ह हरि दासन्ह महँ कोई। मोरें हृदय प्रीति अति होई॥
की तुम्ह रामु दीन अनुरागी। आयहु मोहि करन बड़भागी॥ ४॥

**kī tumha hari dāsanha mahå̐ koī, morĕ hṛdaya prīti ati hoī.**
**kī tumha rāmu dīna anurāgī, āyahu mohi karana baRabhāgī.4.**

"Tell me all about you, holy sir. Are you one of Śrī Hari's own servants (Nārada and others)? My heart is filled with exceeding love at your sight. Or are you Śrī Rāma Himself, a loving friend of the poor, who have come to bless me (by your sight)?" (4)

दो०—**तब हनुमंत कही सब राम कथा निज नाम।**
**सुनत जुगल तन पुलक मन मगन सुमिरि गुन ग्राम॥ ६॥**

Do.: **taba hanumaṁta kahī saba rāma kathā nija nāma,**
**sunata jugala tana pulaka mana magana sumiri guna grāma.6.**

Thereupon Hanumān told him all about Śrī Rāma and disclosed his identity as well. The moment Vibhīṣaṇa heard this, a thrill ran through the body of both and they were transported with joy at the thought of Śrī Rāma's host of virtues. (6)

चौ०—सुनहु पवनसुत रहनि हमारी। जिमि दसनन्हि महुँ जीभ बिचारी॥
तात कबहुँ मोहि जानि अनाथा। करिहहिं कृपा भानुकुल नाथा॥ १॥

Cau.: **sunahu pavanasuta rahani hamārī, jimi dasananhi mahu̐ jībha bicārī.**
**tāta kabahu̐ mohi jāni anāthā, karihahi̐ kṛpā bhānukula nāthā.1.**

"Hear, O son of the wind-god, how I am living here: my plight is akin to that of the poor tongue that lives in the midst of the teeth. Will the Lord of the solar race, Śrī Rāma, dear friend, ever show His compassion to me, knowing me to be helpless? (1)

तामस तनु कछु साधन नाहीं। प्रीति न पद सरोज मन माहीं॥
अब मोहि भा भरोस हनुमंता। बिनु हरिकृपा मिलहिं नहिं संता॥ २॥

**tāmasa tanu kachu sādhana nāhī̐, prīti na pada saroja mana māhī̐.**
**aba mohi bhā bharosa hanumaṁtā, binu harikṛpā milahi̐ nahi̐ saṁtā.2.**

"Endowed as I am with a sinful (demoniac) form, I am incapable of doing any

Sādhanā (striving for God-Realization); and my heart cherishes no love for the Lord's lotus feet either. But I am now confident, Hanumān, that Śrī Rāma's grace is on me, for one can never meet a saint without Śrī Hari's grace. (2)

जौं रघुबीर अनुग्रह कीन्हा। तौ तुम्ह मोहि दरसु हठि दीन्हा॥
सुनहु बिभीषन प्रभु कै रीती। करहिं सदा सेवक पर प्रीती॥ ३॥

**jaů raghubīra anugraha kīnhā, tau tumha mohi darasu haṭhi dīnhā.**
**sunahu bibhīṣana prabhu kai rītī, karahiṁ sadā sevaka para prītī.3.**

"It is only because Śrī Raghuvīra is kind to me that you have blessed me with your meeting unsolicited." "Listen, Vibhīṣaṇa, the Lord is ever affectionate to His servants; for such is His wont. (3)

कहहु कवन मैं परम कुलीना। कपि चंचल सबहीं बिधि हीना॥
प्रात लेइ जो नाम हमारा। तेहि दिन ताहि न मिलै अहारा॥ ४॥

**kahahu kavana maiṁ parama kulīnā, kapi caṁcala sabahīँ bidhi hīnā.**
**prāta lei jo nāma hamārā, tehi dina tāhi na milai ahārā.4.**

"Tell me what superior birth can I claim—a frivolous monkey, vile in every way, so much so that if anyone mentions our name early in the morning he is sure to go without any food that day. (4)

दो०—अस मैं अधम सखा सुनु मोहू पर रघुबीर।
कीन्ही कृपा सुमिरि गुन भरे बिलोचन नीर॥ ७॥

**Do.: asa maiṁ adhama sakhā sunu mohū para raghubīra,**
**kīnhī kṛpā sumiri guna bhare bilocana nīra.7.**

"Listen, my friend, though I am so wretched, Śrī Rāma has shown His grace even to me!" And Hanumān's eyes filled with tears as he recalled the Lord's virtues. (7)

चौ०—जानतहूँ अस स्वामि बिसारी। फिरहिं ते काहे न होहिं दुखारी॥
एहि बिधि कहत राम गुन ग्रामा। पावा अनिर्बाच्य बिश्रामा॥ १॥

**Cau.: jānatahū̐ asa svāmi bisārī, phirahiṁ te kāhe na hohiṁ dukhārī.**
**ehi bidhi kahata rāma guna grāmā, pāvā anirbācya biśrāmā.1.**

"It is not to be wondered that those who knowingly forget such a lord (Śrī Raghunātha) and go adrift should be unhappy." Thus recounting Śrī Rāma's virtues, Hanumān derived supreme solace. (1)

पुनि सब कथा बिभीषन कही। जेहि बिधि जनकसुता तहँ रही॥
तब हनुमंत कहा सुनु भ्राता। देखी चहउँ जानकी माता॥ २॥

**puni saba kathā bibhīṣana kahī, jehi bidhi janakasutā tahå̐ rahī.**
**taba hanumaṁta kahā sunu bhrātā, dekhī cahaů jānakī mātā.2.**

Then Vibhīṣaṇa fully narrated how Jānakī had been living there. Thereupon Hanumān said, "Listen, brother, I should like to see Mother Jānakī." (2)

जुगुति बिभीषन सकल सुनाई। चलेउ पवनसुत बिदा कराई॥
करि सोइ रूप गयउ पुनि तहवाँ। बन असोक सीता रह जहवाँ॥ ३॥

**juguti bibhīṣana sakala sunāī, caleu pavanasuta bidā karāī.**
**kari soi rūpa gayau puni tahavā̐, bana asoka sītā raha jahavā̐.3.**

Vibhīṣaṇa fully explained to him the strategy of seeing Her. Hanumān took leave of Vibhīṣaṇa and proceeded on his errand. Assuming the same minute form as he had taken before, he repaired to the Aśoka grove where Sītā had been lodged. (3)

देखि मनहि महुँ कीन्ह प्रनामा। बैठेहिं बीति जात निसि जामा॥
कृस तनु सीस जटा एक बेनी। जपति हृदयँ रघुपति गुन श्रेनी॥४॥

**dekhi manahi mahů kīnha pranāmā, baiṭhehi̐ bīti jāta nisi jāmā.**
**kṛsa tanu sīsa jaṭā eka benī, japati hṛdayå raghupati guna śrenī.4.**

He mentally bowed to Her as soon as he saw Her. Obviously She had been squatting away the hours of the night. Emaciated in body, She wore a single braid* of matted hair on Her head and repeated to Herself the host of Śrī Rāma's virtues. (4)

दो०—**निज पद नयन दिएँ मन राम पद कमल लीन।**
**परम दुखी भा पवनसुत देखि जानकी दीन॥८॥**

Do.: **nija pada nayana diĕ mana rāma pada kamala līna,**
**parama dukhī bhā pavanasuta dekhi jānakī dīna.8.**

She had Her eyes fixed on Her own feet, while Her mind was absorbed in the thought of Śrī Rāma's lotus feet. The son of the wind-god, Hanumān, felt extremely miserable to see Jānakī so disconsolate. (8)

चौ०—तरु पल्लव महुँ रहा लुकाई। करइ बिचार करौं का भाई॥
तेहि अवसर रावनु तहँ आवा। संग नारि बहु किएँ बनावा॥१॥

Cau.: **taru pallava mahů rahā lukāī, karai bicāra karaů kā bhāī.**
**tehi avasara rāvanu tahå āvā, saṁga nāri bahu kiĕ banāvā.1.**

Concealing himself among the leaves of a tree he mused within himself, "O Brother! what should I do?" At that very moment Rāvaṇa arrived there, gaily adorned and accompanied by a large number of women. (1)

बहु बिधि खल सीतहि समुझावा। साम दान भय भेद देखावा॥
कह रावनु सुनु सुमुखि सयानी। मंदोदरी आदि सब रानी॥२॥

**bahu bidhi khala sītahi samujhāvā, sāma dāna bhaya bheda dekhāvā.**
**kaha rāvanu sunu sumukhi sayānī, maṁdodarī ādi saba rānī.2.**

The wretch tried to prevail upon Her in many ways—through friendly advice, allurements, threats and estrangement. Said Rāvaṇa, "Listen, O beautiful and wise lady: I will make Mandodarī and all other queens, (2)

तव अनुचरीं करउँ पन मोरा। एक बार बिलोकु मम ओरा॥
तृन धरि ओट कहति बैदेही। सुमिरि अवधपति परम सनेही॥३॥

**tava anucarī̐ karaů pana morā, eka bāra biloku mama orā.**
**tṛna dhari oṭa kahati baidehī, sumiri avadhapati parama sanehī.3.**

"your handmaids, I swear, provided you do cast a look on me only once."

* It is customary with Indian women to wear a single braid of hair when separated from their husband.

Interposing* a blade of grass between Herself and Rāvaṇa and fixing Her thoughts on Her most beloved lord Śrī Rāma, the King of Ayodhyā, Jānakī rejoined,— (3)

सुनु दसमुख खद्योत प्रकासा। कबहुँ कि नलिनी करइ बिकासा॥
अस मन समुझु कहति जानकी। खल सुधि नहिं रघुबीर बान की॥४॥

**sunu dasamukha khadyota prakāsā, kabahu̐ ki nalinī karai bikāsā.**
**asa mana samujhu kahati jānakī, khala sudhi nahi̐ raghubīra bāna kī.4.**

"Listen, O ten-headed monster, can a lotus flower ever bloom in the glow of a fire-fly?" "Ponder this at heart," continued Jānakī, "perhaps you have no idea what Śrī Rāma's shafts are like, O wretch. (4)

सठ सूनें हरि आनेहि मोही। अधम निलज्ज लाज नहिं तोही॥५॥

**saṭha sūne̐ hari ānehi mohī, adhama nilajja lāja nahi̐ tohī.5.**

"You carried me off at a time when there was none by my side; yet you do not feel ashamed, O vile and shameless rogue!" (5)

दो०—आपुहि सुनि खद्योत सम रामहि भानु समान।
परुष बचन सुनि काढ़ि असि बोला अति खिसिआन॥९॥

Do.: **āpuhi suni khadyota sama rāmahi bhānu samāna,**
**paruṣa bacana suni kāRhi asi bolā ati khisiāna.9.**

Hearing himself likened to a glow-worm and Śrī Rāma compared to the sun, and exasperated at Her stinging words, the monster drew out his sword and said: (9)

चौ०—सीता तैं मम कृत अपमाना। कटिहउँ तव सिर कठिन कृपाना॥
नाहिं त सपदि मानु मम बानी। सुमुखि होति न त जीवन हानी॥१॥

Cau.: **sītā tai̐ mama kṛta apamānā, kaṭihau̐ tava sira kaṭhina kṛpānā.**
**nāhi̐ ta sapadi mānu mama bānī, sumukhi hoti na ta jīvana hānī.1.**

"Sītā, you have hurled insults at me; I will accordingly cut off your head with my relentless sword. Either obey my command at once, or else you will lose your life, O beautiful lady." (1)

स्याम सरोज दाम सम सुंदर। प्रभु भुज करि कर सम दसकंधर॥
सो भुज कंठ कि तव असि घोरा। सुनु सठ अस प्रवान पन मोरा॥२॥

**syāma saroja dāma sama suṁdara, prabhu bhuja kari kara sama dasakaṁdhara.**
**so bhuja kaṁṭha ki tava asi ghorā, sunu saṭha asa pravāna pana morā.2.**

"My lord's arm is lovely as a string of blue lotuses and shapely and long as the trunk of an elephant, O ten-headed monster. Either that arm or your dreadful sword will have my neck: hear this my solemn vow, O fool. (2)

चंद्रहास हरु मम परितापं। रघुपति बिरह अनल संजातं॥
सीतल निसित बहसि बर धारा। कह सीता हरु मम दुख भारा॥३॥

**caṁdrahāsa haru mama paritāpaṁ, raghupati biraha anala saṁjātaṁ.**
**sītala nisita bahasi bara dhārā, kaha sītā haru mama dukha bhārā.3.**

* According to the Hindu etiquette a lady must not talk to a male stranger without a medium. Being forced to violate the above rule at this emergency, Sītā takes recourse to the aforesaid expedient.

(Turning to Rāvaṇa's glittering scimitar) "Take away, O Candrahāsa*, the burning anguish of my heart caused by the fire of separation from Śrī Raghunātha. You possess a cool, sharp and good blade; therefore, relieve the burden of my sorrow," Sītā said.(3)

सुनत बचन पुनि मारन धावा। मयतनयाँ कहि नीति बुझावा॥
कहेसि सकल निसिचरिन्ह बोलाई। सीतहि बहु बिधि त्रासहु जाई॥ ४॥

**sunata bacana puni mārana dhāvā, mayatanayā̐ kahi nīti bujhāvā.**
**kahesi sakala nisicarinha bolāī, sītahi bahu bidhi trāsahu jāī.4.**

On hearing these words he rushed forward to kill Her; it was Queen Mandodarī (Maya's daughter) who (intervened and) pacified him with words of good counsel. Summoning all the demonesses (posted there) he said, "Go and intimidate Sītā in every way. (4)

मास दिवस महुँ कहा न माना। तौ मैं मारबि काढ़ि कृपाना॥ ५॥

**māsa divasa mahu̐ kahā na mānā, tau maiँ mārabi kāRhi kṛpānā.5.**

"If she does not accept my directive in a month's time, I will draw my sword and behead her." (5)

दो०—**भवन गयउ दसकंधर इहाँ पिसाचिनि बृंद।**
**सीतहि त्रास देखावहिं धरहिं रूप बहु मंद॥ १०॥**

Do.: **bhavana gayau dasakaṁdhara ihā̐ pisācini bṛṁda,**
**sītahi trāsa dekhāvahiँ dharahiँ rūpa bahu maṁda.10.**

(Having issued these instructions) the ten-headed Rāvaṇa returned to his palace; while the host of fiendesses in the Aśoka grove assumed various kinds of hideous forms and intimidated Sītā. (10)

चौ०—त्रिजटा नाम राच्छसी एका। राम चरन रति निपुन बिबेका॥
सबन्हौ बोलि सुनाएसि सपना। सीतहि सेइ करहु हित अपना॥ १॥

Cau.: **trijaṭā nāma rācchasī ekā, rāma carana rati nipuna bibekā.**
**sabanhau boli sunāesi sapanā, sītahi sei karahu hita apanā.1.**

One of these demonesses, Trijaṭā by name, was devoted to Śrī Rāma's feet and was perfect in dispassionate wisdom. She summoned all her companions, told them of her dream and exhorted them to serve Sītā and thus be blessed: (1)

सपनें बानर लंका जारी। जातुधान सेना सब मारी॥
खर आरूढ़ नगन दससीसा। मुंडित सिर खंडित भुज बीसा॥ २॥

**sapanẽ bānara laṁkā jārī, jātudhāna senā saba mārī.**
**khara ārūRha nagana dasasīsā, muṁḍita sira khaṁḍita bhuja bīsā.2.**

"In my dream a monkey burnt Laṅkā and the whole demon host was killed. As for

* The word literally means 'That which derides the moon by its cool brilliance'. Though generally used as a synonym for a curved sword, it particularly denotes the sword possessed by Rāvaṇa as a gift from Bhagavān Śaṅkara, to whom it originally belonged. In Her utter despair Sītā looked to Rāvaṇa's sword alone to come to Her rescue and end Her miserable existence; and the sword, though cruel and dreadful to all appearance, appeared to Her as agreeable and soothing as the moon's rays to a burning heart. The appellation 'Candrahāsa' thus sounded most appropriate to Her.

the ten-headed Rāvaṇa, I saw him mounted on a donkey, all naked, with his heads shorn and his twenty arms chopped off. (2)

एहि बिधि सो दच्छिन दिसि जाई। लंका मनहुँ बिभीषन पाई॥
नगर फिरी रघुबीर दोहाई। तब प्रभु सीता बोलि पठाई॥ ३॥

**ehi bidhi so dacchina disi jāī, laṁkā manahů bibhīṣana pāī.**
**nagara phirī raghubīra dohāī, taba prabhu sītā boli paṭhāī.3.**

"In this manner he went his way to the south*; and it so appeared that Laṅkā had passed into the hands of Vibhīṣaṇa. Śrī Rāma's victory was proclaimed (by beat of drum) throughout the city: it was then that the Lord, Śrī Rāma, sent for Sītā. (3)

यह सपना मैं कहउँ पुकारी। होइहि सत्य गएँ दिन चारी॥
तासु बचन सुनि ते सब डरीं। जनकसुता के चरनन्हि परीं॥ ४॥

**yaha sapanā maĩ kahaů pukārī, hoihi satya gaě dina cārī.**
**tāsu bacana suni te saba ḍarī̃, janakasutā ke carananhi parī̃.4.**

"This dream, I loudly proclaim, will come true a few days hence." They were all dismayed to hear her words and fell at the feet of Jānakī. (4)

दो०—**जहँ तहँ गईं सकल तब सीता कर मन सोच।**
**मास दिवस बीतें मोहि मारिहि निसिचर पोच॥ ११॥**

**Do.: jahå̃ tahå̃ gaī̃ sakala taba sītā kara mana soca,**
**māsa divasa bītě mohi mārihi nisicara poca.11.**

Then they all dispersed in various directions and Sītā anxiously thought within Herself: 'At the end of a long month this vile monster will slay me.'† (11)

चौ०—त्रिजटा सन बोलीं कर जोरी। मातु बिपति संगिनि तैं मोरी॥
तजौं देह करु बेगि उपाई। दुसह बिरहु अब नहिं सहि जाई॥ १॥

**Cau.: trijaṭā sana bolī̃ kara jorī, mātu bipati saṁgini taĩ morī.**
**tajaů deha karu begi upāī, dusaha birahu aba nahĩ sahi jāī.1.**

With folded hands She said to Trijaṭā, "Mother, you are my only companion in adversity. Therefore, quickly devise some means whereby I may be enabled to cast off this body; for this desolation, which is so hard to bear, can no longer be endured. (1)

आनि काठ रचु चिता बनाई। मातु अनल पुनि देहि लगाई॥
सत्य करहि मम प्रीति सयानी। सुनै को श्रवन सूल सम बानी॥ २॥

**āni kāṭha racu citā banāī, mātu anala puni dehi lagāī**
**satya karahi mama prīti sayānī, sunai ko śravana sūla sama bānī.2.**

"Bring some wood and put up a pyre; and then, my mother, set fire to it, and thus prove the genuineness of my love for the Lord, O wise lady. Who will stand Rāvaṇa's words, that pierce the ears like a shaft?" (2)

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* The abode of Yama (the god of death) is believed to be in the south. That is why journey in a dream to the south is supposed to forebode death.

† As appears from what follows, it is not death that Sītā dreads, but the long interval of a month which has to elapse before Her threatened death.

सुनत बचन पद गहि समुझाएसि। प्रभु प्रताप बल सुजसु सुनाएसि॥
निसि न अनल मिल सुनु सुकुमारी। अस कहि सो निज भवन सिधारी॥ ३॥

**sunata bacana pada gahi samujhāesi, prabhu pratāpa bala sujasu sunāesi.**
**nisi na anala mila sunu sukumārī, asa kahi so nija bhavana sidhārī.3.**

On hearing these words Trijaṭā clasped Sītā's feet and comforted Her by recounting the majesty, might and glory of Her lord. "Listen, O tender lady: no fire can be had at night." So saying she left for her residence. (3)

कह सीता बिधि भा प्रतिकूला। मिलिहि न पावक मिटिहि न सूला॥
देखिअत प्रगट गगन अंगारा। अवनि न आवत एकउ तारा॥ ४॥

**kaha sītā bidhi bhā pratikūlā, milihi na pāvaka miṭihi na sūlā.**
**dekhiata pragaṭa gagana aṁgārā, avani na āvata ekau tārā.4.**

Sītā said (to Herself) 'Heaven itself has turned hostile to me; there is no fire to be had and I cannot be cured of my agony otherwise. Sparks of fire are visibly seen in the heavens; but not a single star drops to the earth. (4)

पावकमय ससि स्त्रवत न आगी। मानहुँ मोहि जानि हत भागी॥
सुनहि बिनय मम बिटप असोका। सत्य नाम करु हरु मम सोका॥ ५॥

**pāvakamaya sasi sravata na āgī, mānahu̐ mohi jāni hata bhāgī.**
**sunahi binaya mama biṭapa asokā, satya nāma karu haru mama sokā.5.**

'The moon, though all fire, refuses to rain sparks, as if conscious of my wretchedness. Listen to my prayer, O Aśoka tree: take away my sorrow and be true to your name*. (5)

नूतन किसलय अनल समाना। देहि अगिनि जनि करहि निदाना॥
देखि परम बिरहाकुल सीता। सो छन कपिहि कलप सम बीता॥ ६॥

**nūtana kisalaya anala samānā, dehi agini jani karahi nidānā.**
**dekhi parama birahākula sītā, so chana kapihi kalapa sama bītā.6.**

'Your fresh and tender leaves bear the colour of flames; therefore, supply me with fire and do not aggravate my agony beyond limits.' The moment seemed like an age† to Hanumān as he beheld Sītā extremely distressed (due to Her separation from Her lord). (6)

सो०—**कपि करि हृदयँ बिचार दीन्हि मुद्रिका डारि तब।**
**जनु असोक अंगार दीन्ह हरषि उठि कर गहेउ॥ १२॥**

So.: **kapi kari hṛdaya̐ bicāra dīnhi mudrikā ḍāri taba,**
**janu asoka aṁgāra dīnha haraṣi uṭhi kara gaheu.12.**

Then, thinking deeply within himself Hanumān dropped down the signet ring, as though the Aśoka tree had thrown a spark (in response to Her prayer). She sprang up with joy and took it in Her hand. (12)

चौ०—तब देखी मुद्रिका मनोहर। राम नाम अंकित अति सुंदर॥
चकित चितव मुदरी पहिचानी। हरष बिषाद हृदयँ अकुलानी॥ १॥

* The word 'Aśoka' literally means that which ends sorrow.

† Literally speaking, the world 'Kalpa' denotes the span of life of the universe, which has been calculated to cover 4,32,00,000 years.

Cau.: **taba dekhī mudrikā manohara, rāma nāma aṁkita ati suṁdara.**
**cakita citava mudarī pahicānī, haraṣa biṣāda hṛdayå̐ akulānī.1.**

Now She saw the charming ring with the name of 'Rāma' most beautifully engraved on it. Recognizing the ring She looked at it with wonder and was agitated at heart with a mixed feeling of joy and sorrow. (1)

जीति को सकइ अजय रघुराई। माया तें असि रचि नहिं जाई॥
सीता मन बिचार कर नाना। मधुर बचन बोलेउ हनुमाना॥ २॥

**jīti ko sakai ajaya raghurāī, māyā tě̐ asi raci nahi̐ jāī.**
**sītā mana bicāra kara nānā, madhura bacana boleu hanumānā.2.**

'Who can conquer the invincible Śrī Raghunātha and such a divine ring cannot be wrought through Māyā (a conjuring trick).' As Sītā thus indulged in fancies of various kinds, Hanumān spoke in sweet accents, (2)

रामचंद्र गुन बरनैं लागा। सुनतहिं सीता कर दुख भागा॥
लागीं सुनैं श्रवन मन लाई। आदिहु तें सब कथा सुनाई॥ ३॥

**rāmacaṁdra guna baranai̐ lāgā, sunatahi̐ sītā kara dukha bhāgā.**
**lāgī̐ sunai̐ śravana mana lāī, ādihu tě̐ saba kathā sunāī.3.**

and began to recount Śrī Rāmacandra's glories, hearing which Sītā's grief disappeared. She listened with all Her mind and ears while Hanumān narrated the whole story from the very beginning. (3)

श्रवनामृत जेहिं कथा सुहाई। कही सो प्रगट होति किन भाई॥
तब हनुमंत निकट चलि गयऊ। फिरि बैठीं मन बिसमय भयऊ॥ ४॥

**śravanāmṛta jehi̐ kathā suhāī, kahī so pragaṭa hoti kina bhāī.**
**taba hanumaṁta nikaṭa cali gayaū, phiri baiṭhī̐ mana bisamaya bhayaū.4.**

"Wherefore does he, who has told this tale, which is like nectar to my ears, not reveal himself?"* Thereupon Hanumān drew near Her, while Sītā sat with her back turned towards him, full of amazement. (4)

राम दूत मैं मातु जानकी। सत्य सपथ करुनानिधान की॥
यह मुद्रिका मातु मैं आनी। दीन्हि राम तुम्ह कहँ सहिदानी॥ ५॥

**rāma dūta mai̐ mātu jānakī, satya sapatha karunānidhāna kī.**
**yaha mudrikā mātu mai̐ ānī, dīnhi rāma tumha kahå̐ sahidānī.5.**

"I am Śrī Rāma's messenger, mother Jānakī: I solemnly swear by the all-merciful Lord Himself. This ring has been brought by me, O mother; Śrī Rāma gave it to me as a token of my identification for you." (5)

नर बानरहि संग कहु कैसें। कही कथा भइ संगति जैसें॥ ६॥

**nara bānarahi saṁga kahu kaisě̐, kahī kathā bhai saṁgati jaisě̐.6.**

"Tell me what brought about this fellowship between a man and a monkey." Then Hanumān explained the circumstances in which the union had been brought about (between Śrī Rāma and the monkeys). (6)

* Obviously the orchard in which Sītā had been confined was open to the fair sex alone. Naturally, therefore, when She heard an unseen voice utter Śrī Rāma's praises, She concluded that it must be some female.

दो०—**कपि के बचन सप्रेम सुनि उपजा मन बिस्वास।**
**जाना मन क्रम बचन यह कृपासिंधु कर दास॥ १३॥**

Do.: **kapi ke bacana saprema suni upajā mana bisvāsa,**
**jānā mana krama bacana yaha kṛpāsiṁdhu kara dāsa.13.**

As Sītā heard Hanumān's affectionate words, She trusted him and She recognized him to be a servant of the all-merciful Śrī Raghunātha in thought, word and deed. (13)

चौ०—**हरिजन जानि प्रीति अति गाढ़ी। सजल नयन पुलकावलि बाढ़ी॥**
**बूड़त बिरह जलधि हनुमाना। भयहु तात मो कहुँ जलजाना॥ १॥**

Cau.: **harijana jāni prīti ati gāRhī, sajala nayana pulakāvali bāRhī.**
**būRata biraha jaladhi hanumānā, bhayahu tāta mo kahů jalajānā.1.**

Perceiving him to be a devotee of Śrī Hari, She developed an intense affection for him. Her eyes filled with tears and a thrill ran through Her body. "To me, who was being drowned in the ocean of desolation, dear Hanumān, you have come as a veritable bark. (1)

**अब कहु कुसल जाउँ बलिहारी। अनुज सहित सुख भवन खरारी॥**
**कोमलचित कृपाल रघुराई। कपि केहि हेतु धरी निठुराई॥ २॥**

**aba kahu kusala jāů balihārī, anuja sahita sukha bhavana kharārī.**
**komalacita kṛpāla raghurāī, kapi kehi hetu dharī niṭhurāī.2.**

"Now tell me, I adjure you, the welfare of all-blissful Śrī Rāma and His younger brother, Lakṣmaṇa. Wherefore has the tender-hearted and compassionate Śrī Raghunātha become so hard-hearted? (2)

**सहज बानि सेवक सुखदायक। कबहुँक सुरति करत रघुनायक॥**
**कबहुँ नयन मम सीतल ताता। होइहहिं निरखि स्याम मृदु गाता॥ ३॥**

**sahaja bāni sevaka sukhadāyaka, kabahůka surati karata raghunāyaka.**
**kabahů nayana mama sītala tātā, hoihahiṁ nirakhi syāma mṛdu gātā.3.**

"Does Śrī Raghunātha ever remember me—He who by natural disposition is a source of delight to His servants? Will my eyes, dear Hanumān, be ever soothed by the sight of His swarthy and delicate limbs?" (3)

**बचनु न आव नयन भरे बारी। अहह नाथ हौं निपट बिसारी॥**
**देखि परम बिरहाकुल सीता। बोला कपि मृदु बचन बिनीता॥ ४॥**

**bacanu na āva nayana bhare bārī, ahaha nātha hau̐ nipaṭa bisārī.**
**dekhi parama birahākula sītā, bolā kapi mṛdu bacana binītā.4.**

Words failed Her and Her eyes swam with tears. 'Ah, my lord! You have entirely forgotten me.' Seeing Sītā sore distressed due to Her separation from Her lord, Hanumān addressed Her in soft and polite accents: (4)

**मातु कुसल प्रभु अनुज समेता। तव दुख दुखी सुकृपा निकेता॥**
**जनि जननी मानहु जियँ ऊना। तुम्ह ते प्रेमु राम कें दूना॥ ५॥**

**mātu kusala prabhu anuja sametā, tava dukha dukhī sukṛpā niketā.**
**jani jananī mānahu jiyå̐ ūnā, tumha te premu rāma kě dūnā.5.**

"The Lord and His younger brother Lakṣmaṇa are both doing well, mother, except for the fact that the all-merciful is sorrowful because of Your sorrow. Do not feel disconsolate at heart, mother; Śrī Rāma loves You twice as much as You love Him. (5)

दो०—रघुपति कर संदेसु अब सुनु जननी धरि धीर।
अस कहि कपि गदगद भयउ भरे बिलोचन नीर॥ १४॥

**Do.: raghupati kara saṁdesu aba sunu jananī dhari dhīra,**
**asa kahi kapi gadagada bhayau bhare bilocana nīra.14.**

"Mother, compose Yourself now and hear the message of Śrī Raghunātha." Even as he uttered these words, Hanumān's voice got choked with emotion and his eyes were filled with tears, (14)

चौ०—कहेउ राम बियोग तव सीता। मो कहुँ सकल भए बिपरीता॥
नव तरु किसलय मनहुँ कृसानू। कालनिसा सम निसि ससि भानू॥ १॥

**Cau.: kaheu rāma biyoga tava sītā, mo kahu̐ sakala bhae biparītā.**
**nava taru kisalaya manahu̐ kṛsānū, kālanisā sama nisi sasi bhānū.1.**

"Śrī Rāma has said: 'Ever since I have been separated from you, Sītā, everything to me has become perverse. The fresh and tender leaves on the trees look like tongues of fire; nights appear as dreadful as the night of final dissolution and the moon scorches like the sun. (1)

कुबलय बिपिन कुंतबन सरिसा। बारिद तपत तेल जनु बरिसा॥
जे हित रहे करत तेइ पीरा। उरग स्वास सम त्रिबिध समीरा॥ २॥

**kubalaya bipina kuṁtabana sarisā, bārida tapata tela janu barisā.**
**je hita rahe karata tei pīrā, uraga svāsa sama tribidha samīrā.2.**

'Beds of lotuses are like so many spears planted on the ground, while rain-clouds pour boiling oil, as it were. Those that were friendly before have now become tormenting; the cool, soft and fragrant breezes are now like the breath of a serpent, poisonous and hot. (2)

कहेहू तें कछु दुख घटि होई। काहि कहौं यह जान न कोई॥
तत्व प्रेम कर मम अरु तोरा। जानत प्रिया एकु मनु मोरा॥ ३॥

**kahehū tẽ kachu dukha ghaṭi hoī, kāhi kahau̐ yaha jāna na koī.**
**tatva prema kara mama aru torā, jānata priyā eku manu morā.3.**

'One's agony is assuaged to some extent even by speaking of it; but to whom shall I speak about it? For there is no one who will understand. The reality about the chord of love that binds you and me, dear, is known to my mind alone. (3)

सो मनु सदा रहत तोहि पाहीं। जानु प्रीति रसु एतनेहि माहीं॥
प्रभु संदेसु सुनत बैदेही। मगन प्रेम तन सुधि नहिं तेही॥ ४॥

**so manu sadā rahata tohi pāhī̐, jānu prīti rasu etanehi māhī̐.**
**prabhu saṁdesu sunata baidehī, magana prema tana sudhi nahi̐ tehī.4.**

'And my mind ever abides in you. Know this to be the essence of my love.' Jānakī was so absorbed in love the moment She heard the Lord's message that She lost all consciousness of Her body. (4)

कह कपि हृदयँ धीर धरु माता। सुमिरु राम सेवक सुखदाता॥
उर आनहु रघुपति प्रभुताई। सुनि मम बचन तजहु कदराई॥५॥

**kaha kapi hṛdayå̐ dhīra dharu mātā, sumiru rāma sevaka sukhadātā.**
**ura ānahu raghupati prabhutāī, suni mama bacana tajahu kadarāī.5.**

Said Hanumān, "Mother, compose Yourself, and fix Your thoughts on Śrī Rāma, the delight of His servants. Reflect on the glory of Śrī Raghunātha and shake off all faint-heartedness upon my word. (5)

दो०—**निसिचर निकर पतंग सम रघुपति बान कृसानु।**
**जननी हृदयँ धीर धरु जरे निसाचर जानु॥१५॥**

Do.: **nisicara nikara pataṁga sama raghupati bāna kṛsānu,**
**jananī hṛdayå̐ dhīra dharu jare nisācara jānu.15.**

"The hosts of demons are like so many moths, while the shafts of Śrī Raghunātha are like flames. Have courage in Your heart, mother, and take the demons as burnt. (15)

चौ०—जौं रघुबीर होति सुधि पाई। करते नहिं बिलंबु रघुराई॥
राम बान रबि उएँ जानकी। तम बरूथ कहँ जातुधान की॥१॥

Cau.: **jaů raghubīra hoti sudhi pāī, karate nahi̇̐ bilaṁbu raghurāī.**
**rāma bāna rabi uě jānakī, tama barūtha kahå̐ jātudhāna kī.1.**

"Had Śrī Rāma any news about You, He would not have tarried. The moment Śrī Rāma's arrows make their appearance like the sun, the demon host would be scattered like the darkness of night. (1)

अबहिं मातु मैं जाउँ लवाई। प्रभु आयसु नहिं राम दोहाई॥
कछुक दिवस जननी धरु धीरा। कपिन्ह सहित अइहहिं रघुबीरा॥२॥

**abahi̇̐ mātu mai̇̐ jāů lavāī, prabhu āyasu nahi̇̐ rāma dohāī.**
**kachuka divasa jananī dharu dhīrā, kapinha sahita aihahi̇̐ raghubīrā.2.**

"Mother, I could take You to Him this very moment; but, I swear by Śrī Rāma, I have no such orders from the Lord. Therefore, wait patiently for some days more, mother, till Śrī Rāma arrives with the troops of monkeys. (2)

निसिचर मारि तोहि लै जैहहिं। तिहुँ पुर नारदादि जसु गैहहिं॥
हैं सुत कपि सब तुम्हहि समाना। जातुधान अति भट बलवाना॥३॥

**nisicara māri tohi lai jaihahi̇̐, tihů pura nāradādi jasu gaihahi̇̐.**
**hai̇̐ suta kapi saba tumhahi samānā, jātudhāna ati bhaṭa balavānā.3.**

"Slaughtering the demons, He will take You away, while Nārada and the other sages will glorify Him in all the three spheres." "But, my son, all the monkeys must be pygmies like you, whereas the demons are mighty and great warriors. (3)

मोरें हृदय परम संदेहा। सुनि कपि प्रगट कीन्हि निज देहा॥
कनक भूधराकार सरीरा। समर भयंकर अतिबल बीरा॥४॥

**morě hṛdaya parama saṁdehā, suni kapi pragaṭa kīnhi nija dehā.**
**kanaka bhūdharākāra sarīrā, samara bhayaṁkara atibala bīrā.4.**

"I have grave misgivings in my heart on this score." On hearing this, Hanumān revealed His natural form, colossal as a mountain of gold, causing dread in the hearts of enemies, mighty and full of valour. (4)

सीता मन भरोस तब भयऊ। पुनि लघु रूप पवनसुत लयऊ॥५॥

**sītā mana bharosa taba bhayaū, puni laghu rūpa pavanasuta layaū.5.**

Sītā now took comfort in Her heart and Hanumān thereupon resumed his diminutive appearance. (5)

दो०—सुनु माता साखामृग नहिं बल बुद्धि बिसाल।
प्रभु प्रताप तें गरुड़हि खाइ परम लघु ब्याल॥१६॥

Do.: **sunu mātā sākhāmṛga nahĩ bala buddhi bisāla,
prabhu pratāpa tẽ garuRahi khāi parama laghu byāla.16.**

"Listen, mother, monkeys possess no great strength or intelligence either; but through the Lord's glory, the most tiny snake can swallow Garuḍa (the king of birds and the mount of Bhagavān Viṣṇu)." (16)

चौ०—मन संतोष सुनत कपि बानी। भगति प्रताप तेज बल सानी॥
आसिष दीन्हि रामप्रिय जाना। होहु तात बल सील निधाना॥१॥

Cau.: **mana saṁtoṣa sunata kapi bānī, bhagati pratāpa teja bala sānī.
āsiṣa dīnhi rāmapriya jānā, hohu tāta bala sīla nidhānā.1.**

Sītā felt gratified at heart even as She heard Hanumān's words, full of devotion and revealing Śrī Rāma's majesty, glory and strength. Recognizing him as the beloved of Śrī Rāma She gave him Her blessings: "May you become a repository of strength and virtue, dear child. (1)

अजर अमर गुननिधि सुत होहू। करहुँ बहुत रघुनायक छोहू॥
करहुँ कृपा प्रभु अस सुनि काना। निर्भर प्रेम मगन हनुमाना॥२॥

**ajara amara gunanidhi suta hohū, karahu̐ bahuta raghunāyaka chohū.
karahu̐ kṛpā prabhu asa suni kānā, nirbhara prema magana hanumānā.2.**

"May you ever remain immune from old age and death and prove to be an epitome of good qualities, my son; and may Śrī Raghunātha shower His profuse benevolence on you." The moment the words 'May the Lord be benevolent to you' reached his ears, Hanumān was completely overwhelmed with emotion. (2)

बार बार नाएसि पद सीसा। बोला बचन जोरि कर कीसा॥
अब कृतकृत्य भयउँ मैं माता। आसिष तव अमोघ बिख्याता॥३॥

**bāra bāra nāesi pada sīsā, bolā bacana jori kara kīsā.
aba kṛtakṛtya bhayau̐ maĩ mātā, āsiṣa tava amogha bikhyātā.3.**

Again and again Hanumān bowed his head at Her feet and with folded hands addressed Her thus: "I have now accomplished all that I had to, my mother; for your blessing, as is well-known, is unfailing. (3)

सुनहु मातु मोहि अतिसय भूखा। लागि देखि सुंदर फल रूखा॥
सुनु सुत करहिं बिपिन रखवारी। परम सुभट रजनीचर भारी॥४॥

**sunahu mātu mohi atisaya bhūkhā, lāgi dekhi sum̐dara phala rūkhā.**
**sunu suta karahi̐ bipina rakhavārī, parama subhaṭa rajanīcara bhārī.4.**

"Listen, mother, I am feeling extremely hungry at the sight of these trees laden with delicious fruits." (Said Jānakī): "I tell you, my son, this grove is guarded by most valiant and mighty demons." (4)

तिन्ह कर भय माता मोहि नाहीं। जौं तुम्ह सुख मानहु मन माहीं॥ ५॥

**tinha kara bhaya mātā mohi nāhī̐, jaů tumha sukha mānahu mana māhī̐.5.**

"Mother, I am not at all afraid of them, only if I have your hearty approval." (5)

दो०—**देखि बुद्धि बल निपुन कपि कहेउ जानकीं जाहु।**
**रघुपति चरन हृदयँ धरि तात मधुर फल खाहु॥ १७॥**

Do.: **dekhi buddhi bala nipuna kapi kaheu jānakī̐ jāhu,**
**raghupati carana hr̥dayå̐ dhari tāta madhura phala khāhu.17.**

Seeing Hanumān perfect in strength and wisdom, Jānakī said, "Go, my son, and enjoy the luscious fruit with your heart fixed on Śrī Rāma's feet." (17)

चौ०—चलेउ नाइ सिरु पैठेउ बागा। फल खाएसि तरु तोरैं लागा॥
रहे तहाँ बहु भट रखवारे। कछु मारेसि कछु जाइ पुकारे॥ १॥

Cau.: **caleu nāi siru paiṭheu bāgā, phala khāesi taru torai̐ lāgā.**
**rahe tahå̐ bahu bhaṭa rakhavāre, kachu māresi kachu jāi pukāre.1.**

Bowing his head he went forth and entered the grove; and having eaten the fruit he began to break down the trees. A number of warriors had been posted there as guards; some of them were killed by him, while the rest took flight to Rāvaṇa and cried for protection, (1)

नाथ एक आवा कपि भारी। तेहिं असोक बाटिका उजारी॥
खाएसि फल अरु बिटप उपारे। रच्छक मर्दि मर्दि महि डारे॥ २॥

**nātha eka āvā kapi bhārī, tehi̐ asoka bāṭikā ujārī.**
**khāesi phala aru biṭapa upāre, racchaka mardi mardi mahi ḍāre.2.**

"O lord, a huge monkey has made his appearance and laid waste the Aśoka grove. He has eaten fruits, uprooted trees, and, having crushed the watchmen, has laid them on the ground." (2)

सुनि रावन पठए भट नाना। तिन्हहि देखि गर्जेउ हनुमाना॥
सब रजनीचर कपि संघारे। गए पुकारत कछु अधमारे॥ ३॥

**suni rāvana paṭhae bhaṭa nānā, tinhahi dekhi garjeu hanumānā.**
**saba rajanīcara kapi sam̐ghāre, gae pukārata kachu adhamāre.3.**

On hearing this, Rāvaṇa despatched a number of his warriors. Hanumān roared when he saw them and slaughtered the whole demon host. A few that survived, though well-nigh killed, escaped screaming. (3)

पुनि पठयउ तेहिं अच्छकुमारा। चला संग लै सुभट अपारा॥
आवत देखि बिटप गहि तर्जा। ताहि निपाति महाधुनि गर्जा॥ ४॥

**puni paṭhayau tehi̐ acchakumārā, calā saṁga lai subhaṭa apārā.**
**āvata dekhi biṭapa gahi tarjā, tāhi nipāti mahādhuni garjā.4.**

Rāvaṇa then sent prince Akṣa, who sallied forth with a vast number of his best warriors. Seeing them approach, Hanumān seized a tree and threatened them and, having killed the prince, roared loudly. (4)

दो०—**कछु मारेसि कछु मर्देसि कछु मिलएसि धरि धूरि।**
**कछु पुनि जाइ पुकारे प्रभु मर्कट बल भूरि॥ १८॥**

Do.: **kachu māresi kachu mardesi kachu milaesi dhari dhūri,**
**kachu puni jāi pukāre prabhu markaṭa bala bhūri.18.**

Some he slew, some he crushed and some he seized and pounded with dust. And some, who escaped, cried, "O lord, the monkey is too strong and formidable for us." (18)

चौ०—सुनि सुत बध लंकेस रिसाना। पठएसि मेघनाद बलवाना॥
मारसि जनि सुत बाँधेसु ताही। देखिअ कपिहि कहाँ कर आही॥ १॥

Cau.: **suni suta badha laṁkesa risānā, paṭhaesi meghanāda balavānā.**
**mārasi jani suta bām̐dhesu tāhī, dekhia kapihi kahām̐ kara āhī.1.**

Rāvaṇa flew into a rage when he heard of his son's death and sent the mighty Meghanāda. "Kill him not, my son, but bind him. Let us see the monkey and ascertain wherefrom he comes." (1)

चला इंद्रजित अतुलित जोधा। बंधु निधन सुनि उपजा क्रोधा॥
कपि देखा दारुन भट आवा। कटकटाइ गर्जा अरु धावा॥ २॥

**calā iṁdrajita atulita jodhā, baṁdhu nidhana suni upajā krodhā.**
**kapi dekhā dāruna bhaṭa āvā, kaṭakaṭāi garjā aru dhāvā.2.**

Meghanāda, the conqueror of Indra, sallied forth, a peerless champion, seized with fury at the news of his brother's death. When Hanumān saw this fierce warrior approach, he gnashed his teeth and with a roar rushed forward to meet him. (2)

अति बिसाल तरु एक उपारा। बिरथ कीन्ह लंकेस कुमारा॥
रहे महाभट ताके संगा। गहि गहि कपि मर्दइ निज अंगा॥ ३॥

**ati bisāla taru eka upārā, biratha kīnha laṁkesa kumārā.**
**rahe mahābhaṭa tāke saṁgā, gahi gahi kapi mardai nija aṁgā.3.**

He tore up a tree of enormous size and smashed with it the chariot, thus rendering the crown prince of Laṅkā, Meghanāda, without any vehicle. As for the mighty warriors who accompanied him, Hanumān seized them one by one and crushed them by rubbing them against his body. (3)

तिन्हहि निपाति ताहि सन बाजा। भिरे जुगल मानहुँ गजराजा॥
मुठिका मारि चढ़ा तरु जाई। ताहि एक छन मुरुछा आई॥ ४॥

**tinhahi nipāti tāhi sana bājā, bhire jugala mānahum̐ gajarājā.**
**muṭhikā māri caRhā taru jāī, tāhi eka chana muruchā āī.4.**

Having finished them off, he closed with Meghanāda. It was like the encounter of two lordly elephants. Striking the opponent with his clenched fist, Hanumān sprang and climbed up a tree; while Meghanāda lay unconscious for a moment. (4)

उठि बहोरि कीन्हिसि बहु माया। जीति न जाइ प्रभंजन जाया॥ ५॥

**uṭhi bahori kīnhisi bahu māyā, jīti na jāi prabhaṁjana jāyā.5.**

He rose again and resorted to many a delusive device; but the son of the wind-god was not the one to be vanquished. (5)

दो०—**ब्रह्म अस्त्र तेहिं साँधा कपि मन कीन्ह बिचार।**
**जौं न ब्रह्मसर मानउँ महिमा मिटइ अपार॥ १९॥**

Do.: **brahma astra tehiṁ sǎdhā kapi mana kīnha bicāra,**
**jaů na brahmasara mānaů mahimā miṭai apāra.19.**

Meghanāda ultimately fitted to his bow the arrow known as Brahmāstra (the weapon presided over by Brahmā), when Hanumān thought within himself: 'If I submit not to Brahmā's own weapon, its infinite glory will be lost.' (19)

चौ०—ब्रह्मबान कपि कहुँ तेहिं मारा। परतिहुँ बार कटकु संघारा॥
तेहिं देखा कपि मुरुछित भयऊ। नागपास बाँधेसि लै गयऊ॥ १॥

Cau.: **brahmabāna kapi kahů tehiṁ mārā, paratihů bāra kaṭaku saṁghārā.**
**tehiṁ dekhā kapi muruchita bhayaū, nāgapāsa bǎdhesi lai gayaū.1.**

Meghanāda launched the Brahmāstra against Hanumān, who crushed a whole host even as he fell. When he saw that the monkey had swooned, he entangled the latter in a serpentine* noose and carried him off. (1)

जासु नाम जपि सुनहु भवानी। भव बंधन काटहिं नर ग्यानी॥
तासु दूत कि बंध तरु आवा। प्रभु कारज लगि कपिहिं बँधावा॥ २॥

**jāsu nāma japi sunahu bhavānī, bhava baṁdhana kāṭahiṁ nara gyānī.**
**tāsu dūta ki baṁdha taru āvā, prabhu kāraja lagi kapihiṁ bǎdhāvā.2.**

Now, Pārvatī, is it conceivable that the envoy of the Lord, whose very name enables the wise to cut asunder the bonds of mundane existence, should come under bondage? No, it was in the service of the Lord that Hanumān allowed himself to be bound. (2)

कपि बंधन सुनि निसिचर धाए। कौतुक लागि सभाँ सब आए॥
दसमुख सभा दीखि कपि जाई। कहि न जाइ कछु अति प्रभुताई॥ ३॥

**kapi baṁdhana suni nisicara dhāe, kautuka lāgi sabhǎ saba āe.**
**dasamukha sabhā dīkhi kapi jāī, kahi na jāi kachu ati prabhutāī.3.**

When the demons heard that the monkey had been captured and bound, they all rushed to the court in order to enjoy the spectacle. Hanumān arrived and saw Rāvaṇa's court: his superb glory baffled description. (3)

कर जोरें सुर दिसिप बिनीता। भृकुटि बिलोकत सकल सभीता॥
देखि प्रताप न कपि मन संका। जिमि अहिगन महुँ गरुड़ असंका॥ ४॥

**kara jorẽ sura disipa binītā, bhṛkuṭi bilokata sakala sabhītā.**
**dekhi pratāpa na kapi mana saṁkā, jimi ahigana mahů garuRa asaṁkā.4.**

Even gods and regents of the quarters stood humbled with folded hands, all

* A special contrivance to entangle the enemy, possessed by Varuṇa (the god presiding over the waters) and evidently snatched from the latter by Rāvaṇa.

watching the movement of his eyebrows in great dismay. But Hanumān was no more disturbed at the sight of his grandeur than Garuḍa (the king of birds) would be frightened in the midst of a number of serpents. (4)

दो०—**कपिहि बिलोकि दसानन बिहसा कहि दुर्बाद।**
**सुत बध सुरति कीन्हि पुनि उपजा हृदयँ बिषाद॥ २०॥**

Do.: **kapihi biloki dasānana bihasā kahi durbāda,**
**suta badha surati kīnhi puni upajā hṛdayam̐ biṣāda.20.**

When the ten-headed monster saw Hanumān, he laughed and railed at him. But presently he recalled his son's death and was grieved at heart. (20)

चौ०—**कह लंकेस कवन तैं कीसा। केहि कें बल घालेहि बन खीसा॥**
**की धौं श्रवन सुनेहि नहिं मोही। देखउँ अति असंक सठ तोही॥ १॥**

Cau.: **kaha lam̐kesa kavana taiṁ kīsā, kehi kem̐ bala ghālehi bana khīsā.**
**kī dhaum̐ śravana sunehi nahiṁ mohī, dekhaum̐ ati asam̐ka saṭha tohī.1.**

Said the king of Laṅkā, "Who are you, O monkey, and on whose might have you wrought the destruction of the grove? What! have you never heard my name? I see you are a wholly fearless wretch. (1)

**मारे निसिचर केहिं अपराधा। कहु सठ तोहि न प्रान कइ बाधा॥**
**सुनु रावन ब्रह्मांड निकाया। पाइ जासु बल बिरचति माया॥ २॥**

**māre nisicara kehiṁ aparādhā, kahu saṭha tohi na prāna kai bādhā.**
**sunu rāvana brahmām̐ḍa nikāyā, pāi jāsu bala biracati māyā.2.**

"For what offence did you kill the demons? Tell me, fool, are you not afraid of losing your life?" (Said Hanumān): "Listen, Rāvaṇa: recall Him by whose might Māyā (Prakṛti/Nature) brings forth innumerable universes, (2)

**जाकें बल बिरंचि हरि ईसा। पालत सृजत हरत दससीसा॥**
**जा बल सीस धरत सहसानन। अंडकोस समेत गिरि कानन॥ ३॥**

**jākem̐ bala biram̐ci hari īsā, pālata sṛjata harata dasasīsā.**
**jā bala sīsa dharata sahasānana, am̐ḍakosa sameta giri kānana.3.**

"by whose might, O ten-headed monster, Brahmā, Hari (Viṣṇu) and Īśa (Śiva) carry on their respective function of creation, preservation and destruction; by whose might the thousand headed serpent (Śeṣa) supports on his head the entire globe with its mountains and forests, (3)

**धरइ जो बिबिध देह सुरत्राता। तुम्ह से सठन्ह सिखावनु दाता॥**
**हर कोदंड कठिन जेहिं भंजा। तेहि समेत नृप दल मद गंजा॥ ४॥**

**dharai jo bibidha deha suratrātā, tumha se saṭhanha sikhāvanu dātā.**
**hara kodam̐ḍa kaṭhina jehiṁ bham̐jā, tehi sameta nṛpa dala mada gam̐jā.4.**

"who assumes various forms in order to protect the gods and teach a lesson to wretches like you; who broke Śiva's unbending bow and crushed with it the pride of a host of princes, (4)

**खर दूषन त्रिसिरा अरु बाली। बधे सकल अतुलित बल साली॥ ५॥**

**khara dūṣana trisirā aru bālī, badhe sakala atulita bala sālī.5.**

"who killed Khara, Dūṣaṇa, Triśirā and Vāli, all unequalled in strength." (5)

दो०—**जाके बल लवलेस तें जितेहु चराचर झारि।**
**तासु दूत मैं जा करि हरि आनेहु प्रिय नारि॥ २१॥**

Do.: **jāke bala lavalesa tẽ jitehu carācara jhāri,**
**tāsu dūta maĩ jā kari hari ānehu priya nāri.21.**

"By an iota of whose might you were able to conquer the entire creation, both animate and inanimate, and whose beloved spouse has been (stealthily) abducted by you. Know me to be His envoy. (21)

चौ०—**जानउँ मैं तुम्हारि प्रभुताई। सहसबाहु सन परी लराई॥**
**समर बालि सन करि जसु पावा। सुनि कपि बचन बिहसि बिहरावा॥ १॥**

Cau.: **jānaũ maĩ tumhāri prabhutāī, sahasabāhu sana parī larāī.**
**samara bāli sana kari jasu pāvā, suni kapi bacana bihasi biharāvā.1.**

"I am aware of your glory: you had an encounter with Sahasrabāhu* and won distinction in your duel with Vāli,†" Rāvaṇa heard the (touching) words of Hanumān but laughed them away. (1)

**खायउँ फल प्रभु लागी भूँखा। कपि सुभाव तें तोरेउँ रूखा॥**
**सब कें देह परम प्रिय स्वामी। मारहिं मोहि कुमारग गामी॥ २॥**

**khāyaũ phala prabhu lāgī bhũkhā, kapi subhāva tẽ toreũ rūkhā.**
**saba kẽ deha parama priya svāmī, mārahĩ mohi kumāraga gāmī.2.**

"I ate the fruit because I felt hungry and broke the boughs as a monkey is wont to do. One's body, Sir, is supremely dear to all; yet those wicked fellows would insist on belabouring me. (2)

**जिन्ह मोहि मारा ते मैं मारे। तेहि पर बाँधेउँ तनयँ तुम्हारे॥**
**मोहि न कछु बाँधे कइ लाजा। कीन्ह चहउँ निज प्रभु कर काजा॥ ३॥**

**jinha mohi mārā te maĩ māre, tehi para bādheũ tanayã tumhāre.**
**mohi na kachu bādhe kai lājā, kīnha cahaũ nija prabhu kara kājā.3.**

"So I had no other course left but to return their blows. Still your son (Meghanāda) put me in bonds; but I am not at all ashamed of being bound, keen as I am to serve the cause of my lord. (3)

**बिनती करउँ जोरि कर रावन। सुनहु मान तजि मोर सिखावन॥**
**देखहु तुम्ह निज कुलहि बिचारी। भ्रम तजि भजहु भगत भय हारी॥ ४॥**

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* (Vide Laṅkā-Kāṇḍa 23, 8).

† Once upon a time, when Vāli was performing his Sandhyā, Rāvaṇa sought to capture him by stealing behind him. Vāli, however, got scent of his mischievous intention; and the moment Rāvaṇa approached Vāli the latter caught hold of him and held him secure in his arm-pit till he had finished his Sandhyā and Tarpaṇa (offering water to the manes). Rāvaṇa remained in that position for six months till at last Brahmā himself came to his rescue and secured his release.

**binatī karaũ jori kara rāvana, sunahu māna taji mora sikhāvana.**
**dekhahu tumha nija kulahi bicārī, bhrama taji bhajahu bhagata bhaya hārī.4.**

"I implore you with folded hands, Rāvaṇa, give up your haughtiness and heed my advice. Think of your lineage and view things in that perspective; in any case, disillusion yourself and adore Him who dispels the fear of His devotees. (4)

जाकें डर अति काल डेराई। जो सुर असुर चराचर खाई॥
तासों बयरु कबहुँ नहिं कीजै। मोरे कहें जानकी दीजै॥ ५॥

**jākẽ ḍara ati kāla ḍerāī, jo sura asura carācara khāī.**
**tāsõ bayaru kabahũ nahı̐ kījai, more kahẽ jānakī dījai.5.**

"Never antagonize Him who is a source of terror even to Death, that devours all created beings, both animate and inanimate, gods as well as demons. And return Jānakī at my request. (5)

दो०—**प्रनतपाल रघुनायक करुना सिंधु खरारि।**
**गएँ सरन प्रभु राखिहैं तव अपराध बिसारि॥ २२॥**

Do.: **pranatapāla raghunāyaka karunā siṁdhu kharāri,**
**gaẽ sarana prabhu rākhihaı̐ tava aparādha bisāri.22.**

"Lord Śrī Rāma, the Slayer of Khara, is a protector of the suppliant and an ocean of compassion. Forgetting your offences, He will give you shelter if you but surrender to Him for protection. (22)

चौ०—राम चरन पंकज उर धरहू। लंका अचल राजु तुम्ह करहू॥
रिषि पुलस्ति जसु बिमल मयंका। तेहि ससि महुँ जनि होहु कलंका॥ १॥

Cau.: **rāma carana paṁkaja ura dharahū, laṁkā acala rāju tumha karahū.**
**riṣi pulasti jasu bimala mayaṁkā, tehi sasi mahũ jani hohu kalaṁkā.1.**

"Install the image of Śrī Rāma's lotus feet in your heart and enjoy uninterrupted sovereignty of Laṅkā. The glory of sage Pulastya (your grandfather) shines like the clear moon without its spot; be not a blot in that moon. (1)

राम नाम बिनु गिरा न सोहा। देखु बिचारि त्यागि मद मोहा॥
बसन हीन नहिं सोह सुरारी। सब भूषन भूषित बर नारी॥ २॥

**rāma nāma binu girā na sohā, dekhu bicāri tyāgi mada mohā.**
**basana hīna nahı̐ soha surārī, saba bhūṣana bhūṣita bara nārī.2.**

"Speech is charmless without Śrī Rāma's name. Ponder and see for yourself, casting aside arrogance and infatuation. A fair lady without clothes, O enemy of gods, does not commend herself even though adorned with all kinds of jewels. (2)

राम बिमुख संपति प्रभुताई। जाइ रही पाई बिनु पाई॥
सजल मूल जिन्ह सरितन्ह नाहीं। बरषि गएँ पुनि तबहिं सुखाहीं॥ ३॥

**rāma bimukha saṁpati prabhutāī, jāi rahī pāī binu pāī.**
**sajala mūla jinha saritanha nāhı̐̄, baraṣi gaẽ puni tabahı̐ sukhāhı̐̄.3.**

"The fortune and lordship of a man who is hostile to Śrī Rāma eventually leave him even if they stay awhile, and are as good as lost if acquired anew. Rivers that have no perennial source get dried up as soon as the rains are over. (3)

सुनु दसकंठ कहउँ पन रोपी। बिमुख राम त्राता नहिं कोपी॥
संकर सहस बिष्नु अज तोही। सकहिं न राखि राम कर द्रोही॥ ४॥

**sunu dasakaṁṭha kahaů pana ropī, bimukha rāma trātā nahi̇̃ kopī.**
**saṁkara sahasa biṣnu aja tohī, sakahi̇̃ na rākhi rāma kara drohī.4.**

"Listen, O ten-headed Rāvaṇa, I tell you on oath: there is none to save him who is opposed to Śrī Rāma. 'Śaṅkara, Viṣṇu and Brahmā* in their thousands will be unable to protect you, an enemy of Śrī Rāma. (4)

दो०—**मोहमूल बहु सूल प्रद त्यागहु तम अभिमान।**
**भजहु राम रघुनायक कृपा सिंधु भगवान॥ २३॥**

Do.: **mohamūla bahu sūla prada tyāgahu tama abhimāna,**
**bhajahu rāma raghunāyaka kṛpā siṁdhu bhagavāna.23.**

"Abandon pride, which is the same as Tamoguṇa (darkness), rooted as it is in ignorance and is a source of considerable pain; and adore Lord Śrī Rāma, the Chief of the Raghus and an ocean of compassion." (23)

चौ०—जदपि कही कपि अति हित बानी। भगति बिबेक बिरति नय सानी॥
बोला बिहसि महा अभिमानी। मिला हमहि कपि गुर बड़ ग्यानी॥ १॥

Cau.: **jadapi kahī kapi ati hita bānī, bhagati bibeka birati naya sānī.**
**bolā bihasi mahā abhimānī, milā hamahi kapi gura baRa gyānī.1.**

Although Hanumān gave him exceedingly salutary advice, full of devotion, discretion, dispassion and wisdom, the most haughty Rāvaṇa laughed and said, "We have found a most 'versatile' Guru (Preceptor) in this monkey! (1)

मृत्यु निकट आई खल तोही। लागेसि अधम सिखावन मोही॥
उलटा होइहि कह हनुमाना। मतिभ्रम तोर प्रगट मैं जाना॥ २॥

**mṛtyu nikaṭa āī khala tohī, lāgesi adhama sikhāvana mohī.**
**ulaṭā hoihi kaha hanumānā, matibhrama tora pragaṭa mai̇̃ jānā.2.**

(Turning towards Hanumān he continued) "Death hangs over your head, O wretch; that is why you have started exhorting me, O vile monkey." "Just the contrary is going to happen", retorted Hanumān. "I clearly perceive that you are labouring under some mental illusion." (2)

सुनि कपि बचन बहुत खिसिआना। बेगि न हरहु मूढ़ कर प्राना॥
सुनत निसाचर मारन धाए। सचिवन्ह सहित बिभीषनु आए॥ ३॥

**suni kapi bacana bahuta khisiānā, begi na harahu mūRha kara prānā.**
**sunata nisācara mārana dhāe, sacivanha sahita bibhīṣanu āe.3.**

Hearing these words of Hanumān, Rāvaṇa got nettled. "Why not some of you quickly kill this fool?" As soon as the demons heard it, they rushed forward to kill him. That very moment came Vibhīṣaṇa (Rāvaṇa's youngest brother) with his counsellors. (3)

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* Brahmā, Viṣṇu and Śiva are spoken of here as part manifestations of the Supreme Deity, responsible for the creation etc., of only one of the countless millions of universes ruled over by Śrī Rāma, who represents the Supreme Deity.

नाइ सीस करि बिनय बहूता। नीति बिरोध न मारिअ दूता॥
आन दंड कछु करिअ गोसाँई। सबहीं कहा मंत्र भल भाई॥४॥

**nāi sīsa kari binaya bahūtā, nīti birodha na māria dūtā.**
**āna daṁḍa kachu karia gosā̐ī, sabahī̐ kahā maṁtra bhala bhāī.4.**

Bowing his head he made humble entreaty: "It is against all statecraft: an envoy must not be killed. He may be punished in some other way, my master." All exclaimed: "This is sound counsel, Sir." (4)

सुनत बिहसि बोला दसकंधर। अंग भंग करि पठइअ बंदर॥५॥

**sunata bihasi bolā dasakaṁdhara, aṁga bhaṁga kari paṭhaia baṁdara.5.**

Hearing this the ten-headed Rāvaṇa laughed and said, "All right, the monkey may be sent back mutilated. (5)

दो०—**कपि कें ममता पूँछ पर सबहि कहउँ समुझाइ।**
**तेल बोरि पट बाँधि पुनि पावक देहु लगाइ॥२४॥**

Do.: **kapi kĕ̐ mamatā pū̐cha para sabahi kahau̐ samujhāi,**
**tela bori paṭa bā̐dhi puni pāvaka dehu lagāi.24.**

"A monkey is very fond of his tail: I tell you this secret. Therefore, swathe his tail with rags soaked in oil and then set fire to it. (24)

चौ०—पूँछहीन बानर तहँ जाइहि। तब सठ निज नाथहि लइ आइहि॥
जिन्ह कै कीन्हिसि बहुत बड़ाई। देखउँ मैं तिन्ह कै प्रभुताई॥१॥

Cau.: **pū̐chahīna bānara tahā̐ jāihi, taba saṭha nija nāthahi lai āihi.**
**jinha kai kīnhisi bahuta baRāī, dekhau̐ maĩ tinha kai prabhutāī.1.**

"When the tailless monkey goes back, the wretch will bring his master with him, and I shall have an opportunity of seeing his might, whom he has so lavishly exalted." (1)

बचन सुनत कपि मन मुसुकाना। भइ सहाय सारद मैं जाना॥
जातुधान सुनि रावन बचना। लागे रचैं मूढ़ सोइ रचना॥२॥

**bacana sunata kapi mana musukānā, bhai sahāya sārada maĩ jānā.**
**jātudhāna suni rāvana bacanā, lāge racaĩ mūRha soi racanā.2.**

Hanumān smiled within himself on hearing these words. 'Goddess Sarasvatī has proved helpful to me, I believe.' On hearing Rāvaṇa's command the stupid demons started doing as they were told. (2)

रहा न नगर बसन घृत तेला। बाढ़ी पूँछ कीन्ह कपि खेला॥
कौतुक कहँ आए पुरबासी। मारहिं चरन करहिं बहु हाँसी॥३॥

**rahā na nagara basana ghṛta telā, bāRhī pū̐cha kīnha kapi khelā.**
**kautuka kahā̐ āe purabāsī, mārahĩ carana karahĩ bahu hā̐sī.3.**

Not a rag was left in the city nor a drop of ghee (clarified butter) or oil, the tail had grown to such a length through Hanumān's playful gesture. The citizens thronged to see the fun; they kicked Hanumān and jeered much at him. (3)

बाजहिं ढोल देहिं सब तारी। नगर फेरि पुनि पूँछ प्रजारी॥
पावक जरत देखि हनुमंता। भयउ परम लघुरूप तुरंता॥४॥

**bājahi̐ ḍhola dehi̐ saba tārī, nagara pheri puni pū̐cha prajārī.**
**pāvaka jarata dekhi hanumaṁtā, bhayau parama laghurūpa turaṁtā.4.**

With beat of drums and clapping of hands they took him round the city and then set fire to his tail. When Hanumān saw the fire blazing, he immediately assumed an utterly diminutive size, (4)

निबुकि चढ़ेउ कपि कनक अटारीं। भईं सभीत निसाचर नारीं॥ ५॥

**nibuki caRheu kapi kanaka aṭārī̐, bhaī̐ sabhīta nisācara nārī̐.5.**

and slipping out of his bonds, sprang to the attics of the gold palace, to the dismay of the demonesses. (5)

दो०—**हरि प्रेरित तेहि अवसर चले मरुत उनचास।**
**अट्टहास करि गर्जा कपि बढ़ि लाग अकास॥ २५॥**

Do.: **hari prerita tehi avasara cale maruta unacāsa,**
**aṭṭahāsa kari garjā kapi baRhi lāga akāsa.25.**

At that moment, impelled by God, all the forty-nine* winds began to bluster. Hanumān roared with a loud laugh and swelled to such a size that he seemed to touch the sky. (25)

चौ०—देह बिसाल परम हरुआई। मंदिर तें मंदिर चढ़ धाई॥
जरइ नगर भा लोग बिहाला। झपट लपट बहु कोटि कराला॥ १॥

Cau.: **deha bisāla parama haruāī, maṁdira tē̐ maṁdira caRha dhāī.**
**jarai nagara bhā loga bihālā, jhapaṭa lapaṭa bahu koṭi karālā.1.**

Though colossal in size, Hanumān appeared most nimble-bodied; he ran and sprang from palace to palace. The city was all ablaze and the people were at their wit's end. Terrible flames burst forth in myriads. (1)

तात मातु हा सुनिअ पुकारा। एहिं अवसर को हमहि उबारा॥
हम जो कहा यह कपि नहिं होई। बानर रूप धरें सुर कोई॥ २॥

**tāta mātu hā sunia pukārā, ehi̐ avasara ko hamahi ubārā.**
**hama jo kahā yaha kapi nahi̐ hoī, bānara rūpa dharē̐ sura koī.2.**

And piteous cries were heard everywhere: "O father! ah, my mother! Who will save us at this hour? As I said, he is no monkey but some god in the form of a monkey. (2)

साधु अवग्या कर फलु ऐसा। जरइ नगर अनाथ कर जैसा॥
जारा नगरु निमिष एक माहीं। एक बिभीषन कर गृह नाहीं॥ ३॥

**sādhu avagyā kara phalu aisā, jarai nagara anātha kara jaisā.**
**jārā nagaru nimiṣa eka māhī̐, eka bibhīṣana kara gṛha nāhī̐.3.**

"Such is the result of despising a noble soul: the city is being consumed by fire as though it had no master." In the twinkling of an eye Hanumān burnt down the whole city barring the solitary house of Vibhīṣaṇa. (3)

* Our scriptures tell us that there are forty-nine varieties of winds, each presided over by a distinct god, these gods being collectively known as the Maruts. In the ordinary course it is only at the time of universal dissolution (प्रलय) that all these winds are let loose by the god of destruction.

ता कर दूत अनल जेहिं सिरिजा। जरा न सो तेहि कारन गिरिजा॥
उलटि पलटि लंका सब जारी। कूदि परा पुनि सिंधु मझारी॥ ४॥

**tā kara dūta anala jehi̐ sirijā, jarā na so tehi kārana girijā.**
**ulaṭi palaṭi laṁkā saba jārī, kūdi parā puni siṁdhu majhārī.4.**

Pārvatī, (continues Lord Śiva,) Hanumān went unscathed because he was the messenger of Him who created fire itself. He burnt the whole of Laṅkā up and down (from one end to the other) and then jumped into the sea. (4)

दो०—पूँछ बुझाइ खोइ श्रम धरि लघु रूप बहोरि।
जनकसुता कें आगें ठाढ़ भयउ कर जोरि॥ २६॥

Do.: **pū̐cha bujhāi khoi śrama dhari laghu rūpa bahori,**
**janakasutā kē̐ āgē̐ ṭhāRha bhayau kara jori.26.**

After quenching his tail and relieving his fatigue he resumed his diminutive form and stood before Janaki with folded hands. (26)

चौ०—मातु मोहि दीजे कछु चीन्हा। जैसें रघुनायक मोहि दीन्हा॥
चूड़ामनि उतारि तब दयऊ। हरष समेत पवनसुत लयऊ॥ १॥

Cau.: **mātu mohi dīje kachu cīnhā, jaisē̐ raghunāyaka mohi dīnhā.**
**cūRāmani utāri taba dayaū, haraṣa sameta pavanasuta layaū.1.**

"Be pleased, Mother, to give me some token, such as Śrī Raghunātha had given me." She thereupon unfastened the jewel on Her head and gave it to Hanumān, who gladly received it. (1)

कहेहु तात अस मोर प्रनामा। सब प्रकार प्रभु पूरनकामा॥
दीन दयाल बिरिदु संभारी। हरहु नाथ मम संकट भारी॥ २॥

**kahehu tāta asa mora pranāmā, saba prakāra prabhu pūranakāmā.**
**dīna dayāla biridu saṁbhārī, harahu nātha mama saṁkaṭa bhārī.2.**

"Convey my obeisance to Him, dear son, with these words: 'My lord is fully competent (Pūraṇakāma), i.e., fulfils all desires of His devotees; yet recalling Your vow of kindness to the afflicted, relieve, O master, my grievous distress.' (2)

तात सक्रसुत कथा सुनाएहु। बान प्रताप प्रभुहि समुझाएहु॥
मास दिवस महुँ नाथु न आवा। तौ पुनि मोहि जिअत नहिं पावा॥ ३॥

**tāta sakrasuta kathā sunāehu, bāna pratāpa prabhuhi samujhāehu.**
**māsa divasa mahu̐ nāthu na āvā, tau puni mohi jiata nahi̐ pāvā.3.**

"Repeat to him, my son, the episode of Indra's son (Jayanta) and remind the Lord of the might of His arrow. If the Lord does not arrive here within a month, he will not find me alive. (3)

कहु कपि केहि बिधि राखौं प्राना। तुम्हहू तात कहत अब जाना॥
तोहि देखि सीतलि भइ छाती। पुनि मो कहुँ सोइ दिनु सो राती॥ ४॥

**kahu kapi kehi bidhi rākhau̐ prānā, tumhahū tāta kahata aba jānā.**
**tohi dekhi sītali bhai chātī, puni mo kahu̐ soi dinu so rātī.4.**

"Tell me, Hanumān, how can I preserve my life; for you, too, my son, now talk of

going. Your sight had brought relief to my heavy heart: I have before me now the same dreary days and weary nights.” (4)

दो०—**जनकसुतहि समुझाइ करि बहु बिधि धीरजु दीन्ह।**
**चरन कमल सिरु नाइ कपि गवनु राम पहिं कीन्ह॥ २७॥**

Do.: **janakasutahi samujhāi kari bahu bidhi dhīraju dīnha,**
**carana kamala siru nāi kapi gavanu rāma pahiँ kīnha.27.**

Reassuring Jānakī, he consoled Her in many ways and, bowing his head at Her lotus feet, set forth to meet Śrī Rāma. (27)

चौ०—चलत महाधुनि गर्जेसि भारी। गर्भ स्रवहिं सुनि निसिचर नारी॥
नाघि सिंधु एहि पारहि आवा। सबद किलिकिला कपिन्ह सुनावा॥ १॥

Cau.: **calata mahādhuni garjesi bhārī, garbha sravahiँ suni nisicara nārī.**
**nāghi siṁdhu ehi pārahi āvā, sabada kilikilā kapinha sunāvā.1.**

While leaving he roared aloud with such terrible reverberations that the wives of the demons miscarried. Taking a leap across the ocean he reached the opposite shore and greeted his fellow-monkeys with a shrill cry of joy. (1)

हरषे सब बिलोकि हनुमाना। नूतन जन्म कपिन्ह तब जाना॥
मुख प्रसन्न तन तेज बिराजा। कीन्हेसि रामचंद्र कर काजा॥ २॥

**haraṣe saba biloki hanumānā, nūtana janma kapinha taba jānā.**
**mukha prasanna tana teja birājā, kīnhesi rāmacaṁdra kara kājā.2.**

They were all delighted to see Hanumān and felt as if they had been born anew. He wore a cheerful countenance and his body shone with a brilliance which left no doubt in their mind that he had executed Śrī Rāma's commission. (2)

मिले सकल अति भए सुखारी। तलफत मीन पाव जिमि बारी॥
चले हरषि रघुनायक पासा। पूँछत कहत नवल इतिहासा॥ ३॥

**mile sakala ati bhae sukhārī, talaphata mīna pāva jimi bārī.**
**cale haraṣi raghunāyaka pāsā, pū̐chata kahata navala itihāsā.3.**

They all met him and felt as delighted as a fish writhing with agony for lack of water would feel on getting it. They then gladly proceeded to see Śrī Raghunātha, asking and telling the latest events. (3)

तब मधुबन भीतर सब आए। अंगद संमत मधु फल खाए॥
रखवारे जब बरजन लागे। मुष्टि प्रहार हनत सब भागे॥ ४॥

**taba madhubana bhītara saba āe, aṁgada saṁmata madhu phala khāe.**
**rakhavāre jaba barajana lāge, muṣṭi prahāra hanata saba bhāge.4.**

On their way they all entered Sugrīva's garden called Madhuvana and with Aṅgada's consent began to devour the luscious fruit. When the guards interfered, they were beaten with fists till they took to their heels. (4)

दो०—**जाइ पुकारे ते सब बन उजार जुबराज।**
**सुनि सुग्रीव हरष कपि करि आए प्रभु काज॥ २८॥**

Do.: **jāi pukāre te saba bana ujāra jubarāja,**
**suni sugrīva haraṣa kapi kari āe prabhu kāja.28.**

They all approached Sugrīva and complained that the Crown Prince was laying waste the royal garden. Sugrīva rejoiced to hear this; for he concluded that the monkeys must have returned after accomplishing the Lord's task. (28)

चौ०—**जौं न होति सीता सुधि पाई। मधुबन के फल सकहिं कि खाई॥**
**एहि बिधि मन बिचार कर राजा। आइ गए कपि सहित समाजा॥ १॥**

Cau.: **jaů na hoti sītā sudhi pāī, madhubana ke phala sakahiṁ ki khāī.**
**ehi bidhi mana bicāra kara rājā, āi gae kapi sahita samājā.1.**

'Had they failed to get any news of Sītā, they could never have dared to eat the fruit of Madhuvana.' While the king was thus musing, the monkey chiefs arrived with their hordes. (1)

**आइ सबन्हि नावा पद सीसा। मिलेउ सबन्हि अति प्रेम कपीसा॥**
**पूँछी कुसल कुसल पद देखी। राम कृपाँ भा काजु बिसेषी॥ २॥**

**āi sabanhi nāvā pada sīsā, mileu sabanhi ati prema kapīsā.**
**pūँchī kusala kusala pada dekhī, rāma kṛpāँ bhā kāju biseṣī.2.**

Drawing near they all bowed their head at his feet and the Lord of the monkeys received them all most cordially and enquired after their welfare. "It is well with us, now that we have seen your feet. By Śrī Rāma's grace the work has been accomplished with remarkable success. (2)

**नाथ काजु कीन्हेउ हनुमाना। राखे सकल कपिन्ह के प्राना॥**
**सुनि सुग्रीव बहुरि तेहि मिलेऊ। कपिन्ह सहित रघुपति पहिं चलेऊ॥ ३॥**

**nātha kāju kīnheu hanumānā, rākhe sakala kapinha ke prānā.**
**suni sugrīva bahuri tehi mileū, kapinha sahita raghupati pahiṁ caleū.3.**

"It is Hanumān, Your Majesty, who did everything and saved the life of the whole monkey host." Hearing this Sugrīva embraced Hanumān again and then proceeded with all the monkeys to see Śrī Raghunātha. (3)

**राम कपिन्ह जब आवत देखा। किएँ काजु मन हरष बिसेषा॥**
**फटिक सिला बैठे द्वौ भाई। परे सकल कपि चरनन्हि जाई॥ ४॥**

**rāma kapinha jaba āvata dekhā, kiě kāju mana haraṣa biseṣā.**
**phaṭika silā baiṭhe dvau bhāī, pare sakala kapi carananhi jāī.4.**

When Śrī Rāma saw the monkeys approaching with their mission duly accomplished, He was immensely delighted at heart. The two brothers were seated on a crystal rock and all the monkeys went and prostrated (lit. fell) at Their feet. (4)

दो०—**प्रीति सहित सब भेटे रघुपति करुना पुंज।**
**पूँछी कुसल नाथ अब कुसल देखि पद कंज॥ २९॥**

Do.: **prīti sahita saba bheṭe raghupati karunā puṁja,**
**pūँchī kusala nātha aba kusala dekhi pada kaṁja.29.**

The all-merciful Śrī Raghunātha embraced them all with affection and asked of their welfare. "All is well with us, now that we have seen Your lotus feet." (29)

चौ०—जामवंत कह सुनु रघुराया। जा पर नाथ करहु तुम्ह दाया॥
ताहि सदा सुभ कुसल निरंतर। सुर नर मुनि प्रसन्न ता ऊपर॥ १॥

Cau.: **jāmavaṁta kaha sunu raghurāyā, jā para nātha karahu tumha dāyā.**
**tāhi sadā subha kusala niraṁtara, sura nara muni prasanna tā ūpara.1.**

Said Jāmbavān, "Listen, O Śrī Raghunātha, he on whom You bestow Your blessings is ever lucky and incessantly happy; gods, human beings and sages are all kind to him. (1)

सोइ बिजई बिनई गुन सागर। तासु सुजसु त्रैलोक उजागर॥
प्रभु कीं कृपा भयउ सबु काजू। जन्म हमार सुफल भा आजू॥ २॥

**soi bijaī binaī guna sāgara, tāsu sujasu trailoka ujāgara.**
**prabhu kī̃ kṛpā bhayau sabu kājū, janma hamāra suphala bhā ājū.2.**

"He alone is victorious, modest and an ocean of virtues; his fair renown shines brightly through all the three spheres of creation. Everything has turned out well by the grace of my lord; it is only today that our birth has been consummated. (2)

नाथ पवनसुत कीन्हि जो करनी। सहसहुँ मुख न जाइ सो बरनी॥
पवनतनय के चरित सुहाए। जामवंत रघुपतिहि सुनाए॥ ३॥

**nātha pavanasuta kīnhi jo karanī, sahasahu̐ mukha na jāi so baranī.**
**pavanatanaya ke carita suhāe, jāmavaṁta raghupatihi sunāe.3.**

"The achievements of Hanumān, the son of the wind-god, cannot be described even with a thousand tongues." Jāmbavān then related to Śrī Raghunātha the charming exploits of Hanumān. (3)

सुनत कृपानिधि मन अति भाए। पुनि हनुमान हरषि हियँ लाए॥
कहहु तात केहि भाँति जानकी। रहति करति रच्छा स्वप्रान की॥ ४॥

**sunata kṛpānidhi mana ati bhāe, puni hanumāna haraṣi hiya̐ lāe.**
**kahahu tāta kehi bhā̃ti jānakī, rahati karati racchā svaprāna kī.4.**

The All-merciful felt much delighted at heart to hear them and in His joy He clasped Hanumān once more to His bosom. "Tell me, dear Hanumān, how does Jānakī pass her days and sustain her life?" (4)

दो०—नाम पाहरू दिवस निसि ध्यान तुम्हार कपाट।
लोचन निज पद जंत्रित जाहिं प्रान केहिं बाट॥ ३०॥

Do.: **nāma pāharū divasa nisi dhyāna tumhāra kapāṭa,**
**locana nija pada jaṁtrita jāhĩ prāna kehĩ bāṭa.30.**

"Your Name keeps watch night and day, while Her continued thought of You acts as a pair of closed doors. She has Her eyes fastened on Her own feet which serves as a lock; Her life thus finds no outlet whereby to escape. (30)

चौ०—चलत मोहि चूड़ामनि दीन्ही। रघुपति हृदयँ लाइ सोइ लीन्ही॥
नाथ जुगल लोचन भरि बारी। बचन कहे कछु जनककुमारी॥ १॥

Cau.: **calata mohi cūRāmani dīnhī, raghupati hṛdaya̐ lāi soi līnhī.**
**nātha jugala locana bhari bārī, bacana kahe kachu janakakumārī.1.**

"When I was leaving, She gave me this jewel from the top of Her head." Śrī Raghunātha took it and pressed it to His bosom. "My lord, with tears in both Her eyes, Jānakī spoke the following few words: (1)

अनुज समेत गहेहु प्रभु चरना। दीन बंधु प्रनतारति हरना॥
मन क्रम बचन चरन अनुरागी। केहिं अपराध नाथ हौं त्यागी॥ २॥

**anuja sameta gahehu prabhu caranā, dīna baṁdhu pranatārati haranā.**
**mana krama bacana carana anurāgī, kehiँ aparādha nātha hauँ tyāgī.2.**

"_'Clasp the feet of my lord and His younger brother, crying: O befriender of the distressed, reliever of the suppliant's agony, I am devoted to Your feet in thought, word and deed; yet for what offence, my lord, have You forsaken me? (2)

अवगुन एक मोर मैं माना। बिछुरत प्रान न कीन्ह पयाना॥
नाथ सो नयनन्हि को अपराधा। निसरत प्रान करहिं हठि बाधा॥ ३॥

**avaguna eka mora maiँ mānā, bichurata prāna na kīnha payānā.**
**nātha so nayananhi ko aparādhā, nisarata prāna karahiँ haṭhi bādhā.3.**

'I do admit one fault of mine, that my life did not depart the moment I was separated from You. That, however, my lord, is the fault of my eyes, which forcibly prevent my life from escaping. (3)

बिरह अगिनि तनु तूल समीरा। स्वास जरइ छन माहिं सरीरा॥
नयन स्रवहिं जलु निज हित लागी। जरैं न पाव देह बिरहागी॥ ४॥

**biraha agini tanu tūla samīrā, svāsa jarai chana māhiँ sarīrā.**
**nayana sravahiँ jalu nija hita lāgī, jaraiँ na pāva deha birahāgī.4.**

'The agony of separation from You is like fire, my sighs fan it as a gust of wind and in between stands my body like a heap of cotton, which would have been consumed in an instant. But my eyes, in their own interest (i. e., to feast themselves on Your beauty) rain a flood of tears; that is why the body fails to catch the fire of desolation.' (4)

सीता कै अति बिपति बिसाला। बिनहिं कहें भलि दीनदयाला॥ ५॥

**sītā kai ati bipati bisālā, binahiँ kaheँ bhali dīnadayālā.5.**

"Sītā's distress is so overwhelmingly great, and You are so compassionate to the afflicted, that it is better not to describe it. (5)

दो०—**निमिष निमिष करुनानिधि जाहिं कलप सम बीति।**
**बेगि चलिअ प्रभु आनिअ भुज बल खल दल जीति॥ ३१॥**

Do.: **nimiṣa nimiṣa karunānidhi jāhiँ kalapa sama bīti,**
**begi calia prabhu ānia bhuja bala khala dala jīti.31.**

"Each single moment, O fountain of mercy, passes like an age to Her. Therefore, march quickly, my lord, and vanquishing the demon crew by Your mighty arm, recover Her."(31)

चौ०—सुनि सीता दुख प्रभु सुख अयना। भरि आए जल राजिव नयना॥
बचन कायँ मन मम गति जाही। सपनेहुँ बूझिअ बिपति कि ताही॥ १॥

Cau.: **suni sītā dukha prabhu sukha ayanā, bhari āe jala rājiva nayanā.**
**bacana kāyaँ mana mama gati jāhī, sapanehuँ būjhia bipati ki tāhī.1.**

When the all-blissful Lord heard of Sītā's agony, tears rushed to his lotus eyes

(and He said): "Do you think anyone who depends on me in thought, word and deed can ever dream of adversity?" (1)

**कह हनुमंत बिपति प्रभु सोई। जब तव सुमिरन भजन न होई॥**
**केतिक बात प्रभु जातुधान की। रिपुहि जीति आनिबी जानकी॥ २॥**

**kaha hanumaṁta bipati prabhu soī, jaba tava sumirana bhajana na hoī.**
**ketika bāta prabhu jātudhāna kī, ripuhi jīti ānibī jānakī.2.**

Said Hanumān: "There is no misfortune other than ceasing to remember and adore You. Of what account are the demons to You? Routing the enemy You will surely bring back Jānakī." (2)

**सुनु कपि तोहि समान उपकारी। नहिं कोउ सुर नर मुनि तनुधारी॥**
**प्रति उपकार करौं का तोरा। सनमुख होइ न सकत मन मोरा॥ ३॥**

**sunu kapi tohi samāna upakārī, nahiṁ kou sura nara muni tanudhārī.**
**prati upakāra karaũ kā torā, sanamukha hoi na sakata mana morā.3.**

"No one endowed with a body—a god, human being or sage—has put me under such obligation, Hanumān, as you have done. Even my mind shirks to face you; how, then, can I repay your obligation? (3)

**सुनु सुत तोहि उरिन मैं नाहीं। देखेउँ करि बिचार मन माहीं॥**
**पुनि पुनि कपिहि चितव सुरत्राता। लोचन नीर पुलक अति गाता॥ ४॥**

**sunu suta tohi urina maiṁ nāhīṁ, dekheũ kari bicāra mana māhīṁ.**
**puni puni kapihi citava suratrātā, locana nīra pulaka ati gātā.4.**

"Listen, my son: I have thought it over in my mind and concluded that the debt which I owe you cannot be repaid." Again and again as the Protector of the gods, Śrī Rāma, gazed on Hanumān, His eyes were filled with tears and His body was overpowered with a thrill of emotion. (4)

**दो०—सुनि प्रभु बचन बिलोकि मुख गात हरषि हनुमंत।**
**चरन परेउ प्रेमाकुल त्राहि त्राहि भगवंत॥ ३२॥**

**Do.: suni prabhu bacana biloki mukha gāta haraṣi hanumaṁta,**
**carana pareu premākula trāhi trāhi bhagavaṁta.32.**

Even as Hanumān listened to the words of his lord and gazed on His countenance, he experienced a thrill of joy all over his body and fell at His feet, overwhelmed with love and crying: "Save me, save me (from the tentacles of egoism), my lord." (32)

**चौ०—बार बार प्रभु चहइ उठावा। प्रेम मगन तेहि उठब न भावा॥**
**प्रभु कर पंकज कपि कें सीसा। सुमिरि सो दसा मगन गौरीसा॥ १॥**

**Cau.: bāra bāra prabhu cahai uṭhāvā, prema magana tehi uṭhaba na bhāvā.**
**prabhu kara paṁkaja kapi kẽ sīsā, sumiri so dasā magana gaurīsā.1.**

Again and again the Lord sought to raise Hanumān up; he, however, was so absorbed in love that he would not rise. The lotus hand of the Lord rested on Hanumān's head. Śiva was overcome with emotion as He recalled Hanumān's enviable lot.* (1)

* It should be remembered in this connection that Lord Śiva Himself had taken the form of Hanumān. It was, therefore, easy for Him to recall that thrilling experience.

सावधान मन करि पुनि संकर। लागे कहन कथा अति सुंदर॥
कपि उठाइ प्रभु हृदयँ लगावा। कर गहि परम निकट बैठावा॥ २॥

**sāvadhāna mana kari puni saṁkara, lāge kahana kathā ati suṁdara.**
**kapi uṭhāi prabhu hṛdayå̐ lagāvā, kara gahi parama nikaṭa baiṭhāvā.2.**

But, recovering Himself, Śiva resumed the most charming narrative. The Lord lifted up Hanumān and clasped him to His bosom; then He took him by the hand and seated him very close to Him. (2)

कहु कपि रावन पालित लंका। केहि बिधि दहेउ दुर्ग अति बंका॥
प्रभु प्रसन्न जाना हनुमाना। बोला बचन बिगत अभिमाना॥ ३॥

**kahu kapi rāvana pālita laṁkā, kehi bidhi daheu durga ati baṁkā.**
**prabhu prasanna jānā hanumānā, bolā bacana bigata abhimānā.3.**

"Tell me, Hanumān, how could you burn Rāvaṇa's stronghold of Laṅkā, a most impregnable fortress?" When Hanumān found the Lord so pleased, he replied in words altogether free from pride. (3)

साखामृग कै बड़ि मनुसाई। साखा तें साखा पर जाई॥
नाघि सिंधु हाटकपुर जारा। निसिचर गन बधि बिपिन उजारा॥ ४॥

**sākhāmṛga kai baRi manusāī, sākhā tẽ sākhā para jāī.**
**nāghi siṁdhu hāṭakapura jārā, nisicara gana badhi bipina ujārā.4.**

"A monkey's greatest valour lies in his skipping about from one bough to another. That I should have been able to leap across the ocean, burn the city of gold, kill the demon host and lay waste the Aśoka grove, (4)

सो सब तव प्रताप रघुराई। नाथ न कछू मोरि प्रभुताई॥ ५॥

**so saba tava pratāpa raghurāī, nātha na kachū mori prabhutāī.5.**

"was all due to Your beneficence; no credit, my lord, is due to me for the same. (5)

दो०—**ता कहुँ प्रभु कछु अगम नहिं जा पर तुम्ह अनुकूल।**
**तव प्रभावँ बड़वानलहि जारि सकइ खलु तूल॥ ३३॥**

Do.: **tā kahů̐ prabhu kachu agama nahĩ jā para tumha anukūla,**
**tava prabhāvå̐ baRavānalahi jāri sakai khalu tūla.33.**

"Nothing is unattainable, my lord, to him who enjoys Your grace. Through Your power a mere shred of cotton can surely burn a submarine fire (the impossible can be made possible). (33)

चौ०—नाथ भगति अति सुखदायनी। देहु कृपा करि अनपायनी॥
सुनि प्रभु परम सरल कपि बानी। एवमस्तु तब कहेउ भवानी॥ १॥

Cau.: **nātha bhagati ati sukhadāyanī, dehu kṛpā kari anapāyanī.**
**suni prabhu parama sarala kapi bānī, evamastu taba kaheu bhavānī.1.**

"Therefore, be pleased, my lord, to grant me ever constant and abiding Devotion, which is a source of supreme bliss." When the Lord, O Pārvatī, heard the most humble supplication of Hanumān, He said, "Be it so!" (1)

उमा राम सुभाउ जेहिं जाना। ताहि भजनु तजि भाव न आना॥
यह संबाद जासु उर आवा। रघुपति चरन भगति सोइ पावा॥ २॥

**umā rāma subhāu jehiṁ jānā, tāhi bhajanu taji bhāva na ānā.**
**yaha saṁbāda jāsu ura āvā, raghupati carana bhagati soi pāvā.2.**

(Said Śiva): "Umā, he who has come to know the true nature of Śrī Rāma can have no relish for anything other than His worship. Even he who takes this dialogue between Śrī Rāma and Hanumān to heart is blessed with devotion to Śrī Raghunātha's feet." (2)

सुनि प्रभु बचन कहहिं कपिबृंदा। जय जय जय कृपाल सुखकंदा॥
तब रघुपति कपिपतिहि बोलावा। कहा चलैं कर करहु बनावा॥ ३॥

**suni prabhu bacana kahahiṁ kapibr̥ṁdā, jaya jaya jaya kr̥pāla sukhakaṁdā.**
**taba raghupati kapipatihi bolāvā, kahā calaiṁ kara karahu banāvā.3.**

On hearing the words of the Lord the whole host of monkeys shouted, "Glory, glory, all glory to the gracious Lord, the fountain of bliss!" Śrī Raghunātha then summoned Sugrīva, the King of the monkeys, and said, "Make preparations for the march. (3)

अब बिलंबु केहि कारन कीजे। तुरत कपिन्ह कहुँ आयसु दीजे॥
कौतुक देखि सुमन बहु बरषी। नभ तें भवन चले सुर हरषी॥ ४॥

**aba bilaṁbu kehi kārana kīje, turata kapinha kahuँ āyasu dīje.**
**kautuka dekhi sumana bahu baraṣī, nabha teँ bhavana cale sura haraṣī.4.**

"Why should we delay any longer? Issue orders to the monkeys at once." The gods who were witnessing the spectacle rained down flowers in profusion and then gladly withdrew from the aerial regions to their own celestial spheres. (4)

दो०—**कपिपति बेगि बोलाए आए जूथप जूथ।**
**नाना बरन अतुल बल बानर भालु बरूथ॥ ३४॥**

Do.: **kapipati begi bolāe āe jūthapa jūtha,**
**nānā barana atula bala bānara bhālu barūtha.34.**

Sugrīva, the lord of the monkeys, quickly summoned the commanders of the various troops and they presented themselves in multitudes. The troops of monkeys and bears, though varying in colour, were all unequalled in strength. (34)

चौ०—प्रभु पद पंकज नावहिं सीसा। गर्जहिं भालु महाबल कीसा॥
देखी राम सकल कपि सेना। चितइ कृपा करि राजिव नैना॥ १॥

Cau.: **prabhu pada paṁkaja nāvahiṁ sīsā, garjahiṁ bhālu mahābala kīsā.**
**dekhī rāma sakala kapi senā, citai kr̥pā kari rājiva nainā.1.**

The mighty bears and monkeys bowed their head at the Lord's lotus feet and roared. Śrī Rāma surveyed the whole monkey host and cast on them a glance from His gracious lotus-like eyes. (1)

राम कृपा बल पाइ कपिंदा। भए पच्छजुत मनहुँ गिरिंदा॥
हरषि राम तब कीन्ह पयाना। सगुन भए सुंदर सुभ नाना॥ २॥

**rāma kr̥pā bala pāi kapiṁdā, bhae pacchajuta manahuँ giriṁdā.**
**haraṣi rāma taba kīnha payānā, saguna bhae suṁdara subha nānā.2.**

Emboldened by His grace the monkey chiefs vied, as it were, with huge mountains

equipped with wings. Śrī Rāma then sallied forth glad at heart and many were the delightful and auspicious omens that occurred to Him. (2)

जासु सकल मंगलमय कीती। तासु पयान सगुन यह नीती॥
प्रभु पयान जाना बैदेहीं। फरकि बाम अँग जनु कहि देहीं॥ ३॥

**jāsu sakala maṁgalamaya kītī, tāsu payāna saguna yaha nītī.**
**prabhu payāna jānā baidehī̃, pharaki bāma ằga janu kahi dehī̃.3.**

It was in the fitness of things that good omens should appear at the time of His departure (on an expedition) whose glory itself embodies all blessings. Jānakī came to know of the Lord's march; the throbbing of Her left limbs apprised Her of the same, as it were. (3)

जोइ जोइ सगुन जानकिहि होई। असगुन भयउ रावनहि सोई॥
चला कटकु को बरनैं पारा। गर्जहिं बानर भालु अपारा॥ ४॥

**joi joi saguna jānakihi hoī, asaguna bhayau rāvanahi soī.**
**calā kaṭaku ko baranaĩ pārā, garjahĩ bānara bhālu apārā.4.**

But what were good omens for Jānakī, foreboded evil for Rāvaṇa*. Who could adequately describe the army as it marched with its countless monkeys and bears roaring. (4)

नख आयुध गिरि पादपधारी। चले गगन महि इच्छाचारी॥
केहरिनाद भालु कपि करहीं। डगमगाहिं दिग्गज चिक्करहीं॥ ५॥

**nakha āyudha giri pādapadhārī, cale gagana mahi icchācārī.**
**keharināda bhālu kapi karahī̃, ḍagamagāhĩ diggaja cikkarahī̃.5.**

With no weapon other than their sharp claws, they carried rocks and trees (that they had uprooted on the way) and marched now in the air and now on land, for they had unhampered movement everywhere. The bears and monkeys roared like lions as they marched, while the elephants guarding the eight cardinal points shook and trumpeted. (5)

छं०—चिक्करहिं दिग्गज डोल महि गिरि लोल सागर खरभरे।
मन हरष सभ गंधर्ब सुर मुनि नाग किंनर दुख टरे॥
कटकटहिं मर्कट बिकट भट बहु कोटि कोटिन्ह धावहीं।
जय राम प्रबल प्रताप कोसलनाथ गुन गन गावहीं॥ १॥

Chaṁ.: **cikkarahĩ diggaja ḍola mahi giri lola sāgara kharabhare,**
**mana haraṣa sabha gaṁdharba sura muni nāga kiṁnara dukha ṭare.**
**kaṭakaṭahĩ markaṭa bikaṭa bhaṭa bahu koṭi koṭinha dhāvahī̃,**
**jaya rāma prabala pratāpa kosalanātha guna gana gāvahī̃.1.**

The elephants of the eight cardinal points trumpeted, the earth rocked, the mountains trembled and the oceans were agitated. The Gandharvas, gods, sages, Nāgas and Kinnaras, all felt delighted at heart to perceive that now their troubles would be over. Myriads of formidable monkey-warriors gnashed their teeth (in a bellicose mood); while many more

* According to the science of omens (which was most developed in this country in the remote past) the throbbing of left limbs is considered as auspicious for women but inauspicious for men.

millions dashed forward shouting "Glory to Śrī Rāma, Kosala's lord, of mighty valour" and hymning His praises. (1)

**सहि सक न भार उदार अहिपति बार बारहिं मोहई।**
**गह दसन पुनि पुनि कमठ पृष्ट कठोर सो किमि सोहई॥**
**रघुबीर रुचिर प्रयान प्रस्थिति जानि परम सुहावनी।**
**जनु कमठ खर्पर सर्पराज सो लिखत अबिचल पावनी॥ २॥**

**sahi saka na bhāra udāra ahipati bāra bārahiṁ mohaī,**
**gaha dasana puni puni kamaṭha pṛṣṭa kaṭhora so kimi sohaī.**
**raghubīra rucira prayāna prasthiti jāni parama suhāvanī,**
**janu kamaṭha kharpara sarparāja so likhata abicala pāvanī.2.**

Even the great lord of serpents, Śeṣa, found himself unable to bear the crushing weight of the belligerent troops and felt dizzy again and again. But each time he would struggle by clutching with his teeth the hard shell of the divine Tortoise. The scratches thus made by his teeth would make one imagine as if, knowing the departure of Śrī Rāma on His glorious expedition to be a most attractive theme, the serpent-king was inscribing its immortal and sacred story on the Tortoise's back. (2)

दो०—**एहि बिधि जाइ कृपानिधि उतरे सागर तीर।**
**जहँ तहँ लागे खान फल भालु बिपुल कपि बीर॥ ३५॥**

Do.: **ehi bidhi jāi kṛpānidhi utare sāgara tīra,**
**jahå tahå lāge khāna phala bhālu bipula kapi bīra.35.**

Continuing His march in this way the All-merciful Śrī Rāma arrived at the seashore and halted there. The host of valiant bears and monkeys began to guzzle fruits all over there. (35)

चौ०—उहाँ निसाचर रहहिं ससंका। जब तें जारि गयउ कपि लंका॥
निज निज गृहँ सब करहिं बिचारा। नहिं निसिचर कुल केर उबारा॥ १॥

Cau.: **uhå nisācara rahahiṁ sasaṁkā, jaba tẽ jāri gayau kapi laṁkā.**
**nija nija gṛhå saba karahiṁ bicārā, nahiṁ nisicara kula kera ubārā.1.**

Ever since Hanumān left after burning down Laṅkā, the demons there lived in constant terror. In their own houses they thought: 'There is no hope for the demon race now. (1)

जासु दूत बल बरनि न जाई। तेहि आएँ पुर कवन भलाई॥
दूतिन्ह सन सुनि पुरजन बानी। मंदोदरी अधिक अकुलानी॥ २॥

**jāsu dūta bala barani na jāī, tehi āẽ pura kavana bhalāī.**
**dūtinha sana suni purajana bānī, maṁdodarī adhika akulānī.2.**

'If his messenger was mighty beyond words, who knows what would happen when the master himself enters the city?' When Mandodarī (Rāvaṇa's principal queen) heard from her female spies what the citizens were saying, she felt much perturbed. (2)

रहसि जोरि कर पति पग लागी। बोली बचन नीति रस पागी॥
कंत करष हरि सन परिहरहू। मोर कहा अति हित हियँ धरहू॥ ३॥

**rahasi jori kara pati paga lāgī, bolī bacana nīti rasa pāgī.**
**kaṁta karaṣa hari sana pariharahū, mora kahā ati hita hiyå dharahū.3.**

Meeting her lord in seclusion she fell at his feet and with folded hands addressed to him words steeped in wisdom: "My lord, avoid all strife with Śrī Hari. Take my words to your heart as a most salutary advice. (3)

समुझत जासु दूत कइ करनी। स्रवहिं गर्भ रजनीचर घरनी॥
तासु नारि निज सचिव बोलाई। पठवहु कंत जो चहहु भलाई॥ ४॥

**samujhata jāsu dūta kai karanī, sravahiṁ garbha rajanīcara gharanī.**
**tāsu nāri nija saciva bolāī, paṭhavahu kaṁta jo cahahu bhalāī.4.**

"My lord, if you seek your own welfare, call one of your ministers and send back with him the consort of that prince Śrī Rāma, the very thought of whose messenger's doings makes the wives of the demons miscarry. (4)

तव कुल कमल बिपिन दुखदाई। सीता सीत निसा सम आई॥
सुनहु नाथ सीता बिनु दीन्हें। हित न तुम्हार संभु अज कीन्हें॥ ५॥

**tava kula kamala bipina dukhadāī, sītā sīta nisā sama āī.**
**sunahu nātha sītā binu dīnhẽ, hita na tumhāra saṁbhu aja kīnhẽ.5.**

"Just as a frosty night spells disaster to a bed of lotuses, so Sītā has come here as a bane to your race. Listen, my lord, unless you return Sītā, not even Lord Śiva and Brahmā, the creator can be of any help to you. (5)

दो०—राम बान अहि गन सरिस निकर निसाचर भेक।
जब लगि ग्रसत न तब लगि जतनु करहु तजि टेक॥ ३६॥

**Do.: rāma bāna ahi gana sarisa nikara nisācara bheka,**
**jaba lagi grasata na taba lagi jatanu karahu taji ṭeka.36.**

"Rāma's arrows are like a swarm of serpents, while the demon host can only compare with frogs. Therefore, giving up obstinacy, devise some means of safety before the serpents devour them." (36)

चौ०—श्रवन सुनी सठ ता करि बानी। बिहसा जगत बिदित अभिमानी॥
सभय सुभाउ नारि कर साचा। मंगल महुँ भय मन अति काचा॥ १॥

**Cau.: śravana sunī saṭha tā kari bānī, bihasā jagata bidita abhimānī.**
**sabhaya subhāu nāri kara sācā, maṁgala mahů bhaya mana ati kācā.1.**

When the perverted Rāvaṇa, who was known all the world over for his haughtiness, heard Mandodarī's admonition, he roared with laughter: "A woman is timorous by nature, it is truly said. She entertains fear even on an auspicious occasion, for her mind is very weak. (1)

जौं आवइ मर्कट कटकाई। जिअहिं बिचारे निसिचर खाई॥
कंपहिं लोकप जाकीं त्रासा। तासु नारि सभीत बड़ि हासा॥ २॥

**jaů āvai markaṭa kaṭakāī, jiahi̇̃ bicāre nisicara khāī.**
**kaṁpahi̇̃ lokapa jākī̇̃ trāsā, tāsu nāri sabhīta baRi hāsā.2.**

"If the monkey host comes, the poor demons would feast on them and sustain themselves. The very guardians of the spheres tremble with fear of me; how ridiculous that you, my wife, should be afraid!" (2)

अस कहि बिहसि ताहि उर लाई। चलेउ सभाँ ममता अधिकाई॥
मंदोदरी हृदयँ कर चिंता। भयउ कंत पर बिधि बिपरीता॥ ३॥

**asa kahi bihasi tāhi ura lāī, caleu sabhā̐ mamatā adhikāī.**
**maṁdodarī hṛdayå kara ciṁtā, bhayau kaṁta para bidhi biparītā.3.**

So saying he laughed and embraced her and then left for his council-chamber, exhibiting great fondness for her. Mandodarī, however, felt troubled at heart and thought that heaven had turned against her lord. (3)

बैठेउ सभाँ खबरि असि पाई। सिंधु पार सेना सब आई॥
बूझेसि सचिव उचित मत कहहू। ते सब हँसे मष्ट करि रहहू॥ ४॥

**baiṭheu sabhā̐ khabari asi pāī, siṁdhu pāra senā saba āī.**
**būjhesi saciva ucita mata kahahu, te saba hå̄se masṭa kari rahahū.4.**

As he occupied his royal seat in the council-chamber, he received intelligence reports that all the invading host had arrived on the other side of the ocean. He thereupon asked his councillors: "Give me proper advice." They however, laughed and submitted: "Only remain quiet, lord. (4)

जितेहु सुरासुर तब श्रम नाहीं। नर बानर केहि लेखे माहीं॥ ५॥

**jitehu surāsura taba śrama nāhī̐, nara bānara kehi lekhe māhī̐.5.**

"Your Majesty experienced no fatigue when you conquered the gods and demons. Of what account, then, can men and monkeys be?" (5)

दो०—**सचिव बैद गुर तीनि जौं प्रिय बोलहिं भय आस।**
**राज धर्म तन तीनि कर होइ बेगिहीं नास॥ ३७॥**

Do.: **saciva baida gura tīni jaů priya bolahi̇̃ bhaya āsa,**
**rāja dharma tana tīni kara hoi begihī̐ nāsa.37.**

When a minister, a physician, a religious preceptor—these three use pleasing words out of fear or hope of reward, the result is that dominion, health and virtue—all the three, respectively, go to ruin forthwith. (37)

चौ०—सोइ रावन कहुँ बनी सहाई। अस्तुति करहिं सुनाइ सुनाई॥
अवसर जानि बिभीषनु आवा। भ्राता चरन सीसु तेहिं नावा॥ १॥

Cau.: **soi rāvana kahů banī sahāī, astuti karahi̇̃ sunāi sunāī.**
**avasara jāni bibhīṣanu āvā, bhrātā carana sīsu tehi̇̃ nāvā.1.**

It was such a contingency that presented itself before Rāvaṇa. They all extolled him only to his face. Perceiving it to be an opportune hour, Vibhīṣaṇa (Rāvaṇa's youngest brother) arrived and bowed his head at his brother's feet. (1)

पुनि सिरु नाइ बैठ निज आसन। बोला बचन पाइ अनुसासन॥
जौ कृपाल पूँछिहु मोहि बाता। मति अनुरूप कहउँ हित ताता॥ २॥

**puni siru nāi baiṭha nija āsana, bolā bacana pāi anusāsana.**
**jau kṛpāla pū̐chihu mohi bātā, mati anurūpa kahau̐ hita tātā.2.**

Bowing his head once more he occupied his seat and, when asked to speak, addressed him thus: "Since Your gracious Majesty has asked me for my opinion, I tender it, dear brother, according to my own understanding and in your own interest. (2)

**जो आपन चाहै कल्याना। सुजसु सुमति सुभ गति सुख नाना॥**
**सो परनारि लिलार गोसाईं। तजउ चउथि के चंद कि नाईं॥ ३॥**

**jo āpana cāhai kalyānā, sujasu sumati subha gati sukha nānā.**
**so paranāri lilāra gosāī̐, tajau cauthi ke caṁda ki nāī̐.3.**

"Let him who seeks his welfare, good reputation, wisdom, a good destiny after his death and joys of various kinds, turn his eyes away from the brow of another's wife even as one does not see the moon on the fourth night (of the bright half) of a lunar month. (3)

**चौदह भुवन एक पति होई। भूतद्रोह तिष्टइ नहिं सोई॥**
**गुन सागर नागर नर जोऊ। अलप लोभ भल कहइ न कोऊ॥ ४॥**

**caudaha bhuvana eka pati hoī, bhūtadroha tiṣṭai nahi̐ soī.**
**guna sāgara nāgara nara joū, alapa lobha bhala kahai na koū.4.**

"Even if a man happens to be the sole lord of the fourteen spheres, he would certainly fall if he turns hostile to living beings. No one will speak well of a man who has the slightest avarice even though he were an ocean of virtues and clever, too. (4)

दो०—**काम क्रोध मद लोभ सब नाथ नरक के पंथ।**
**सब परिहरि रघुबीरहि भजहु भजहिं जेहि संत॥ ३८॥**

Do.: **kāma krodha mada lobha saba nātha naraka ke paṁtha,**
**saba parihari raghubīrahi bhajahu bhajahi̐ jehi saṁta.38.**

"Lust, anger, vanity and covetousness are all paths leading to hell. Abjuring all these adore Śrī Rāma, whom saints worship. (38)

चौ०—**तात राम नहिं नर भूपाला। भुवनेस्वर कालहु कर काला॥**
**ब्रह्म अनामय अज भगवंता। ब्यापक अजित अनादि अनंता॥ १॥**

Cau.: **tāta rāma nahi̐ nara bhūpālā, bhuvanesvara kālahu kara kālā.**
**brahma anāmaya aja bhagavaṁtā, byāpaka ajita anādi anaṁtā.1.**

"Śrī Rāma, dear brother, is not merely the King of human beings; He is the Lord of the universe and the death of Death himself. He is the Brahma (Absolute) who is all glory, prosperity, right conduct, dispassion and a repository of all knowledge. He is immutable, unborn, all-pervading, invincible, without beginning or end, and infinite. (1)

**गो द्विज धेनु देव हितकारी। कृपा सिंधु मानुष तनुधारी॥**
**जन रंजन भंजन खल ब्राता। बेद धर्म रच्छक सुनु भ्राता॥ २॥**

**go dvija dhenu deva hitakārī, kṛpā siṁdhu mānuṣa tanudhārī.**
**jana raṁjana bhaṁjana khala brātā, beda dharma racchaka sunu bhrātā.2.**

"An ocean of compassion, He has assumed the form of a human being for the good of the Earth, the Brāhmaṇas, the cows and the gods. Listen brother, He delights His

devotees and breaks the ranks of the impious and is the upholder and protector of the Vedas and religion. (2)

ताहि बयरु तजि नाइअ माथा। प्रनतारति भंजन रघुनाथा॥
देहु नाथ प्रभु कहुँ बैदेही। भजहु राम बिनु हेतु सनेही॥ ३॥

**tāhi bayaru taji nāia māthā, pranatārati bhaṁjana raghunāthā.**
**dehu nātha prabhu kahů baidehī, bhajahu rāma binu hetu sanehī.3.**

"Giving up enmity with Him, bow your head to Him; for Śrī Raghunātha relieves the distress of those who seek refuge in Him. My master, restore Jānakī to Lord Śrī Rāma, and adore Him, the disinterested friend of all. (3)

सरन गएँ प्रभु ताहु न त्यागा। बिस्व द्रोह कृत अघ जेहि लागा॥
जासु नाम त्रय ताप नसावन। सोइ प्रभु प्रगट समुझु जियँ रावन॥ ४॥

**sarana gaě prabhu tāhu na tyāgā, bisva droha kṛta agha jehi lāgā.**
**jāsu nāma traya tāpa nasāvana, soi prabhu pragaṭa samujhu jiyǎ rāvana.4.**

"On taking refuge in Him, He forsakes not even him who has incurred sin by wishing ill to the whole world. Bear this in mind, Rāvaṇa: the same Lord, whose Name destroys the threefold agony has manifested Himself in human form. (4)

दो०—**बार बार पद लागउँ बिनय करउँ दससीस।**
**परिहरि मान मोह मद भजहु कोसलाधीस॥ ३९ (क)॥**

Do.: **bāra bāra pada lāgaů binaya karaů dasasīsa,**
**parihari māna moha mada bhajahu kosalādhīsa.39(A).**

"Again and again I fall at your feet and pray to you, Rāvaṇa: abandoning pride, infatuation and arrogance, adore Śrī Rāma, the Lord of Kosala." (39 A)

**मुनि पुलस्ति निज सिष्य सन कहि पठई यह बात।**
**तुरत सो मैं प्रभु सन कही पाइ सुअवसरु तात॥ ३९ (ख)॥**

**muni pulasti nija siṣya sana kahi paṭhaī yaha bāta,**
**turata so maĩ prabhu sana kahī pāi suavasaru tāta.39(B).**

"Sage Pulastya (our grandfather) had sent this message through a disciple of his. Availing myself of this befitting opportunity, dear brother, I have immediately conveyed it to you." (39 B)

चौ०—माल्यवंत अति सचिव सयाना। तासु बचन सुनि अति सुख माना॥
तात अनुज तव नीति बिभूषन। सो उर धरहु जो कहत बिभीषन॥ १॥

Cau.: **mālyavaṁta ati saciva sayānā, tāsu bacana suni ati sukha mānā.**
**tāta anuja tava nīti bibhūṣana, so ura dharahu jo kahata bibhīṣana.1.**

Rāvaṇa had a very old and sagacious minister named Mālyavāna. He felt much gratified to hear Vibhīṣaṇa's words. "Your younger brother, my dear, is the very ornament of wisdom. Therefore, abide by what Vibhīṣaṇa says." (1)

रिपु उतकरष कहत सठ दोऊ। दूरि न करहु इहाँ हइ कोऊ॥
माल्यवंत गृह गयउ बहोरी। कहइ बिभीषनु पुनि कर जोरी॥ २॥

**rīpu utakaraṣa kahata saṭha doū, dūri na karahu ihǎ hai koū.**
**mālyavaṁta gṛha gayau bahorī, kahai bibhīṣanu puni kara jorī.2.**

"Both these fools glorify the enemy! Is there no one here who will remove them out of my sight?" Mālyavāna thereupon returned to his residence, while Vibhīṣaṇa began again with folded hands: (2)

सुमति कुमति सब कें उर रहहीं। नाथ पुरान निगम अस कहहीं॥
जहाँ सुमति तहँ संपति नाना। जहाँ कुमति तहँ बिपति निदाना॥ ३॥

**sumati kumati saba kĕ ura rahahī̐, nātha purāna nigama asa kahahī̐.**
**jahā̐ sumati tahă̐ saṁpati nānā, jahā̐ kumati tahă̐ bipati nidānā.3.**

"Sagacity and perversity dwell in the hearts of all : so declare the Purāṇas and Vedas, my lord. Where there is wisdom, prosperity of every kind reigns; and where there is depravity, misfortune is the inevitable result. (3)

तव उर कुमति बसी बिपरीता। हित अनहित मानहु रिपु प्रीता॥
कालराति निसिचर कुल केरी। तेहि सीता पर प्रीति घनेरी॥ ४॥

**tava ura kumati basī biparītā, hita anahita mānahu ripu prītā.**
**kālarāti nisicara kula kerī, tehi sītā para prīti ghanerī.4.**

"Perversity has obviously taken possession of your mind; that is why you account your friends as foes and your enemies as friends. And that is why you are so very fond of Sītā, who is the very night of destruction* for the demon race. (4)

दो०—**तात चरन गहि मागउँ राखहु मोर दुलार।**
**सीता देहु राम कहुँ अहित न होइ तुम्हार॥ ४०॥**

Do.: **tāta carana gahi māgaů rākhahu mora dulāra,**
**sītā dehu rāma kahů ahita na hoi tumhāra.40.**

"Clasping your feet I beseech you: grant this prayer of mine as a token of affection for me. Restore Sītā to Śrī Rāma so that no harm may come to you." (40)

चौ०—बुध पुरान श्रुति संमत बानी। कही बिभीषन नीति बखानी॥
सुनत दसानन उठा रिसाई। खल तोहि निकट मृत्यु अब आई॥ १॥

Cau.: **budha purāna śruti saṁmata bānī, kahī bibhīṣana nīti bakhānī.**
**sunata dasānana uṭhā risāī, khala tohi nikaṭa mṛtyu aba āī.1.**

Vibhīṣaṇa spoke wisdom and that too in words that had the approval of the wise, as well as of the Purāṇas and Vedas. Rāvaṇa, however, rose in a fury as soon as he heard him and said, "O wretch, your death is imminent now. (1)

जिअसि सदा सठ मोर जिआवा। रिपु कर पच्छ मूढ़ तोहि भावा॥
कहसि न खल अस को जग माहीं। भुज बल जाहि जिता मैं नाहीं॥ २॥

**jiasi sadā saṭha mora jiāvā, ripu kara paccha mūRha tohi bhāvā.**
**kahasi na khala asa ko jaga māhī̐, bhuja bala jāhi jitā maĭ nāhī̐.2.**

"O fool, you have always lived on my benevolence; yet, O dullard, you have favoured the enemy's cause. Tell me, wretch, if there is anyone in this world whom I have not conquered by the might of my arm. (2)

* Kālarātri literally means the night preceding universal destruction at the end of a 'Kalpa' or the span of life of the universe.

मम पुर बसि तपसिन्ह पर प्रीती। सठ मिलु जाइ तिन्हहि कहु नीती॥
अस कहि कीन्हेसि चरन प्रहारा। अनुज गहे पद बारहिं बारा॥३॥

**mama pura basi tapasinha para prītī, saṭha milu jāi tinhahi kahu nītī.**
**asa kahi kīnhesi carana prahārā, anuja gahe pada bārahiṁ bārā.3.**

"Dwelling in my capital you cherish love for the hermits! If so, go and join hands with them, O fool, and teach wisdom to them." So saying, he kicked his younger brother, who in his turn clasped his brother's feet again and again. (3)

उमा संत कइ इहइ बड़ाई। मंद करत जो करइ भलाई॥
तुम्ह पितु सरिस भलेहिं मोहि मारा। रामु भजें हित नाथ तुम्हारा॥४॥

**umā saṁta kai ihai baRāī, maṁda karata jo karai bhalāī.**
**tumha pitu sarisa bhalehiṁ mohi mārā, rāmu bhajeṁ hita nātha tumhārā.4.**

"(Said Śiva): "Umā, here lies the greatness of a saint, who returns good for evil." (Vibhīṣaṇa said): "It is well you have beaten me, since you are like a father to me. But your welfare, my lord, lies in adoring Śrī Rāma." (4)

सचिव संग लै नभ पथ गयऊ। सबहि सुनाइ कहत अस भयऊ॥५॥

**saciva saṁga lai nabha patha gayaū, sabahi sunāi kahata asa bhayaū.5.**

Taking his ministers with him, Vibhīṣaṇa departed through the air exclaiming so as to make himself heard by all:— (5)

दो०—**रामु सत्यसंकल्प प्रभु सभा कालबस तोरि।**
**मैं रघुबीर सरन अब जाउँ देहु जनि खोरि॥४१॥**

Do.: **rāmu satyasaṁkalpa prabhu sabhā kālabasa tori,**
**maiṁ raghubīra sarana aba jāuṁ dehu jani khori.41.**

"Śrī Rāma is true to His resolve and all-powerful; while your councillors are all doomed. I, therefore, now betake myself to Śrī Raghuvīra for refuge; blame me no more." (41)

चौ०—अस कहि चला बिभीषनु जबहीं। आयूहीन भए सब तबहीं॥
साधु अवग्या तुरत भवानी। कर कल्यान अखिल कै हानी॥१॥

Cau.: **asa kahi calā bibhīṣanu jabahīṁ, āyūhīna bhae saba tabahīṁ.**
**sādhu avagyā turata bhavānī, kara kalyāna akhila kai hānī.1.**

No sooner had Vibhīṣaṇa left with these words than the doom of all the demons was sealed. 'Disrespect to a saint, O Pārvatī, immediately robs one of all blessings.' (1)

रावन जबहिं बिभीषन त्यागा। भयउ बिभव बिनु तबहिं अभागा॥
चलेउ हरषि रघुनायक पाहीं। करत मनोरथ बहु मन माहीं॥२॥

**rāvana jabahiṁ bibhīṣana tyāgā, bhayau bibhava binu tabahiṁ abhāgā.**
**caleu haraṣi raghunāyaka pāhīṁ, karata manoratha bahu mana māhīṁ.2.**

The moment Rāvaṇa abandoned Vibhīṣaṇa, the wretch lost all his glory. Joyously and with noble ambitions in his heart, Vibhīṣaṇa proceeded to Śrī Raghunātha cherishing many noble ambitions in his heart. (2)

देखिहउँ जाइ चरन जलजाता। अरुन मृदुल सेवक सुखदाता॥
जे पद परसि तरी रिषिनारी। दंडक कानन पावनकारी॥ ३॥

**dekhihaů̐ jāi carana jalajātā, aruna mṛdula sevaka sukhadātā.**
**je pada parasi tarī riṣinārī, daṁḍaka kānana pāvanakārī.3.**

"On reaching there I will behold those lotus-feet with ruddy soles, so soft and so delightful to the devotees. Nay, I will behold those feet whose very touch redeemed Ṛṣi Gautama's wife, Ahalyā; that hallowed the Daṇḍaka forest; (3)

जे पद जनकसुताँ उर लाए। कपट कुरंग संग धर धाए॥
हर उर सर सरोज पद जेई। अहोभाग्य मैं देखिहउँ तेई॥ ४॥

**je pada janakasutā̐ ura lāe, kapaṭa kuraṁga saṁga dhara dhāe.**
**hara ura sara saroja pada jeī, ahobhāgya maĩ dekhihaů̐ teī.4.**

"that Jānakī has enthroned in Her heart, that chased the delusive deer and that dwell as a pair of lotuses in the lake of Śiva's heart. I am really blessed that I am going to see those very feet. (4)

दो०—जिन्ह पायन्ह के पादुकन्हि भरतु रहे मन लाइ।
ते पद आजु बिलोकिहउँ इन्ह नयनन्हि अब जाइ॥ ४२॥

Do.: **jinha pāyanha ke pādukanhi bharatu rahe mana lāi,**
**te pada āju bilokihaů̐ inha nayananhi aba jāi.42.**

"I will go today and presently behold with these eyes of mine those very feet in whose wooden sandals Bharata's mind remains absorbed!" (42)

चौ०—एहि बिधि करत सप्रेम बिचारा। आयउ सपदि सिंधु एहिं पारा॥
कपिन्ह बिभीषनु आवत देखा। जाना कोउ रिपु दूत बिसेषा॥ १॥

Cau.: **ehi bidhi karata saprema bicārā, āyau sapadi siṁdhu ehĩ pārā.**
**kapinha bibhīṣanu āvata dekhā, jānā kou ripu dūta biseṣā.1.**

Cherishing such fond expectations, Vibhīṣaṇa instantly crossed over to the other side of the sea (where Śrī Rāma had encamped along with His host). When the monkeys saw Vibhīṣaṇa coming, they took him for some special messenger of the enemy. (1)

ताहि राखि कपीस पहिं आए। समाचार सब ताहि सुनाए॥
कह सुग्रीव सुनहु रघुराई। आवा मिलन दसानन भाई॥ २॥

**tāhi rākhi kapīsa pahĩ āe, samācāra saba tāhi sunāe.**
**kaha sugrīva sunahu raghurāī, āvā milana dasānana bhāī.2.**

Detaining him outside, they approached Sugrīva (the lord of the monkeys) and told him all the news. Said Sugrīva, "Listen, O Śrī Raghunātha, Rāvaṇa's brother Vibhīṣaṇa has come to see You." (2)

कह प्रभु सखा बूझिऐ काहा। कहइ कपीस सुनहु नरनाहा॥
जानि न जाइ निसाचर माया। कामरूप केहि कारन आया॥ ३॥

**kaha prabhu sakhā būjhiai kāhā, kahai kapīsa sunahu naranāhā.**
**jāni na jāi nisācara māyā, kāmarūpa kehi kārana āyā.3.**

The Lord, however, asked, "What do you think of the matter, my friend?" The lord

of the monkeys, Sugrīva, replied, "Listen, O Ruler of men: the wiles of these demons are beyond one's comprehension. One does not know wherefore he has come, capable as he is of taking any form he likes. (3)

भेद हमार लेन सठ आवा। राखिअ बाँधि मोहि अस भावा॥
सखा नीति तुम्ह नीकि बिचारी। मम पन सरनागत भयहारी॥४॥

**bheda hamāra lena saṭha āvā, rākhia bådhi mohi asa bhāvā.**
**sakhā nīti tumha nīki bicārī, mama pana saranāgata bhayahārī.4.**

"Obviously the fool has come to spy out our secrets; what appeals to me, therefore, is that he should be taken prisoner and detained." (Śrī Rāma said:) "Friend, you have thought out a wise course; but My vow is to dispel all fears from the mind of those who seek refuge in Me." (4)

सुनि प्रभु बचन हरष हनुमाना। सरनागत बच्छल भगवाना॥५॥

**suni prabhu bacana haraṣa hanumānā, saranāgata bacchala bhagavānā.5.**

Hanumān rejoiced to hear these words of the Lord, who cherishes paternal affection for His proteges. (5)

दो०—**सरनागत कहुँ जे तजहिं निज अनहित अनुमानि।**
**ते नर पावँर पापमय तिन्हहि बिलोकत हानि॥४३॥**

Do.: **saranāgata kahů je tajahiṁ nija anahita anumāni,**
**te nara pāvåra pāpamaya tinhahi bilokata hāni.43.**

"Those people who forsake a suppliant, apprehending evil from him, are vile and sinful; their very sight is abominable. (43)

चौ०—कोटि बिप्र बध लागहिं जाहू। आएँ सरन तजउँ नहिं ताहू॥
सनमुख होइ जीव मोहि जबहीं। जन्म कोटि अघ नासहिं तबहीं॥१॥

Cau.: **koṭi bipra badha lāgahiṁ jāhū, āẽ sarana tajaů nahiṁ tāhū.**
**sanamukha hoi jīva mohi jabahī̃, janma koṭi agha nāsahiṁ tabahī̃.1.**

"I will not abandon even the murderer of myriads of Brāhmaṇas if he seeks refuge in Me. The moment a person turns his face towards Me, the sins incurred by him through millions of lives are washed away. (1)

पापवंत कर सहज सुभाऊ। भजनु मोर तेहि भाव न काऊ॥
जौं पै दुष्टहृदय सोइ होई। मोरें सनमुख आव कि सोई॥२॥

**pāpavaṁta kara sahaja subhāū, bhajanu mora tehi bhāva na kāū.**
**jaů pai duṣṭahṛdaya soi hoī, morẽ sanamukha āva ki soī.2.**

"A sinner by his very nature is averse to My worship. Had Vibhīṣaṇa been wicked at heart, could he ever dare to come to Me? (2)

निर्मल मन जन सो मोहि पावा। मोहि कपट छल छिद्र न भावा॥
भेद लेन पठवा दससीसा। तबहुँ न कछु भय हानि कपीसा॥३॥

**nirmala mana jana so mohi pāvā, mohi kapaṭa chala chidra na bhāvā.**
**bheda lena paṭhavā dasasīsā, tabahů na kachu bhaya hāni kapīsā.3.**

"That man alone who has a pure mind attains Me; I have aversion for duplicity,

wiles and falsehood. Even if Rāvaṇa has sent him to find out our secrets, we have nothing to be afraid of or lose, O lord of the monkeys. (3)

जग महुँ सखा निसाचर जेते। लछिमनु हनइ निमिष महुँ तेते॥
जौं सभीत आवा सरनाईं। रखिहउँ ताहि प्रान की नाईं॥ ४॥

**jaga mahů sakhā nisācara jete, lachimanu hanai nimiṣa mahů tete.**
**jaů sabhīta āvā saranāī̊, rakhihaů tāhi prāna kī nāī̊.4.**

"Lakṣmaṇa, O my friend, can dispose of in a trice all the demons the world contains. And if he has sought shelter with Me out of fear, I will cherish him as My own life. (4)

दो०—**उभय भाँति तेहि आनहु हँसि कह कृपानिकेत।**
**जय कृपाल कहि कपि चले अंगद हनू समेत॥ ४४॥**

Do.: **ubhaya bhā̊ti tehi ānahu hå̊si kaha kṛpāniketa,**
**jaya kṛpāla kahi kapi cale aṁgada hanū sameta.44.**

"In either case escort him here," the All-merciful smilingly said. "Glory to the merciful Lord," hailing thus, Sugrīva proceeded with Aṅgada and Hanumān to usher in Vibhīṣaṇa. (44)

चौ०—सादर तेहि आगें करि बानर। चले जहाँ रघुपति करुनाकर॥
दूरिहि ते देखे द्वौ भ्राता। नयनानंद दान के दाता॥ १॥

Cau.: **sādara tehi āgĕ kari bānara, cale jahā̊ raghupati karunākara.**
**dūrihi te dekhe dvau bhrātā, nayanānaṁda dāna ke dātā.1.**

The monkeys respectfully placed Vibhīṣaṇa ahead of them and proceeded to the place where the all-merciful Śrī Raghunātha was. Vibhīṣaṇa beheld from a distance the two brothers, who ravished the eyes of all. (1)

बहुरि राम छबिधाम बिलोकी। रहेउ ठटुकि एकटक पल रोकी॥
भुज प्रलंब कंजारुन लोचन। स्यामल गात प्रनत भय मोचन॥ २॥

**bahuri rāma chabidhāma bilokī, raheu ṭhaṭuki ekaṭaka pala rokī.**
**bhuja pralaṁba kaṁjāruna locana, syāmala gāta pranata bhaya mocana.2.**

Again, as he beheld Śrī Rāma, the epitome of beauty, he stopped winking and stood stock-still with his gaze intently fixed on the Lord. He had exceptionally long arms, eyes resembling the red lotus and swarthy limbs that rid the suppliant of all fear. (2)

सिंघ कंध आयत उर सोहा। आनन अमित मदन मन मोहा॥
नयन नीर पुलकित अति गाता। मन धरि धीर कही मृदु बाता॥ ३॥

**siṁgha kaṁdha āyata ura sohā, ānana amita madana mana mohā.**
**nayana nīra pulakita ati gātā, mana dhari dhīra kahī mṛdu bātā.3.**

His lion-like shoulders and broad chest exercised great charm, while His countenance bewitched the mind of countless Cupids. The sight brought tears to Vibhīṣaṇa's eyes and a deep joyous thrill ran through his body. He, however, composed his mind and spoke in gentle accents: (3)

नाथ दसानन कर मैं भ्राता। निसिचर बंस जनम सुरत्राता॥
सहज पापप्रिय तामस देहा। जथा उलूकहि तम पर नेहा॥ ४॥

**nātha dasānana kara maĩ bhrātā, nisicara baṁsa janama suratrātā.**
**sahaja pāpapriya tāmasa dehā, jathā ulūkahi tama para nehā.4.**

"My lord, I am Rāvaṇa's brother. Having been born in the demon race, O Protector of gods, my body has the element of Tamas (inertia and ignorance) preponderating in it and I have a natural affinity for sins even as an owl is fond of darkness. (4)

दो०—**श्रवन सुजसु सुनि आयउँ प्रभु भंजन भव भीर।**
**त्राहि त्राहि आरति हरन सरन सुखद रघुबीर॥४५॥**

Do.: **śravana sujasu suni āyaů prabhu bhaṁjana bhava bhīra,**
**trāhi trāhi ārati harana sarana sukhada raghubīra.45.**

"Having heard with my own ears of Your fair renown, I have come to You with the belief that You, my lord, dissipate the fear of rebirth. Save me, save me, O Śrī Raghuvīra, reliever of distress, delighter of those who take refuge in you." (45)

चौ०—**अस कहि करत दंडवत देखा। तुरत उठे प्रभु हरष बिसेषा॥**
**दीन बचन सुनि प्रभु मन भावा। भुज बिसाल गहि हृदयँ लगावा॥१॥**

Cau.: **asa kahi karata daṁḍavata dekhā, turata uṭhe prabhu haraṣa biseṣā.**
**dīna bacana suni prabhu mana bhāvā, bhuja bisāla gahi hṛdayå̃ lagāvā.1.**

When the Lord saw Vibhīṣaṇa falling prostrate with these words, He immediately stood up much delighted. The Lord rejoiced at heart to hear his humble speech and, taking him in His long arms, clasped him to His bosom. (1)

**अनुज सहित मिलि ढिग बैठारी। बोले बचन भगत भयहारी॥**
**कहु लंकेस सहित परिवारा। कुसल कुठाहर बास तुम्हारा॥२॥**

**anuja sahita mili ḍhiga baiṭhārī, bole bacana bhagata bhayahārī.**
**kahu laṁkesa sahita parivārā, kusala kuṭhāhara bāsa tumhārā.2.**

Embracing him alongwith His younger brother Lakṣmaṇa, He seated him by His side and spoke words that dispelled the fear of His devotees: "Tell me, king of Laṅkā, whether all is well with you and your family, placed as you are in vicious surroundings. You live day and night in the midst of evil-minded persons; (2)

**खल मंडलीं बसहु दिनु राती। सखा धरम निबहइ केहि भाँती॥**
**मैं जानउँ तुम्हारि सब रीती। अति नय निपुन न भाव अनीती॥३॥**

**khala maṁḍalī̃ basahu dinu rātī, sakhā dharama nibahai kehi bhå̃tī.**
**maĩ jānaů tumhāri saba rītī, ati naya nipuna na bhāva anītī.3.**

"I wonder how you are able to maintain your righteousness/piety, my friend; I know all your ways: you are accomplished in correct behaviour and are averse to wrong-doing.(3)

**बरु भल बास नरक कर ताता। दुष्ट संग जनि देइ बिधाता॥**
**अब पद देखि कुसल रघुराया। जौं तुम्ह कीन्हि जानि जन दाया॥४॥**

**baru bhala bāsa naraka kara tātā, duṣṭa saṁga jani dei bidhātā.**
**aba pada dekhi kusala raghurāyā, jaů tumha kīnhi jāni jana dāyā.4.**

"It is much better to live in hell, dear Vibhīṣaṇa; but may Providence never place us in the company of the wicked." (Vibhīṣaṇa said:) "All is well with me now that I have

beheld Your feet, O Śrī Raghuvīra, and since You have bestowed Your mercy on me, recognizing me as Your servant. (4)

दो०—तब लगि कुसल न जीव कहुँ सपनेहुँ मन बिश्राम।
जब लगि भजत न राम कहुँ सोक धाम तजि काम॥ ४६॥

Do.: **taba lagi kusala na jīva kahu̐ sapanehu̐ mana biśrāma,**
**jaba lagi bhajata na rāma kahu̐ soka dhāma taji kāma.46.**

"There can be no happiness for a creature nor can its mind know any peace even in a dream so long as it does not relinquish desire (for sensual objects), which is an abode of sorrow, and adore Śrī Rāma (Yourself). (46)

चौ०—तब लगि हृदयँ बसत खल नाना। लोभ मोह मच्छर मद माना॥
जब लगि उर न बसत रघुनाथा। धरें चाप सायक कटि भाथा॥ १॥

Cau.: **taba lagi hṛdaya̐ basata khala nānā, lobha moha macchara mada mānā.**
**jaba lagi ura na basata raghunāthā, dhare̐ cāpa sāyaka kaṭi bhāthā.1.**

"That villainous crew—greed, infatuation, jealousy, arrogance and pride—haunts the mind only so long as Śrī Raghunātha does not take up His abode there, armed with a bow and arrow and with a quiver fastened at His back. (1)

ममता तरुन तमी अँधिआरी। राग द्वेष उलूक सुखकारी॥
तब लगि बसति जीव मन माहीं। जब लगि प्रभु प्रताप रबि नाहीं॥ २॥

**mamatā taruna tamī a̐dhiārī, rāga dveṣa ulūka sukhakārī.**
**taba lagi basati jīva mana māhī̐, jaba lagi prabhu pratāpa rabi nāhī̐.2.**

"Attachment to the world is like a deep dark night, which is so delightful to the owls of attraction and aversion; it abides in the heart of a creature only so long as the sun of the Lord's glory does not shine there. (2)

अब मैं कुसल मिटे भय भारे। देखि राम पद कमल तुम्हारे॥
तुम्ह कृपाल जा पर अनुकूला। ताहि न ब्याप त्रिबिध भव सूला॥ ३॥

**aba maĩ kusala miṭe bhaya bhāre, dekhi rāma pada kamala tumhāre.**
**tumha kṛpāla jā para anukūlā, tāhi na byāpa tribidha bhava sūlā.3.**

"Having seen Your lotus feet, O Śrī Rāma, I am now quite well and my grave fears have been set at rest. The threefold torments of mundane existence cease to have any effect on him who enjoys Your favour, my gracious 1ord. (3)

मैं निसिचर अति अधम सुभाऊ। सुभ आचरनु कीन्ह नहिं काऊ॥
जासु रूप मुनि ध्यान न आवा। तेहिं प्रभु हरषि हृदयँ मोहि लावा॥ ४॥

**maĩ nisicara ati adhama subhāū, subha ācaranu kīnha nahĩ kāū.**
**jāsu rūpa muni dhyāna na āvā, tehĩ prabhu harași hṛdaya̐ mohi lāvā.4.**

"I am a demon vilest of nature and have never done any good act. Yet the Lord, whose beauteous form even sages fail to perceive with their mind's eye, has been pleased to clasp me to His bosom. (4)

दो०—अहोभाग्य मम अमित अति राम कृपा सुख पुंज।
देखेउँ नयन बिरंचि सिव सेब्य जुगल पद कंज॥ ४७॥

Do.: **ahobhāgya mama amita ati rāma kṛpā sukha puṁja,**
**dekheů nayana biraṁci siva sebya jugala pada kaṁja.47.**

"Ah, I am blessed beyond measure, O all-gracious and all-blissful Śrī Rāma, in that I have beheld with my own eyes the lotus feet which are worthy of adoration even to Brahmā and Śiva." (47)

चौ०—सुनहु सखा निज कहउँ सुभाऊ। जान भुसुंडि संभु गिरिजाऊ॥
जौं नर होइ चराचर द्रोही। आवै सभय सरन तकि मोही॥ १॥

Cau.: **sunahu sakhā nija kahaů subhāū, jāna bhusuṁḍi saṁbhu girijāū.**
**jaů nara hoi carācara drohī, āvai sabhaya sarana taki mohī.1.**

Śrī Rāma said: "Listen, My friend: I tell you My nature, which is known to Kākabhuśuṇḍi, Lord Śiva and Pārvatī, too. If a man, even though he has been an enemy of the whole animate and inanimate creation, comes terror-stricken to Me, seeking My protection, (1)

तजि मद मोह कपट छल नाना। करउँ सद्य तेहि साधु समाना॥
जननी जनक बंधु सुत दारा। तनु धनु भवन सुहृद परिवारा॥ २॥

**taji mada moha kapaṭa chala nānā, karaů sadya tehi sādhu samānā.**
**jananī janaka baṁdhu suta dārā, tanu dhanu bhavana suhṛda parivārā.2.**

"and discarding vanity, infatuation, hypocrisy and trickeries of various kinds, I speedily make him the very like of a saint. The ties of affection that bind a man to his mother, father, brother, son, wife, body, wealth, house, friends and relations, (2)

सब कै ममता ताग बटोरी। मम पद मनहि बाँध बरि डोरी॥
समदरसी इच्छा कछु नाहीं। हरष सोक भय नहिं मन माहीं॥ ३॥

**saba kai mamatā tāga baṭorī, mama pada manahi bāँdha bari ḍorī.**
**samadarasī icchā kachu nāhī̃, harașa soka bhaya nahi̇̃ mana māhī̃.3.**

"are like so many threads which a pious soul gathers up and twists into a string wherewith he binds his mind and heart to My feet. Nay, he looks upon all with equanimity and has no craving and his mind is free from joy, grief and fear. (3)

अस सज्जन मम उर बस कैसें। लोभी हृदयँ बसइ धनु जैसें॥
तुम्ह सारिखे संत प्रिय मोरें। धरउँ देह नहिं आन निहोरें॥ ४॥

**asa sajjana mama ura basa kaisě, lobhī hṛdayǎ basai dhanu jaisě.**
**tumha sārikhe saṁta priya morě, dharaů deha nahi̇̃ āna nihorě.4.**

"A saint of this description abides in My heart even as riches reside in the heart of an avaricious man. Only saints of your type are dear to Me; for the sake of none else do I body Myself forth. (4)

दो०—सगुन उपासक परहित निरत नीति दृढ़ नेम।
ते नर प्रान समान मम जिन्ह कें द्विज पद प्रेम॥ ४८॥

Do.: **saguna upāsaka parahita nirata nīti dṛRha nema,**
**te nara prāna samāna mama jinha kě dvija pada prema.48.**

"Those men, who worship My manifested (Saguṇa-Sākāra) form, are intent on

doing good to others, firmly tread the path of righteousness, and are steadfast in their vow and devoted to the feet of the Brāhmaṇas, are dear to Me as life. (48)

चौ०—सुनु लंकेस सकल गुन तोरें। तातें तुम्ह अतिसय प्रिय मोरें॥
राम बचन सुनि बानर जूथा। सकल कहहिं जय कृपा बरूथा॥ १॥

Cau.: **sunu laṁkesa sakala guna torẽ, tātẽ tumha atisaya priya morẽ,**
**rāma bacana suni bānara jūthā, sakala kahahiṁ jaya kṛpā barūthā.1.**

"Listen, O king of Laṅkā; you possess all the above virtues; hence you are extremely dear to Me." On hearing the words of Śrī Rāma, all the assembled monkeys exclaimed, "Glory to the All-merciful !" (1)

सुनत बिभीषनु प्रभु कै बानी। नहिं अघात श्रवनामृत जानी॥
पद अंबुज गहि बारहिं बारा। हृदयँ समात न प्रेमु अपारा॥ २॥

**sunata bibhīṣanu prabhu kai bānī, nahiṁ aghāta śravanāmṛta jānī.**
**pada aṁbuja gahi bārahiṁ bārā, hṛdayã samāta na premu apārā.2.**

Vibhīṣaṇa's eagerness to hear the Lord's speech, which was all nectar to his ears, knew no satiety. He clasped His lotus feet again and again, his heart bursting with boundless joy. (2)

सुनहु देव सचराचर स्वामी। प्रनतपाल उर अंतरजामी॥
उर कछु प्रथम बासना रही। प्रभु पद प्रीति सरित सो बही॥ ३॥

**sunahu deva sacarācara svāmī, pranatapāla ura aṁtarajāmī.**
**ura kachu prathama bāsanā rahī, prabhu pada prīti sarita so bahī.3.**

(Vibhīṣaṇa said:)—"Listen, my lord, Ruler of the whole creation—animate as well as inanimate, Protector of the suppliant and Knower of all hearts: I did have some lurking desire in my heart before; but the same has been washed away by the stream of devotion to the Lord's feet. (3)

अब कृपाल निज भगति पावनी। देहु सदा सिव मन भावनी॥
एवमस्तु कहि प्रभु रनधीरा। मागा तुरत सिंधु कर नीरा॥ ४॥

**aba kṛpāla nija bhagati pāvanī, dehu sadā siva mana bhāvanī.**
**evamastu kahi prabhu ranadhīrā, māgā turata siṁdhu kara nīrā.4.**

"Now, my gracious Lord, grant me such pure devotion to Your feet as that which gladdens Śiva's heart." "So be it", said the Lord, the staunch warrior, and immediately asked for the water of the sea. (4)

जदपि सखा तव इच्छा नाहीं। मोर दरसु अमोघ जग माहीं॥
अस कहि राम तिलक तेहि सारा। सुमन बृष्टि नभ भई अपारा॥ ५॥

**jadapi sakhā tava icchā nāhī̃, mora darasu amogha jaga māhī̃.**
**asa kahi rāma tilaka tehi sārā, sumana bṛṣṭi nabha bhaī apārā.5.**

"Even though, My friend, you have no craving, My sight in this world never fails to bring its reward." So saying, Śrī Rāma applied on Vibhīṣaṇa's forehead the sacred mark of Kingship and a copious shower of flowers rained down from the heavens. (5)

दो०—**रावन क्रोध अनल निज स्वास समीर प्रचंड।**
**जरत बिभीषनु राखेउ दीन्हेउ राजु अखंड॥ ४९ (क)॥**

Do.: **rāvana krodha anala nija svāsa samīra pracaṁḍa,**
**jarata bibhīṣanu rākheu dīnheu rāju akhaṁḍa.49(A).**

Thus did Śrī Rāma save Vibhīṣaṇa from being consumed by the fire of Rāvaṇa's wrath, fanned to fury by his own (Vibhīṣaṇa's) breath (words), and bestowed on him perpetual sovereignty. (49 A)

**जो संपति सिव रावनहि दीन्हि दिएँ दस माथ।**
**सोइ संपदा बिभीषनहि सकुचि दीन्हि रघुनाथ॥ ४९ ( ख )॥**

**jo saṁpati siva rāvanahi dīnhi dieँ dasa mātha,**
**soi saṁpadā bibhīṣanahi sakuci dīnhi raghunātha.49(B).**

Nay, He conferred on Vibhīṣaṇa with much diffidence the same fortune which Lord Śiva had bestowed on Rāvaṇa after the latter had offered his ten heads to Him in a sacrifice. (49 B)

चौ०—**अस प्रभु छाड़ि भजहिं जे आना। ते नर पसु बिनु पूँछ बिषाना॥**
**निज जन जानि ताहि अपनावा। प्रभु सुभाव कपि कुल मन भावा॥ १॥**

Cau.: **asa prabhu chāRi bhajahiँ je ānā, te nara pasu binu pūँcha biṣānā.**
**nija jana jāni tāhi apanāvā, prabhu subhāva kapi kula mana bhāvā.1.**

Those men who worship anyone else, giving up such a benign lord, are mere beasts without a tail and a pair of horns. Recognizing Vibhīṣaṇa as His own, the Lord took him over; the amiability of Śrī Rāma's disposition gladdened the heart of the whole monkey host. (1)

**पुनि सर्बग्य सर्ब उर बासी। सर्बरूप सब रहित उदासी॥**
**बोले बचन नीति प्रतिपालक। कारन मनुज दनुज कुल घालक॥ २॥**

**puni sarbagya sarba ura bāsī, sarbarūpa saba rahita udāsī.**
**bole bacana nīti pratipālaka, kārana manuja danuja kula ghālaka.2.**

Then the All-wise, who dwells in the hearts of all, is manifest in all forms, though aloof of all and unconcerned, and who had appeared in human form with a specific motive and as the exterminator of the demon race, Śrī Rāma spoke words strictly observing the rules of propriety: (2)

**सुनु कपीस लंकापति बीरा। केहि बिधि तरिअ जलधि गंभीरा॥**
**संकुल मकर उरग झष जाती। अति अगाध दुस्तर सब भाँती॥ ३॥**

**sunu kapīsa laṁkāpati bīrā, kehi bidhi taria jaladhi gaṁbhīrā.**
**saṁkula makara uraga jhaṣa jātī, ati agādha dustara saba bhāँtī.3.**

"Listen, O lord of the monkeys, Sugrīva, and O valiant sovereign of Laṅkā, Vibhīṣaṇa, how are we to cross the deep ocean full of alligators, snakes and all varieties of fishes, most unfathomable and difficult to cross in every way?" (3)

**कह लंकेस सुनहु रघुनायक। कोटि सिंधु सोषक तव सायक॥**
**जद्यपि तदपि नीति असि गाई। बिनय करिअ सागर सन जाई॥ ४॥**

**kaha laṁkesa sunahu raghunāyaka, koṭi siṁdhu soṣaka tava sāyaka.**
**jadyapi tadapi nīti asi gāī, binaya karia sāgara sana jāī.4.**

"Listen, O Śrī Raghunātha," replied Vibhīṣaṇa, "Although Your one single arrow

itself can dry up innumerable oceans, yet propriety demands that You should approach the ocean and request the deity presiding over it to allow you passage. (4)

दो०—**प्रभु तुम्हार कुलगुर जलधि कहिहि उपाय बिचारि।**
**बिनु प्रयास सागर तरिहि सकल भालु कपि धारि॥ ५०॥**

Do.: **prabhu tumhāra kulagura jaladhi kahihi upāya bicāri,**
**binu prayāsa sāgara tarihi sakala bhālu kapi dhāri.50.**

"My lord, the deity presiding over the ocean is an ancestor of Yours; hence he will think it over and suggest some means (of crossing the ocean)*. The whole host of bears and monkeys will thus be able to cross the ocean without much exertion." (50)

चौ०—**सखा कही तुम्ह नीकि उपाई। करिअ दैव जौं होइ सहाई॥**
**मंत्र न यह लछिमन मन भावा। राम बचन सुनि अति दुख पावा॥ १॥**

Cau.: **sakhā kahī tumha nīki upāī, karia daiva jaů hoi sahāī.**
**maṁtra na yaha lachimana mana bhāvā, rāma bacana suni ati dukha pāvā.1.**

"Friend, you have suggested an excellent plan; let us try it and see if Providence helps." This counsel, however, did not find favour with Lakṣmaṇa, who was pained to hear Śrī Rāma's words. (1)

**नाथ दैव कर कवन भरोसा। सोषिअ सिंधु करिअ मन रोसा॥**
**कादर मन कहुँ एक अधारा। दैव दैव आलसी पुकारा॥ २॥**

**nātha daiva kara kavana bharosā, soṣia siṁdhu karia mana rosā.**
**kādara mana kahů eka adhārā, daiva daiva ālasī pukārā.2.**

"No reliance can be placed on the freaks of fortune. Fill your mind with indignation and dry up the ocean. Providence is a crutch for the mind of cowards alone; it is the indolent who proclaim their faith in fate." (2)

**सुनत बिहसि बोले रघुबीरा। ऐसेहिं करब धरहु मन धीरा॥**
**अस कहि प्रभु अनुजहि समुझाई। सिंधु समीप गए रघुराई॥ ३॥**

**sunata bihasi bole raghubīrā, aisehi karaba dharahu mana dhīrā.**
**asa kahi prabhu anujahi samujhāī, siṁdhu samīpa gae raghurāī.3.**

Hearing this Śrī Raghuvīra laughingly said, "We shall do accordingly; please relax your mind." Reassuring His younger brother, Lakṣmaṇa, with these words, Śrī Raghunātha went to the seashore. (3)

**प्रथम प्रनाम कीन्ह सिरु नाई। बैठे पुनि तट दर्भ डसाई॥**
**जबहिं बिभीषन प्रभु पहिं आए। पाछें रावन दूत पठाए॥ ४॥**

**prathama pranāma kīnha siru nāī, baiṭhe puni taṭa darbha ḍasāī.**
**jabahi bibhīṣana prabhu pahi āe, pāche rāvana dūta paṭhāe.4.**

First of all He bowed His head and greeted the Ocean and then, spreading some Kuśa grass on the shore, took His seat there. As soon as Vibhīṣaṇa proceeded towards the Lord, Rāvaṇa sent spies after him. (4)

* It is stated in the Rāmāyaṇa of Vālmīki and other scriptures that the bed of the ocean was dug by King Sagara, hence it is known by the name of ' Sāgara'. King Sagara was an ancestor of Śrī Rāma and thus the deity presiding over the ocean is also spoken of by Vibhīṣaṇa as a forefather of the Lord.

दो०—**सकल चरित तिन्ह देखे धरें कपट कपि देह।**
**प्रभु गुन हृदयँ सराहहिं सरनागत पर नेह॥ ५१॥**

Do.: **sakala carita tinha dekhe dhar̐e kapaṭa kapi deha,**
**prabhu guna hṛday̐a sarāhah̐i saranāgata para neha.51.**

Assuming the false appearance of monkeys they witnessed all the doings of Śrī Rāma and praised in their heart the Lord's virtues and His fondness for those who come to Him for protection. (51)

चौ०—प्रगट बखानहिं राम सुभाऊ। अति सप्रेम गा बिसरि दुराऊ॥
रिपु के दूत कपिन्ह तब जाने। सकल बाँधि कपीस पहिं आने॥ १॥

Cau.: **pragaṭa bakhānah̐i rāma subhāū, ati saprema gā bisari durāū.**
**ripu ke dūta kapinha taba jāne, sakala b̐adhi kapīsa pah̐i āne.1.**

They openly commenced applauding Śrī Rāma's amiability and in the intensity of their emotion forgot their disguise. The monkeys now recognized them as the enemy's spies; they bound them all and brought them in the presence of Sugrīva (the lord of the monkeys). (1)

कह सुग्रीव सुनहु सब बानर। अंग भंग करि पठवहु निसिचर॥
सुनि सुग्रीव बचन कपि धाए। बाँधि कटक चहु पास फिराए॥ २॥

**kaha sugrīva sunahu saba bānara, aṁga bhaṁga kari paṭhavahu nisicara.**
**suni sugrīva bacana kapi dhāe, b̐adhi kaṭaka cahu pāsa phirāe.2.**

Said Sugrīva, "Listen, all you monkeys: mutilate the demons and dismiss them." Hearing Sugrīva's command the monkeys ran and paraded them in bonds all through the camp. (2)

बहु प्रकार मारन कपि लागे। दीन पुकारत तदपि न त्यागे॥
जो हमार हर नासा काना। तेहि कोसलाधीस कै आना॥ ३॥

**bahu prakāra mārana kapi lāge, dīna pukārata tadapi na tyāge.**
**jo hamāra hara nāsā kānā, tehi kosalādhīsa kai ānā.3.**

The monkeys, then started belabouring them right and left; the demons piteously cried for mercy, yet the monkeys would not let them go. "Whosoever robs us of our nose and ears, we adjure him by Śrī Rāma not to do so." (3)

सुनि लछिमन सब निकट बोलाए। दया लागि हँसि तुरत छोड़ाए॥
रावन कर दीजहु यह पाती। लछिमन बचन बाचु कुलघाती॥ ४॥

**suni lachimana saba nikaṭa bolāe, dayā lāgi h̐asi turata choRāe.**
**rāvana kara dījahu yaha pātī, lachimana bacana bācu kulaghātī.4.**

When Lakṣmaṇa heard this, he called them all near him; and, moved to pity, he laughed and immediately had them released. "Give this note into Rāvaṇa's hands and tell him: 'read, destroyer of your race, what Lakṣmaṇa says'. (4)

दो०—**कहेहु मुखागर मूढ़ सन मम संदेसु उदार।**
**सीता देइ मिलहु न त आवा कालु तुम्हार॥ ५२॥**

Do.: **kahehu mukhāgara mūRha sana mama saṁdesu udāra,**
**sītā dei milahu na ta āvā kālu tumhāra.52.**

"Further convey to the fool by word of mouth my generous message: surrender Sītā and make peace (with Śrī Rāma), or (take it) your hour has come." (52)

चौ०—**तुरत नाइ लछिमन पद माथा। चले दूत बरनत गुन गाथा॥**
**कहत राम जसु लंकाँ आए। रावन चरन सीस तिन्ह नाए॥ १॥**

Cau.: **turata nāi lachimana pada māthā, cale dūta baranata guna gāthā.**
**kahata rāma jasu laṁkā̐ āe, rāvana carana sīsa tinha nāe.1.**

Bowing their head at Lakṣmaṇa's feet the spies immediately departed, recounting the virtues of Śrī Rāma. With Śrī Rāma's praises on their lips they entered Laṅkā and bowed their head at Rāvaṇa's feet. (1)

**बिहसि दसानन पूँछी बाता। कहसि न सुक आपनि कुसलाता॥**
**पुनि कहु खबरि बिभीषन केरी। जाहि मृत्यु आई अति नेरी॥ २॥**

**bihasi dasānana pū̐chī bātā, kahasi na suka āpani kusalātā.**
**puni kahu khabari bibhīṣana kerī, jāhi mṛtyu āī ati nerī.2.**

The-ten-headed monster laughed and asked them the news: "Report me, Śuka, your own welfare and then tell me the news about Vibhīṣaṇa, to whom death is so very near. (2)

**करत राज लंका सठ त्यागी। होइहि जव कर कीट अभागी॥**
**पुनि कहु भालु कीस कटकाई। कठिन काल प्रेरित चलि आई॥ ३॥**

**karata rāja laṁkā saṭha tyāgī, hoihi java kara kīṭa abhāgī.**
**puni kahu bhālu kīsa kaṭakāī, kaṭhina kāla prerita cali āī.3.**

"The fool left Laṅkā where he was ruling; the wretch will now be crushed as a weevil with barley-grains. Tell me next all about the host of bears and monkeys, that has been driven over here by a cruel destiny. (3)

**जिन्ह के जीवन कर रखवारा। भयउ मृदुल चित सिंधु बिचारा॥**
**कहु तपसिन्ह कै बात बहोरी। जिन्ह के हृदयँ त्रास अति मोरी॥ ४॥**

**jinha ke jīvana kara rakhavārā, bhayau mṛdula cita siṁdhu bicārā.**
**kahu tapasinha kai bāta bahorī, jinha ke hṛdayā̐ trāsa ati morī.4.**

"It is the poor soft-hearted sea that has stood as a protector of their lives. Lastly, tell me the news about the ascetics (Rāma and Lakṣamaṇa) whose heart is stricken with great terror of me. (4)

दो०—**की भइ भेंट कि फिरि गए श्रवन सुजसु सुनि मोर।**
**कहसि न रिपु दल तेज बल बहुत चकित चित तोर॥ ५३॥**

Do.: **kī bhai bheṁṭa ki phiri gae śravana sujasu suni mora,**
**kahasi na ripu dala teja bala bahuta cakita cita tora.53.**

"Did you meet them or did they beat their retreat on hearing my fair renown? Why don't you speak of the enemy's prowess and strength; your wits seem utterly dazed." (53)

चौ०—**नाथ कृपा करि पूँछेहु जैसें। मानहु कहा क्रोध तजि तैसें॥**
**मिला जाइ जब अनुज तुम्हारा। जातहिं राम तिलक तेहि सारा॥ १॥**

Cau.: **nātha kṛpā kari pū̐chehu jaisẽ, mānahu kahā krodha taji taisẽ.**
**milā jāi jaba anuja tumhārā, jātahĩ rāma tilaka tehi sārā.1.**

"My lord, just as you have so kindly put these questions to me, so do you believe what I say and be not angry. No sooner had your younger brother (Vibhīṣaṇa) met Śrī Rāma than the latter applied the sacred mark of kingship on his forehead. (1)

**रावन दूत हमहि सुनि काना। कपिन्ह बाँधि दीन्हे दुख नाना॥**
**श्रवन नासिका काटैं लागे। राम सपथ दीन्हें हम त्यागे॥ २॥**

**rāvana dūta hamahi suni kānā, kapinha bā̐dhi dīnhe dukha nānā.**
**śravana nāsikā kāṭaĩ lāge, rāma sapatha dīnhẽ hama tyāge.2.**

"When the monkeys heard that we were Rāvaṇa's (Your majesty's) spies, they bound us and persecuted us in many ways. They were about to cut off our ears and nose; but when we adjured them by Śrī Rāma not to do so, they let us go. (2)

**पूँछिहु नाथ राम कटकाई। बदन कोटि सत बरनि न जाई॥**
**नाना बरन भालु कपि धारी। बिकटानन बिसाल भयकारी॥ ३॥**

**pū̐chihu nātha rāma kaṭakāī, badana koṭi sata barani na jāī.**
**nānā barana bhālu kapi dhārī, bikaṭānana bisāla bhayakārī.3.**

"You have enquired, my lord, about Śrī Rāma's army; but a thousand million tongues would fail to describe it. It is a host of bears and monkeys of diverse hues and gruesome visage, huge and terrible. (3)

**जेहिं पुर दहेउ हतेउ सुत तोरा। सकल कपिन्ह महँ तेहि बलु थोरा॥**
**अमित नाम भट कठिन कराला। अमित नाग बल बिपुल बिसाला॥ ४॥**

**jehĩ pura daheu hateu suta torā, sakala kapinha mahā̐ tehi balu thorā.**
**amita nāma bhaṭa kaṭhina karālā, amita nāga bala bipula bisālā.4.**

"He who burnt your capital and killed your son, Akṣa, is but a weakling of all the monkeys. The army includes innumerable heroes with as many names, fierce and unyielding warriors of vast bulk and possessing the strength of innumerable elephants. (4)

दो०—**द्विबिद मयंद नील नल अंगद गद बिकटासि।**
**दधिमुख केहरि निसठ सठ जामवंत बलरासि॥ ५४॥**

Do.: **dvibida mayaṁda nīla nala aṁgada gada bikaṭāsi,**
**dadhimukha kehari nisaṭha saṭha jāmavaṁta balarāsi.54.**

"Dvivida, Mainda, Nīla, Nala, Aṅgada, Gada, Vikaṭāsya, Dadhimukha, Kesarī, Niśaṭha, Śaṭha and the powerful Jāmbavān are some of them. (54)

चौ०—**ए कपि सब सुग्रीव समाना। इन्ह सम कोटिन्ह गनइ को नाना॥**
**राम कृपाँ अतुलित बल तिन्हहीं। तृन समान त्रैलोकहि गनहीं॥ १॥**

Cau.: **e kapi saba sugrīva samānā, inha sama koṭinha ganai ko nānā.**
**rāma kṛpā̐ atulita bala tinhahī̐, tṛna samāna trailokahi ganahī̐.1.**

"Each of these monkeys is as mighty as Sugrīva (the king) and there are tens of millions like them; who can dare count them? By the grace of Śrī Rāma they are

unequalled in strength and reckon the three spheres of creation as of no more account than a blade of grass. (1)

अस मैं सुना श्रवन दसकंधर। पदुम अठारह जूथप बंदर॥
नाथ कटक महँ सो कपि नाहीं। जो न तुम्हहि जीतै रन माहीं॥ २॥

**asa maĩ sunā śravana dasakaṁdhara, paduma aṭhāraha jūthapa baṁdara.**
**nātha kaṭaka mahȧ so kapi nāhī̃, jo na tumhahi jītai rana māhī̃.2.**

"I have heard it said, Rāvaṇa, that the commanders of the various monkey-troops alone number eighteen thousand billions. In the whole host, my lord, there is not a single monkey who would not conquer you in battle. (2)

परम क्रोध मीजहिं सब हाथा। आयसु पै न देहिं रघुनाथा॥
सोषहिं सिंधु सहित झष ब्याला। पूरहिं न त भरि कुधर बिसाला॥ ३॥

**parama krodha mījahĩ saba hāthā, āyasu pai na dehĩ raghunāthā.**
**soṣahĩ siṁdhu sahita jhaṣa byālā, pūrahĩ na ta bhari kudhara bisālā.3.**

"They are all wringing their hands in excitement of passion; but Śrī Raghunātha does not order them (to march). 'We shall suck the ocean dry with all its fish and serpents or fill it up with huge mountains. (3)

मर्दि गर्द मिलवहिं दससीसा। ऐसेइ बचन कहहिं सब कीसा॥
गर्जहिं तर्जहिं सहज असंका। मानहुँ ग्रसन चहत हहिं लंका॥ ४॥

**mardi garda milavahĩ dasasīsā, aisei bacana kahahĩ saba kīsā.**
**garjahĩ tarjahĩ sahaja asaṁkā, mānahů grasana cahata hahĩ laṁkā.4.**

" 'Nay, we shall crush the ten-headed Rāvaṇa and reduce him to dust.' Such were the words that all the monkeys uttered. Fearless by nature, they roared and bullied as if they would devour Laṅkā. (4)

दो०—**सहज सूर कपि भालु सब पुनि सिर पर प्रभु राम।**
**रावन काल कोटि कहुँ जीति सकहिं संग्राम॥ ५५॥**

Do.: **sahaja sūra kapi bhālu saba puni sira para prabhu rāma,**
**rāvana kāla koṭi kahů jīti sakahĩ saṁgrāma.55.**

"All the monkeys and bears are born-warriors and, besides, they have Lord Śrī Rāma over their head. Rāvaṇa, they can conquer in battle even millions of Yamas (death personified). (55)

चौ०—राम तेज बल बुधि बिपुलाई। सेष सहस सत सकहिं न गाई॥
सक सर एक सोषि सत सागर। तव भ्रातहि पूँछेउ नय नागर॥ १॥

Cau.: **rāma teja bala budhi bipulāī, seṣa sahasa sata sakahĩ na gāī.**
**saka sara eka soṣi sata sāgara, tava bhrātahi pů̃cheu naya nāgara.1.**

"A hundred thousand Śeṣas would fail to describe the greatness of Śrī Rāma's valour, strength and intelligence. With a single shaft He could dry up a hundred seas; yet, being a master of propriety, He consulted your brother Vibhīṣaṇa. (1)

तासु बचन सुनि सागर पाहीं। मागत पंथ कृपा मन माहीं॥
सुनत बचन बिहसा दससीसा। जौं असि मति सहाय कृत कीसा॥ २॥

**tāsu bacana suni sāgara pāhī̐, māgata paṁtha kṛpā mana māhī̐.**
**sunata bacana bihasā dasasīsā, jaů asi mati sahāya kṛta kīsā.2.**

"And in accordance with his suggestion He is asking passage of the ocean with a heart full of compassion." The ten-headed monster laughed to hear these words and said, "It was because of such wits that he (Rāma) took monkeys for his allies. (2)

**सहज भीरु कर बचन दृढ़ाई। सागर सन ठानी मचलाई॥**
**मूढ़ मृषा का करसि बड़ाई। रिपु बल बुद्धि थाह मैं पाई॥ ३॥**

**sahaja bhīru kara bacana dṛRhāī, sāgara sana ṭhānī macalāī.**
**mūRha mṛṣā kā karasi baRāī, ripu bala buddhi thāha mai̐ pāī.3.**

"That is why, confirming the advice of my brother, who is a born coward, he is persistent in demanding of the ocean (like a pet child) something which is impossible. Fool, why do you bestow false praises on the enemy, whose might and wisdom I have fathomed. (3)

**सचिव सभीत बिभीषन जाकें। बिजय बिभूति कहाँ जग ताकें॥**
**सुनि खल बचन दूत रिस बाढ़ी। समय बिचारि पत्रिका काढ़ी॥ ४॥**

**saciva sabhīta bibhīṣana jākě, bijaya bibhūti kahā̐ jaga tākě.**
**suni khala bacana dūta risa bāRhī, samaya bicāri patrikā kāRhī.4.**

"Triumph and glory in this world are inaccessible to him who has a cowardly counsellor like Vibhīṣaṇa." The spy waxed angry to hear the words of the wicked monarch and taking it to be an opportune moment he took out the letter (from Lakṣmaṇa). (4)

**रामानुज दीन्ही यह पाती। नाथ बचाइ जुड़ावहु छाती॥**
**बिहसि बाम कर लीन्ही रावन। सचिव बोलि सठ लाग बचावन॥ ५॥**

**rāmānuja dīnhī yaha pātī, nātha bacāi juRāvahu chātī.**
**bihasi bāma kara līnhī rāvana, saciva boli saṭha lāga bacāvana.5.**

"Śrī Rāma's younger brother Lakṣmaṇa gave me this note; have it read, my lord, and soothe your heart." Rāvaṇa laughed when he took the letter in his left hand; and summoning his minister, the fool asked him to read it out. (5)

**दो०—बातन्ह मनहि रिझाइ सठ जनि घालसि कुल खीस।**
**राम बिरोध न उबरसि सरन बिष्नु अज ईस॥ ५६ ( क )॥**

**Do.: bātanha manahi rijhāi saṭha jani ghālasi kula khīsa,**
**rāma birodha na ubarasi sarana biṣnu aja īsa.56(A).**

The letter read: 'Beguiling your mind with flattering words, O fool, do not bring your race to utter ruin. By courting enmity with Śrī Rāma, you will not be spared even though you may seek the protection of Viṣṇu, Brahmā or Śiva.' (56 A)

**की तजि मान अनुज इव प्रभु पद पंकज भृंग।**
**होहि कि राम सरानल खल कुल सहित पतंग॥ ५६ ( ख )॥**

**kī taji māna anuja iva prabhu pada paṁkaja bhṛṁga,**
**hohi ki rāma sarānala khala kula sahita pataṁga.56(B).**

'Therefore, abandoning pride, like your younger brother Vibhīṣaṇa, either seek the lotus feet of the Lord as a bee or be consumed with your family like a moth into the fire of Śrī Rāma's shafts, O wretch'." (56 B)

चौ०—सुनत सभय मन मुख मुसुकाई। कहत दसानन सबहि सुनाई॥
भूमि परा कर गहत अकासा। लघु तापस कर बाग बिलासा॥ १॥

Cau.: **sunata sabhaya mana mukha musukāī, kahata dasānana sabahi sunāī.**
**bhūmi parā kara gahata akāsā, laghu tāpasa kara bāga bilāsā.1.**

Rāvaṇa was dismayed at heart as he listened to the above message but wore a feigned smile on his face and spoke aloud for all to hear: "The younger hermit's grandiloquence is just like the attempt of a man lying on the ground to clutch with hands the vault of heaven." (1)

कह सुक नाथ सत्य सब बानी। समुझहु छाड़ि प्रकृति अभिमानी॥
सुनहु बचन मम परिहरि क्रोधा। नाथ राम सन तजहु बिरोधा॥ २॥

**kaha suka nātha satya saba bānī, samujhahu chāRi prakṛti abhimānī.**
**sunahu bacana mama parihari krodhā, nātha rāma sana tajahu birodhā.2.**

Said Śuka, "My lord, giving up haughtiness take every word of it as true. Abandon passion and give ear to my advice: my lord, avoid a clash with Śrī Rāma. (2)

अति कोमल रघुबीर सुभाऊ। जद्यपि अखिल लोक कर राऊ॥
मिलत कृपा तुम्ह पर प्रभु करिही। उर अपराध न एकउ धरिही॥ ३॥

**ati komala raghubīra subhāū, jadyapi akhila loka kara rāū.**
**milata kṛpā tumha para prabhu karihī, ura aparādha na ekau dharihī.3.**

"Śrī Raghuvīra is exceedingly mild of disposition, even though He is the lord of the entire universe. The Lord will shower His grace on you the moment you meet Him, and will not take to heart even a single offence of yours. (3)

जनकसुता रघुनाथहि दीजे। एतना कहा मोर प्रभु कीजे॥
जब तेहिं कहा देन बैदेही। चरन प्रहार कीन्ह सठ तेही॥ ४॥

**janakasutā raghunāthahi dīje, etanā kahā mora prabhu kīje.**
**jaba tehi̐ kahā dena baidehī, carana prahāra kīnha saṭha tehī.4.**

"Pray, restore Jānakī to Śrī Rāma; at least concede this request of mine." When Śuka asked him to surrender Jānakī, the wretch kicked him. (4)

नाइ चरन सिरु चला सो तहाँ। कृपासिंधु रघुनायक जहाँ॥
करि प्रनामु निज कथा सुनाई। राम कृपाँ आपनि गति पाई॥ ५॥

**nāi carana siru calā so tahā̐, kṛpāsiṁdhu raghunāyaka jahā̐.**
**kari pranāmu nija kathā sunāī, rāma kṛpā̐ āpani gati pāī.5.**

Śuka, however, bowed his head at Rāvaṇa's feet and proceeded to the place where the all-merciful Śrī Raghunātha was. Making obeisance to the Lord he told Him all about himself and by Śrī Rāma's grace recovered his original state. (5)

रिषि अगस्ति कीं साप भवानी। राछस भयउ रहा मुनि ग्यानी॥
बंदि राम पद बारहिं बारा। मुनि निज आश्रम कहुँ पगु धारा॥ ६॥

**riṣi agasti kī̆ sāpa bhavānī, rāchasa bhayau rahā muni gyānī.**
**baṁdi rāma pada bārahi̐ bārā, muni nija āśrama kahŭ pagu dhārā.6.**

He was an enlightened sage; it was by Agastya's curse, Pārvatī, that he had been transformed into a demon. Adoring Śrī Rāma's feet again and again the sage returned to his hermitage. (6)

दो०—**बिनय न मानत जलधि जड़ गए तीनि दिन बीति।**
**बोले राम सकोप तब भय बिनु होइ न प्रीति॥५७॥**

Do.: **binaya na mānata jaladhi jaRa gae tīni dina bīti,**
**bole rāma sakopa taba bhaya binu hoi na prīti.57.**

Although three days had elapsed, the crass Ocean would not answer the Lord's prayer. Śrī Rāma thereupon indignantly said, "There can be no friendship without causing fear. (57)

चौ०—**लछिमन बान सरासन आनू। सोषौं बारिधि बिसिख कृसानू॥**
**सठ सन बिनय कुटिल सन प्रीती। सहज कृपन सन सुंदर नीती॥१॥**

Cau.: **lachimana bāna sarāsana ānū, soṣaŭ bāridhi bisikha kṛsānū.**
**saṭha sana binaya kuṭila sana prītī, sahaja kṛpana sana suṁdara nītī.1.**

"Lakṣmaṇa, bring Me My bow and arrows; I will dry up the ocean with a missile presided over by the god of fire. Supplication before an idiot, friendship with a rogue, inculcating liberality on a born miser, (1)

**ममता रत सन ग्यान कहानी। अति लोभी सन बिरति बखानी॥**
**क्रोधिहि सम कामिहि हरि कथा। ऊसर बीज बएँ फल जथा॥२॥**

**mamatā rata sana gyāna kahānī, ati lobhī sana birati bakhānī.**
**krodhihi sama kāmihi hari kathā, ūsara bīja baĕ phala jathā.2.**

"talking wisdom to one steeped in worldliness, glorifying dispassion before a man of excessive greed, a lecture on mind control to an irascible man and a discourse on the exploits of Śrī Hari to a libidinous person are as futile as sowing seeds in a barren land." (2)

**अस कहि रघुपति चाप चढ़ावा। यह मत लछिमन के मन भावा॥**
**संधानेउ प्रभु बिसिख कराला। उठी उदधि उर अंतर ज्वाला॥३॥**

**asa kahi raghupati cāpa caRhāvā, yaha mata lachimana ke mana bhāvā.**
**saṁdhāneu prabhu bisikha karālā, uṭhī udadhi ura aṁtara jvālā.3.**

So saying, Śrī Raghunātha strung His bow. This stand of the Lord delighted Lakṣmaṇa's heart. When the Lord shot the terrible arrow (presided over by Fire), a blazing fire broke out in the heart of the ocean; (3)

**मकर उरग झष गन अकुलाने। जरत जंतु जलनिधि जब जाने॥**
**कनक थार भरि मनि गन नाना। बिप्र रूप आयउ तजि माना॥४॥**

**makara uraga jhaṣa gana akulāne, jarata jaṁtu jalanidhi jaba jāne.**
**kanaka thāra bhari mani gana nānā, bipra rūpa āyau taji mānā.4.**

The alligators, serpents and fishes felt distressed. When the god presiding over the ocean found the creatures burning, he gave up his pride and, assuming the form of a Brāhmaṇa, came with a gold plate filled with all kinds of jewels. (4)

दो०—काटेहिं पइ कदरी फरइ कोटि जतन कोउ सींच।
बिनय न मान खगेस सुनु डाटेहिं पइ नव नीच॥५८॥

Do.: **kāṭehi̐ pai kadarī pharai koṭi jatana kou sī̐ca,**
**binaya na māna khagesa sunu ḍāṭehi̐ pai nava nīca.58.**

Though one may take infinite pains in watering a plaintain, it will not bear fruit unless it is hewed. Similarly, mark me, O king of birds, (continues Kākabhuṣuṇḍi) a vile fellow heeds no prayer but yields only when reprimanded. (58)

चौ०—सभय सिंधु गहि पद प्रभु केरे। छमहु नाथ सब अवगुन मेरे॥
गगन समीर अनल जल धरनी। इन्ह कइ नाथ सहज जड़ करनी॥१॥

Cau.: **sabhaya siṁdhu gahi pada prabhu kere, chamahu nātha saba avaguna mere.**
**gagana samīra anala jala dharanī, inha kai nātha sahaja jaRa karanī.1.**

The god presiding over the ocean clasped the Lord's feet in dismay. "Forgive, my lord, all my faults. Ether, air, fire, water and earth—all these, my lord, are dull by nature; (1)

तव प्रेरित मायाँ उपजाए। सृष्टि हेतु सब ग्रंथनि गाए॥
प्रभु आयसु जेहि कहँ जस अहई। सो तेहि भाँति रहें सुख लहई॥२॥

**tava prerita māyā̐ upajāe, sṛṣṭi hetu saba gramthani gāe.**
**prabhu āyasu jehi kahā̐ jasa ahaī, so tehi bhā̐ti rahe̐ sukha lahaī.2.**

"it is Māyā (Cosmic Nature) which brought them forth for the purpose of creation under an impulse from You; so declare all the scriptures. One would attain happiness in life only by remaining where he has been placed by the Lord. (2)

प्रभु भल कीन्ह मोहि सिख दीन्ही। मरजादा पुनि तुम्हरी कीन्ही॥
ढोल गवाँर सूद्र पसु नारी। सकल ताड़ना के अधिकारी॥३॥

**prabhu bhala kīnha mohi sikha dīnhī, marajādā puni tumharī kīnhī.**
**ḍhola gavā̐ra sūdra pasu nārī, sakala tāRanā ke adhikārī.3.**

"My lord has done well in giving me a lesson; but You have fixed certain limits for everyone. A drum, a rustic, a Śūdra, a beast and a woman—all these deserve instructions. (3)

प्रभु प्रताप मैं जाब सुखाई। उतरिहि कटकु न मोरि बड़ाई॥
प्रभु अग्या अपेल श्रुति गाई। करौं सो बेगि जो तुम्हहि सोहाई॥४॥

**prabhu pratāpa mai̐ jāba sukhāī, utarihi kaṭaku na mori baRāī.**
**prabhu agyā apela śruti gāī, karau̐ so begi jo tumhahi sohāī.4.**

"By the Lord's majesty I shall be dried up and the army will cross over: but this will bring no honour to me. Your command, however, is inviolable: thus declare the Vedas. I shall do at once what pleases You." (4)

दो०—सुनत बिनीत बचन अति कह कृपाल मुसुकाइ।
जेहि बिधि उतरै कपि कटकु तात सो कहहु उपाइ॥५९॥

Do.: **sunata binīta bacana ati kaha kṛpāla musukāi,**
**jehi bidhi utarai kapi kaṭaku tāta so kahahu upāi.59.**

On hearing his most submissive words the all-merciful smiled and said, "Tell me, dear one, some device whereby the monkey host may cross over." (59)

चौ०—नाथ नील नल कपि द्वौ भाई। लरिकाईं रिषि आसिष पाई॥
तिन्ह कें परस किएँ गिरि भारे। तरिहहिं जलधि प्रताप तुम्हारे॥ १॥

Cau.: **nātha nīla nala kapi dvau bhāī, larikāī̃ riṣi āsiṣa pāī.**
**tinha kẽ parasa kiẽ giri bhāre, tarihahĩ jaladhi pratāpa tumhāre.1.**

"My lord, the two monkey brothers, Nīla and Nala, got a boon in their childhood from a sage. Touched by them even huge mountains will float on the ocean by Your glory. (1)

मैं पुनि उर धरि प्रभु प्रभुताई। करिहउँ बल अनुमान सहाई॥
एहि बिधि नाथ पयोधि बँधाइअ। जेहिं यह सुजसु लोक तिहुँ गाइअ॥ २॥

**maĩ puni ura dhari prabhu prabhutāī, karihaũ bala anumāna sahāī.**
**ehi bidhi nātha payodhi ba̐dhāia, jehĩ yaha sujasu loka tihũ gāia.2.**

"Cherishing my lord's (Your) greatness, I too shall render all help to the best of my ability. In this way, my lord, have the ocean bridged, so that this glorious achievement of Yours may be sung in all three spheres of creation. (2)

एहिं सर मम उत्तर तट बासी। हतहु नाथ खल नर अघ रासी॥
सुनि कृपाल सागर मन पीरा। तुरतहिं हरी राम रनधीरा॥ ३॥

**ehĩ sara mama uttara taṭa bāsī, hatahu nātha khala nara agha rāsī.**
**suni kṛpāla sāgara mana pīrā, turatahĩ harī rāma ranadhīrā.3.**

"With this arrow, my Lord, exterminate the race of vile criminals inhabiting my northern coast." On hearing this, Śrī Rāma, who was as tender-hearted as He was staunch in battle, immediately relieved the agony of Ocean's heart. (3)

देखि राम बल पौरुष भारी। हरषि पयोनिधि भयउ सुखारी॥
सकल चरित कहि प्रभुहि सुनावा। चरन बंदि पाथोधि सिधावा॥ ४॥

**dekhi rāma bala pauruṣa bhārī, haraṣi payonidhi bhayau sukhārī.**
**sakala carita kahi prabhuhi sunāvā, carana baṁdi pāthodhi sidhāvā.4.**

The god presiding over the ocean was rejoiced and gratified to witness Śrī Rāma's astounding might and valour. He related to the Lord all the doings of those villains; and bowing at His feet, Ocean took his leave. (4)

छं०—निज भवन गवनेउ सिंधु श्रीरघुपतिहि यह मत भायऊ।
यह चरित कलि मलहर जथामति दास तुलसी गायऊ॥
सुख भवन संसय समन दवन बिषाद रघुपति गुन गना।
तजि सकल आस भरोस गावहि सुनहि संतत सठ मना॥

Chaṁ.: **nija bhavana gavaneu siṁdhu śrīraghupatihi yaha mata bhāyaū,**
**yaha carita kali malahara jathāmati dāsa tulasī gāyaū.**
**sukha bhavana saṁsaya samana davana biṣāda raghupati guna ganā,**
**taji sakala āsa bharosa gāvahi sunahi saṁtata saṭha manā.**

The god presiding over the ocean left for his abode; the idea (of bridging the ocean) commended itself to the blessed Śrī Raghunātha. This story (of Śrī Rāma's exploits in this Kāṇḍa), which wipes out the impurities of the Kali age, has been sung by Tulasīdāsa according to his own comprehension. The excellences of Śrī Raghunātha are an abode of delight, a panacea for all doubt and an unfailing remedy for sorrow. Therefore, giving up all worldly hope and reliance, ever sing and listen to them, O foolish mind.

दो०—**सकल सुमंगल दायक रघुनायक गुन गान।**
**सादर सुनहिं ते तरहिं भव सिंधु बिना जलजान॥ ६०॥**

Do.: **sakala sumaṁgala dāyaka raghunāyaka guna gāna,**
**sādara sunahi̐ te tarahi̐ bhava siṁdhu binā jalajāna.60.**

A recital of the virtues of Śrī Raghunātha bestows all blessings. Those who reverently hear them cross the ocean of mundane existence without any bark. (60)

[PAUSE 24 FOR A THIRTY-DAY RECITATION]

इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने पञ्चमः सोपानः समाप्तः।

**iti śrīmadrāmacaritamānase sakalakalikaluṣavidhvaṁsane pañcamaḥ sopānaḥ samāptaḥ.**

*Thus ends the fifth descent into the Mānasa lake of Śrī Rāma's exploits, that eradicate all the impurities of the Kali age.*



ॐ

# Śrī Rāmacaritamānasa

**(The Mānasa lake containing the exploits of Śrī Rāma)**

## Descent Six

## (Laṅkā-Kāṇḍa)

श्लोक

**रामं कामारिसेव्यं भवभयहरणं कालमत्तेभसिंहं**
**योगीन्द्रं ज्ञानगम्यं गुणनिधिमजितं निर्गुणं निर्विकारम्।**
**मायातीतं सुरेशं खलवधनिरतं ब्रह्मवृन्दैकदेवं**
**वन्दे कन्दावदातं सरसिजनयनं देवमुर्वीशरूपम्॥ १॥**

Śloka

**rāmaṁ kāmārisevyaṁ bhavabhayaharaṇaṁ kālamattebhasiṁhaṁ**
**yogīndraṁ jñānagamyaṁ guṇanidhimajitaṁ nirguṇaṁ nirvikāram,**
**māyātītaṁ sureśaṁ khalavadhanirataṁ brahmavṛndaikadevaṁ**
**vande kandāvadātaṁ sarasijanayanaṁ devamurvīśarūpam.1.**

I adore Śrī Rāma, the supreme Deity, the object of worship even of Śiva (the Destroyer of Cupid), the Dispeller of the fear of rebirth, the lion to quell the mad elephant in the form of Death, the Master of Yogīs, attainable through knowledge, the repository of good qualities, unconquerable, attributeless, immutable, beyond the realm of Māyā, the Lord of celestials, intent on killing the evil-doers, the only protector of the Brahmanas, beautiful and dark complexioned as a cloud laden with moisture, who has lotus-like eyes and Supreme Brahma, who appeared in the form of an earthly king. (1)

**शङ्खेन्द्वाभमतीवसुन्दरतनुं शार्दूलचर्माम्बरं**
**कालव्यालकरालभूषणधरं गङ्गाशशाङ्कप्रियम्।**
**काशीशं कलिकल्मषौघशमनं कल्याणकल्पद्रुमं**
**नौमीड्यं गिरिजापतिं गुणनिधिं कन्दर्पहं शङ्करम्॥ २॥**

**śaṅkhendvābhamatīvasundaratanuṁ śārdūlacarmāmbaraṁ**
**kālavyālakarālabhūṣaṇadharaṁ gaṅgāśaśāṅkapriyam,**
**kāśīśaṁ kalikalmaṣaughaśamanaṁ kalyāṇakalpadrumaṁ**
**naumīḍyaṁ girijāpatiṁ guṇanidhiṁ kandarpahaṁ śaṅkaram.2.**

I glorify Śaṅkara, the Lord of Kāśī (the modern Varanasi), the Consort of Pārvatī, the repository of virtues, the Destroyer of Cupid, worthy of all glory, shining like a conchshell or the moon, most handsome of person, clad in a tiger's skin, decked with dreadful ornaments in the shape of deadly serpents, fond of the Gaṅgā and the moon, the allayer of the sins of the Kali age and the celestial tree yielding the fruit of Blessedness for the mere asking. (2)

**यो ददाति सतां शम्भुः कैवल्यमपि दुर्लभम्।**
**खलानां दण्डकृद्योऽसौ शङ्करः शं तनोतु मे॥ ३॥**

**yo dadāti satāṁ śambhuḥ kaivalyamapi durlabham,**
**khalānāṁ daṇḍakṛdyo'sau śaṅkaraḥ śaṁ tanotu me.3.**

May Lord Śaṁbhu, the bestower of blessings, who confers on the virtuous even final beatitude, which is so difficult to obtain, and who punishes the evil-doers, be propitious to me. (3)

दो०—**लव निमेष परमानु जुग बरष कलप सर चंड।**
**भजसि न मन तेहि राम को कालु जासु कोदंड॥**

Do.: **lava nimeṣa paramānu juga baraṣa kalapa sara caṁḍa,**
**bhajasi na mana tehi rāma ko kālu jāsu kodaṁḍa.**

O my mind, why do you not worship Śrī Rāma, who has the Time (Kāla) for His mighty bow and the various divisions of time such as a Paramāṇu,* a twinkling, a moment, a year, an age and a cycle for His fierce arrows?

सो०—**सिंधु बचन सुनि राम सचिव बोलि प्रभु अस कहेउ।**
**अब बिलंबु केहि काम करहु सेतु उतरै कटकु॥**
**सुनहु भानुकुल केतु जामवंत कर जोरि कह।**
**नाथ नाम तव सेतु नर चढ़ि भव सागर तरहिं॥**

So.: **siṁdhu bacana suni rāma saciva boli prabhu asa kaheu,**
**aba bilaṁbu kehi kāma karahu setu utarai kaṭaku.**
**sunahu bhānukula ketu jāmavaṁta kara jori kaha,**
**nātha nāma tava setu nara caRhi bhava sāgara tarahĩ.**

On hearing Ocean's words, Śrī Rāma called His counsellors and spoke to them thus: "Why delay now? Build the bridge, so that the army may cross over." "Listen, O Śrī Rāma, Glory of the solar race," said Jāmbavān with folded hands, "Your name itself, my lord, is a bridge by ascending which men cross over the ocean of mundane existence.

चौ०—यह लघु जलधि तरत कति बारा। अस सुनि पुनि कह पवनकुमारा॥
प्रभु प्रताप बड़वानल भारी। सोषेउ प्रथम पयोनिधि बारी॥ १॥

* The measure of time taken by a sunbeam in passing by an atom of matter.

Cau.: **yaha laghu jaladhi tarata kati bārā, asa suni puni kaha pavanakumārā.
prabhu pratāpa baRavānala bhārī, soṣeu prathama payonidhi bārī.1.**

"It will take no time to cross this insignificant sea!" Hearing this Hanumān, the son of the wind-god, added: "My lord's glory is a great marine fire that had long since sucked up the water of the ocean. (1)

तव रिपु नारि रुदन जल धारा। भरेउ बहोरि भयउ तेहिं खारा॥
सुनि अति उकुति पवनसुत केरी। हरषे कपि रघुपति तन हेरी॥ २॥

**tava ripu nāri rudana jala dhārā, bhareu bahori bhayau tehi̐ khārā.
suni ati ukuti pavanasuta kerī, haraṣe kapi raghupati tana herī.2.**

"But it was filled up again by the flood of tears shed by Your enemies' wives; that is how it came to be saltish in taste." When the monkeys present there heard this hyperbolic remark made by Hanumān, they gazed on the person of Śrī Raghunātha and all were happy. (2)

जामवंत बोले दोउ भाई। नल नीलहि सब कथा सुनाई॥
राम प्रताप सुमिरि मन माहीं। करहु सेतु प्रयास कछु नाहीं॥ ३॥

**jāmavaṁta bole dou bhāī, nala nīlahi saba kathā sunāī.
rāma pratāpa sumiri mana māhī̐, karahu setu prayāsa kachu nāhī̐.3.**

Jāmbavān called the two brothers, Nala and Nīla, and related to them the whole story. "Calling to mind the glory of Śrī Rāma start building the bridge and you will experience no difficulty." (3)

बोलि लिए कपि निकर बहोरी। सकल सुनहु बिनती कछु मोरी॥
राम चरन पंकज उर धरहू। कौतुक एक भालु कपि करहू॥ ४॥

**boli lie kapi nikara bahorī, sakala sunahu binatī kachu morī.
rāma carana paṁkaja ura dharahū, kautuka eka bhālu kapi karahū.4.**

He then called the monkey troops and said, "Hear, all of you, a small request of mine. Enshrine in your heart the lotus-feet of Śrī Rāma and engage yourself in a sport, you bears and monkeys all. (4)

धावहु मर्कट बिकट बरूथा। आनहु बिटप गिरिन्ह के जूथा॥
सुनि कपि भालु चले करि हूहा। जय रघुबीर प्रताप समूहा॥ ५॥

**dhāvahu markaṭa bikaṭa barūthā, ānahu biṭapa girinha ke jūthā.
suni kapi bhālu cale kari hūhā, jaya raghubīra pratāpa samūhā.5.**

"Go forth, you formidable monkey troops and bring heaps of trees and mountains." On hearing this command the monkeys and bears set forth shouting hurrahs and exclaiming, 'Victory to the all-glorious Śrī Raghuvīra!' (5)

दो०—**अति उतंग गिरि पादप लीलहिं लेहिं उठाइ।
आनि देहिं नल नीलहि रचहिं ते सेतु बनाइ॥ १॥**

Do.: **ati utaṁga giri pādapa līlahi̐ lehi̐ uṭhāi,
āni dehi̐ nala nīlahi racahi̐ te setu banāi.1.**

They would lift up gigantic trees and mountains in mere sport and bring them to Nala and Nīla, who in their turn carefully set them to build the bridge. (1)

चौ०—सैल बिसाल आनि कपि देहीं। कंदुक इव नल नील ते लेहीं॥
देखि सेतु अति सुंदर रचना। बिहसि कृपानिधि बोले बचना॥ १॥

Cau.: **saila bisāla āni kapi dehī̐, kaṁduka iva nala nīla te lehī̐.**
**dekhi setu ati suṁdara racanā, bihasi kṛpānidhi bole bacanā.1.**

The monkeys brought huge mountains, which were received like playballs by Nala and Nīla. When the All-merciful, Śrī Rāma, saw the exceedingly beautiful construction of the bridge, He smiled and observed thus: (1)

परम रम्य उत्तम यह धरनी। महिमा अमित जाइ नहिं बरनी॥
करिहउँ इहाँ संभु थापना। मोरे हृदयँ परम कलपना॥ २॥

**parama ramya uttama yaha dharanī, mahimā amita jāi nahi̐ baranī.**
**karihau̐ ihā̐ saṁbhu thāpanā, more hṛdayă̐ parama kalapanā.2.**

"This is a most delightful and excellent spot; its glory is immeasurable and cannot be described in words. I will install an emblem of Lord Śiva here: it is the crowning ambition of My heart." (2)

सुनि कपीस बहु दूत पठाए। मुनिबर सकल बोलि लै आए॥
लिंग थापि बिधिवत करि पूजा। सिव समान प्रिय मोहि न दूजा॥ ३॥

**suni kapīsa bahu dūta paṭhāe, munibara sakala boli lai āe.**
**liṁga thāpi bidhivata kari pūjā, siva samāna priya mohi na dūjā.3.**

Hearing this Sugrīva, the lord of the monkeys, despatched a number of messengers, who invited and escorted all the great sages. Having installed an emblem of Lord Śiva and worshipped It with due solemnity, Śrī Rāma said, "No one else is so dear to Me as Śiva.(3)

सिव द्रोही मम भगत कहावा। सो नर सपनेहुँ मोहि न पावा॥
संकर बिमुख भगति चह मोरी। सो नारकी मूढ़ मति थोरी॥ ४॥

**siva drohī mama bhagata kahāvā, so nara sapanehu̐ mohi na pāvā.**
**saṁkara bimukha bhagati caha morī, so nārakī mūRha mati thorī.4.**

"An enemy of Śiva, although he may call himself a devotee of Mine, cannot attain Me even in a dream. He who is opposed to Śaṅkara and yet aspires for devotion to Me is doomed to perdition, stupid and dull-witted as he is. (4)

दो०—**संकरप्रिय मम द्रोही सिव द्रोही मम दास।**
**ते नर करहिं कलप भरि घोर नरक महुँ बास॥ २॥**

Do.: **saṁkarapriya mama drohī siva drohī mama dāsa,**
**te nara karahi̐ kalapa bhari ghora naraka mahu̐ bāsa.2.**

"Men, who, though devoted to Śaṅkara, are hostile to Me and even so those who are enemies of Śiva but votaries of Mine, shall have their abode in the most frightful hell till the end of creation. (2)

चौ०—जे रामेस्वर दरसनु करिहहिं। ते तनु तजि मम लोक सिधरिहहिं॥
जो गंगाजलु आनि चढ़ाइहि। सो साजुज्य मुक्ति नर पाइहि॥ १॥

Cau.: **je rāmesvara darasanu karihahi̐, te tanu taji mama loka sidharihahi̐.**
**jo gaṁgājalu āni caRhāihi, so sājujya mukti nara pāihi.1.**

"They who will behold Lord Rāmeśvara (liṅgam) will on giving up the body go direct to My sphere in heaven. And a man who takes the water of the Gaṅgā and pours it on the Liṅgam will attain liberation in the form of absorption into My being. (1)

होइ अकाम जो छल तजि सेइहि। भगति मोरि तेहि संकर देइहि॥
मम कृत सेतु जो दरसनु करिही। सो बिनु श्रम भवसागर तरिही॥२॥
**hoi akāma jo chala taji seihi, bhagati mori tehi saṁkara deihi.**
**mama kṛta setu jo darasanu karihī, so binu śrama bhavasāgara tarihī.2.**

"Again, whosoever adores Lord Rāmeśwara in a selfless spirit and without guile will be blessed by Śaṅkara with devotion to Me. And he who sees the bridge erected by me will be able to cross the ocean of worldly existence without any exertion." (2)

राम बचन सब के जिय भाए। मुनिबर निज निज आश्रम आए॥
गिरिजा रघुपति कै यह रीती। संतत करहिं प्रनत पर प्रीती॥३॥
**rāma bacana saba ke jiya bhāe, munibara nija nija āśrama āe.**
**girijā raghupati kai yaha rītī, saṁtata karahi̐ pranata para prītī.3.**

Śrī Rāma's words gladdened the hearts of all and the great sages returned to their respective hermitages. Girijā, (says Śaṅkara,) such is the way of Śrī Raghunātha: He ever loves those who take refuge in Him. (3)

बाँधा सेतु नील नल नागर। राम कृपाँ जसु भयउ उजागर॥
बूड़हिं आनहि बोरहिं जेई। भए उपल बोहित सम तेई॥४॥
**ba̐dhā setu nīla nala nāgara, rāma kṛpa̐ jasu bhayau ujāgara.**
**būRahi̐ ānahi borahi̐ jeī, bhae upala bohita sama teī.4.**

The dexterous Nala and Nīla constructed the bridge and by Śrī Rāma's grace their renown spread far and wide. Those very rocks that not only sink themselves but cause even others to sink alongwith them, floated like so many rafts. (4)

महिमा यह न जलधि कइ बरनी। पाहन गुन न कपिन्ह कइ करनी॥५॥
**mahimā yaha na jaladhi kai baranī, pāhana guna na kapinha kai karanī.5.**

This is, however, not ascribed to any miraculous power of the ocean, nor to a virtue of the rocks themselves, nor again to any skill of the monkeys. (5)

दो०—**श्री रघुबीर प्रताप ते सिंधु तरे पाषान।**
**ते मतिमंद जे राम तजि भजहिं जाइ प्रभु आन॥३॥**

Do.: **śrī raghubīra pratāpa te siṁdhu tare pāṣāna,**
**te matimaṁda je rāma taji bhajahi̐ jāi prabhu āna.3.**

It was by the glory of Śrī Raghuvīra that rocks floated on the ocean. They are dull-witted indeed, who go to worship a lord other than Śrī Rāma. (3)

चौ०—बाँधि सेतु अति सुदृढ़ बनावा। देखि कृपानिधि के मन भावा॥
चली सेन कछु बरनि न जाई। गर्जहिं मर्कट भट समुदाई॥१॥

Cau.: **bā̐dhi setu ati sudṛRha banāvā, dekhi kṛpānidhi ke mana bhāvā.**
**calī sena kachu barani na jāī, garjahi̐ markaṭa bhaṭa samudāī.1.**

Having completed the bridge, Nala and Nīla made it exceptionally strong; the All-Merciful Śrī Rāma was glad at heart to see it. As the army marched it was a sight beyond all description, the troops of monkey-warriors roaring as they went. (1)

**सेतुबंध ढिग चढ़ि रघुराई। चितव कृपाल सिंधु बहुताई॥**
**देखन कहुँ प्रभु करुना कंदा। प्रगट भए सब जलचर बृंदा॥ २॥**
**setubaṁdha ḍhiga caRhi raghurāī, citava kṛpāla siṁdhu bahutāī.**
**dekhana kahů prabhu karunā kaṁdā, pragaṭa bhae saba jalacara bṛṁdā.2.**

Ascending an eminence near the bridge the gracious Śrī Raghunātha surveyed the vast expanse of the ocean. All the creatures inhabiting the ocean appeared on the surface in order to have a look at the Lord, who was the very fountain-head of mercy. (2)

**मकर नक्र नाना झष ब्याला। सत जोजन तन परम बिसाला॥**
**अइसेउ एक तिन्हहि जे खाहीं। एकन्ह कें डर तेपि डेराहीं॥ ३॥**
**makara nakra nānā jhaṣa byālā, sata jojana tana parama bisālā.**
**aiseu eka tinhahi je khāhī̐, ekanha kẽ ḍara tepi ḍerāhī̐.3.**

There were many kinds of alligators, crocodiles, fishes and serpents with bodies eight hundred miles in length and colossal in size. There were other creatures, who could devour even these. They in their turn were afraid of some other creatures. (3)

**प्रभुहि बिलोकहिं टरहिं न टारे। मन हरषित सब भए सुखारे॥**
**तिन्ह कीं ओट न देखिअ बारी। मगन भए हरि रूप निहारी॥ ४॥**
**prabhuhi bilokahi̐ ṭarahi̐ na ṭāre, mana haraṣita saba bhae sukhāre.**
**tinha kī̐ oṭa na dekhia bārī, magana bhae hari rūpa nihārī.4.**

All gazed upon the Lord and would not move even when stirred to do so. They were all glad at heart and felt very happy. Covered by them the water could not be seen; they were filled with ecstasy at the sight of Śrī Hari's beauty. (4)

**चला कटकु प्रभु आयसु पाई। को कहि सक कपि दल बिपुलाई॥ ५॥**
**calā kaṭaku prabhu āyasu pāī, ko kahi saka kapi dala bipulāī.5.**

The army advanced on receiving the Lord's command: who can describe the vastness of the monkey host? (5)

दो०—**सेतुबंध भइ भीर अति कपि नभ पंथ उड़ाहिं।**
**अपर जलचरन्हि ऊपर चढ़ि चढ़ि पारहि जाहिं॥ ४॥**

Do.: **setubaṁdha bhai bhīra ati kapi nabha paṁtha uRāhi̐,**
**apara jalacaranhi ūpara caRhi caRhi pārahi jāhi̐.4.**

The bridge being overcrowded, some of the monkeys flew through the air; while others crossed over, treading on the back of sea animals. (4)

चौ०—**अस कौतुक बिलोकि द्वौ भाई। बिहँसि चले कृपाल रघुराई॥**
**सेन सहित उतरे रघुबीरा। कहि न जाइ कपि जूथप भीरा॥ १॥**

Cau.: **asa kautuka biloki dvau bhāī, bihåsi cale kṛpāla raghurāī.**
**sena sahita utare raghubīrā, kahi na jāi kapi jūthapa bhīrā.1.**

The gracious Śrī Raghunātha and His brother Lakṣmaṇa were delighted at the sight of this amusing spectacle and marched. Śrī Raghuvīra reached the other shore alongwith the host; the throng of monkeys and their chiefs was beyond all description. (1)

सिंधु पार प्रभु डेरा कीन्हा। सकल कपिन्ह कहुँ आयसु दीन्हा॥
खाहु जाइ फल मूल सुहाए। सुनत भालु कपि जहँ तहँ धाए॥ २॥
**siṁdhu pāra prabhu ḍerā kīnhā, sakala kapinha kahů āyasu dīnhā.**
**khāhu jāi phala mūla suhāe, sunata bhālu kapi jahå tahå dhāe.2.**

The Lord encamped Himself across the ocean and commanded all the monkeys to go and regale themselves on the delightful fruits and roots. As soon as they heard this, the bears and monkeys ran off in all directions. (2)

सब तरु फरे राम हित लागी। रितु अरु कुरितु काल गति त्यागी॥
खाहिं मधुर फल बिटप हलावहिं। लंका सन्मुख सिखर चलावहिं॥ ३॥
**saba taru phare rāma hita lāgī, ritu aru kuritu kāla gati tyāgī.**
**khāhiṁ madhura phala biṭapa halāvahiṁ, laṁkā sanmukha sikhara calāvahiṁ.3.**

All the trees bore fruit in the interest (service) of Śrī Rāma, in season or out of season without any regard to the laws of time. The bears and monkeys would eat the luscious fruit, shake the trees and hurl hill-tops towards Laṅkā. (3)

जहँ कहुँ फिरत निसाचर पावहिं। घेरि सकल बहु नाच नचावहिं॥
दसनन्हि काटि नासिका काना। कहि प्रभु सुजसु देहिं तब जाना॥ ४॥
**jahå kahů phirata nisācara pāvahiṁ, gheri sakala bahu nāca nacāvahiṁ.**
**dasananhi kāṭi nāsikā kānā, kahi prabhu sujasu dehiṁ taba jānā.4.**

If they ever found a straggling demon anywhere, they all hemmed him in and teased him not a little; nay, they would bite off his nose and ears and let him go only after reciting to him (or making him recite) the Lord's fair renown. (4)

जिन्ह कर नासा कान निपाता। तिन्ह रावनहि कही सब बाता॥
सुनत श्रवन बारिधि बंधाना। दस मुख बोलि उठा अकुलाना॥ ५॥
**jinha kara nāsā kāna nipātā, tinha rāvanahi kahī saba bātā.**
**sunata śravana bāridhi baṁdhānā, dasa mukha boli uṭhā akulānā.5.**

Those who had thus lost their nose and ears went and related everything to Rāvaṇa. The moment he heard that the sea had been bridged, the ten-headed monster exclaimed in consternation with all his tongues at once (using different phraseology with each):—(5)

दो०—**बाँध्यो बननिधि नीरनिधि जलधि सिंधु बारीस।**
**सत्य तोयनिधि कंपति उदधि पयोधि नदीस॥ ५॥**

Do.: **bådhyo bananidhi nīranidhi jaladhi siṁdhu bārīsa,**
**satya toyanidhi kaṁpati udadhi payodhi nadīsa.5.**

"What! has he really bridged the waves, the billows, the sea, the ocean, the main, the deep, the brine, the tide, the nyaline, the lord of rivers?" (5)

चौ०—निज बिकलता बिचारि बहोरी। बिहँसि गयउ गृह करि भय भोरी॥
मंदोदरीं सुन्यो प्रभु आयो। कौतुकहीं पाथोधि बँधायो॥ १॥

Cau.: **nija bikalatā bicāri bahorī, bihåsi gayau gṛha kari bhaya bhorī.**
**maṁdodarī̊ sunyo prabhu āyo, kautukahī̊ pāthodhi bådhāyo.1.**

Then realizing his own nervousness, he laughed and left for his palace forgetting his fear. When Mandodarī (Rāvaṇas consort) heard that the Lord had arrived and had bridged the ocean in mere sport, (1)

कर गहि पतिहि भवन निज आनी। बोली परम मनोहर बानी॥
चरन नाइ सिरु अंचलु रोपा। सुनहु बचन पिय परिहरि कोपा॥ २॥

**kara gahi patihi bhavana nija ānī, bolī parama manohara bānī.**
**carana nāi siru aṁcalu ropā, sunahu bacana piya parihari kopā.2.**

she took her spouse by the hand, led him to her own palace and spoke to him in most sweet accents. Bowing her head at his feet, she spread the end of her sari as a token of supplication and said, "Listen to my words without getting angry, my dearest lord: (2)

नाथ बयरु कीजे ताही सों। बुधि बल सकिअ जीति जाही सों॥
तुम्हहि रघुपतिहि अंतर कैसा। खलु खद्योत दिनकरहि जैसा॥ ३॥

**nātha bayaru kīje tāhī sȍ, budhi bala sakia jīti jāhī sȍ.**
**tumhahi raghupatihi aṁtara kaisā, khalu khadyota dinakarahi jaisā.3.**

"One should enter into hostilities with him alone whom one may be able to conquer by strategy and physical force. The disparity between you and Śrī Raghunātha, however, is certainly analogous to that obtaining between a fire-fly and the sun. (3)

अतिबल मधु कैटभ जेहिं मारे। महाबीर दितिसुत संघारे॥
जेहिं बलि बाँधि सहसभुज मारा। सोइ अवतरेउ हरन महि भारा॥ ४॥

**atibala madhu kaiṭabha jehi̊ māre, mahābīra ditisuta saṁghāre.**
**jehi̊ bali bådhi sahasabhuja mārā, soi avatareu harana mahi bhārā.4.**

"He who disposed of the most powerful Madhu and Kaiṭabha and finished the most valiant sons of Diti (Hiraṇyakaśipu and Hiraṇyākṣa), nay, who bound Bali and killed King Sahasrabāhu (so-called because he was possessed of a thousand arms)—it is He who has descended on earth in order to relieve it of its burden. (4)

तासु बिरोध न कीजिअ नाथा। काल करम जिव जाकें हाथा॥ ५॥

**tāsu birodha na kījia nāthā, kāla karama jiva jākȇ hāthā.5.**

"My lord, you should not oppose Him, who is the Master of Time, fate and the Jīva (embodied soul). (5)

दो०—**रामहि सौंपि जानकी नाइ कमल पद माथ।**
**सुत कहुँ राज समर्पि बन जाइ भजिअ रघुनाथ॥ ६॥**

Do.: **rāmahi saůpi jānakī nāi kamala pada mātha,**
**suta kahů rāja samarpi bana jāi bhajia raghunātha.6.**

"Bowing your head at Śrī Rāma's lotus-feet restore Jānakī to Him; then, handing over the kingdom to your son and, retiring to the forest, worship Śrī Raghunātha. (6)

चौ०—नाथ दीनदयाल रघुराई। बाघउ सनमुख गएँ न खाई॥
चाहिअ करन सो सब करि बीते। तुम्ह सुर असुर चराचर जीते॥ १॥

Cau.: nātha dīnadayāla raghurāī, bāghau sanamukha gaě na khāī.
cāhia karana so saba kari bīte, tumha sura asura carācara jīte.1.

"Śrī Raghunātha, my lord, is compassionate to the humble (He will surely forgive you). Even a tiger (the most ferocious of all beasts) will not devour a man if he goes submissively before him. You have already accomplished all that you had to do: you have conquered not only gods and demons but the whole animate and inanimate creation. (1)

संत कहहिं असि नीति दसानन। चौथेंपन जाइहि नृप कानन॥
तासु भजनु कीजिअ तहँ भर्ता। जो कर्ता पालक संहर्ता॥ २॥

saṁta kahahi̐ asi nīti dasānana, cauthěpana jāihi nṛpa kānana.
tāsu bhajanu kījia tahǎ bhartā, jo kartā pālaka saṁhartā.2.

"Holy men, my lord, have declared this maxim that a monarch should retire to the forest in the fourth stage of his life. There, my Lord! you should adore Him who is the creator, preserver and destroyer of the universe. (2)

सोइ रघुबीर प्रनत अनुरागी। भजहु नाथ ममता सब त्यागी॥
मुनिबर जतनु करहिं जेहि लागी। भूप राजु तजि होहिं बिरागी॥ ३॥

soi raghubīra pranata anurāgī, bhajahu nātha mamatā saba tyāgī.
munibara jatanu karahi̐ jehi lāgī, bhūpa rāju taji hohi̐ birāgī.3.

"Renouncing all worldly ties, my lord, worship Śrī Raghuvīra, who is fond of the suppliant. The same Śrī Raghunātha, the King of Kosala, whom the greatest of sages strive hard to realize and for whom monarchs relinquish their throne, (3)

सोइ कोसलाधीस रघुराया। आयउ करन तोहि पर दाया॥
जौं पिय मानहु मोर सिखावन। सुजसु होइ तिहुँ पुर अति पावन॥ ४॥

soi kosalādhīsa raghurāyā, āyau karana tohi para dāyā.
jaů piya mānahu mora sikhāvana, sujasu hoi tihů pura ati pāvana.4.

"and shed every attachment—it is He who has arrived here to shower His grace on you. If, my beloved, you accept my advice, your fair and exceedingly holy renown shall spread through all the three spheres." (4)

दो०—असि कहि नयन नीर भरि गहि पद कंपित गात।
नाथ भजहु रघुनाथहि अचल होइ अहिवात॥ ७॥

Do.: asa kahi nayana nīra bhari gahi pada kaṁpita gāta,
nātha bhajahu raghunāthahi acala hoi ahivāta.7.

So saying she clasped him by the feet; and with eyes full of tears and shaking in every limb she added, "My lord, worship Śrī Raghunātha so that I may live with you in perpetuity." (7)

चौ०—तब रावन मयसुता उठाई। कहै लाग खल निज प्रभुताई॥
सुनु तैं प्रिया बृथा भय माना। जग जोधा को मोहि समाना॥ १॥

Cau.: **taba rāvana mayasutā uṭhāī, kahai lāga khala nija prabhutāī.**
**sunu taiṁ priyā br̥thā bhaya mānā, jaga jodhā ko mohi samānā.1.**

Thereupon Rāvaṇa lifted Mandodarī and the wretch began to harp on his own glory. "Listen, darling, you are haunted by futile fears. Which warrior in this world is my equal?(1)

**बरुन कुबेर पवन जम काला। भुजबल जितेउँ सकल दिगपाला॥**
**देव दनुज नर सब बस मोरें। कवन हेतु उपजा भय तोरें॥ २॥**
**baruna kubera pavana jama kālā, bhujabala jiteũ sakala digapālā.**
**deva danuja nara saba basa morẽ, kavana hetu upajā bhaya torẽ.2.**

"I have conquered by the might of my arm not only Varuṇa (the god presiding over the waters), Kubera (the god of riches), the wind-god, Yama (the god of punishment), and all the other regents of the quarters but Death himself. Gods, demons and human beings are all under my control; what is the cause of your fear, then?" (2)

**नाना बिधि तेहि कहेसि बुझाई। सभाँ बहोरि बैठ सो जाई॥**
**मंदोदरीं हृदयँ अस जाना। काल बस्य उपजा अभिमाना॥ ३॥**
**nānā bidhi tehi kahesi bujhāī, sabhā̃ bahori baiṭha so jāī.**
**maṁdodarī̃ hr̥dayã asa jānā, kāla basya upajā abhimānā.3.**

He thus tried to reassure her in many ways and once more went and sat in his council-chamber. Mandodarī was now convinced at heart that it was her husband's impending death which had turned his head. (3)

**सभाँ आइ मंत्रिन्ह तेहिं बूझा। करब कवन बिधि रिपु सैं जूझा॥**
**कहहिं सचिव सुनु निसिचर नाहा। बार बार प्रभु पूछहु काहा॥ ४॥**
**sabhā̃ āi maṁtrinha tehiṁ būjhā, karaba kavana bidhi ripu saiṁ jūjhā.**
**kahahiṁ saciva sunu nisicara nāhā, bāra bāra prabhu pūchahu kāhā.4.**

Returning to his council-hall he asked his ministers: "How shall we proceed to fight the enemy?" "Listen, O lord of the demons," replied the ministers, "why do you ask this question again and again? (4)

**कहहु कवन भय करिअ बिचारा। नर कपि भालु अहार हमारा॥ ५॥**
**kahahu kavana bhaya karia bicārā, nara kapi bhālu ahāra hamārā.5.**

"What is there to be afraid of that should engage our thought? Human beings, monkeys and bears are our staple food." (5)

दो०—**सब के बचन श्रवन सुनि कह प्रहस्त कर जोरि।**
**नीति बिरोध न करिअ प्रभु मंत्रिन्ह मति अति थोरि॥ ८॥**

Do.: **saba ke bacana śravana suni kaha prahasta kara jori,**
**nīti birodha na karia prabhu maṁtrinha mati ati thori.8.**

Hearing the words of all, Prahasta (Rāvaṇa's son) said with folded hands, "Transgress not the bounds of propriety, my lord; your counsellors possess very little intelligence. (8)

चौ०—**कहहिं सचिव सठ ठकुरसोहाती। नाथ न पूर आव एहि भाँती॥**
**बारिधि नाघि एक कपि आवा। तासु चरित मन महुँ सबु गावा॥ १॥**

Cau.: **kahahiँ saciva saṭha ṭhakurasohātī, nātha na pūra āva ehi bhāँtī.**
**bāridhi nāghi eka kapi āvā, tāsu carita mana mahuँ sabu gāvā.1.**

"All your stupid ministers tell you only that which is pleasing to their master; but that way you cannot succeed, my lord. A stray monkey sprang across the ocean and came this side and all the people still extol his doings in their heart of hearts. (1)

**छुधा न रही तुम्हहि तब काहू। जारत नगरु कस न धरि खाहू॥**
**सुनत नीक आगें दुख पावा। सचिवन अस मत प्रभुहि सुनावा॥ २॥**
**chudhā na rahī tumhahi taba kāhū, jārata nagaru kasa na dhari khāhū.**
**sunata nīka āgeँ dukha pāvā, sacivana asa mata prabhuhi sunāvā.2.**

"What! Did none of you have any appetite then? Why did you not seize and devour him while he was burning your city? Your ministers have given you, my lord, an advice which, though pleasant to hear, will land you in trouble afterwards. (2)

**जेहिं बारीस बँधायउ हेला। उतरेउ सेन समेत सुबेला॥**
**सो भनु मनुज खाब हम भाई। बचन कहहिं सब गाल फुलाई॥ ३॥**
**jehiँ bārīsa baँdhāyau helā, utareu sena sameta subelā.**
**so bhanu manuja khāba hama bhāī, bacana kahahiँ saba gāla phulāī.3.**

"He who has had the sea bridged in mere play and has crossed over to the Suvela hill with all his army, tell me, is He an ordinary mortal whom you say you will devour? All these people are simply bragging. (3)

**तात बचन मम सुनु अति आदर। जनि मन गुनहु मोहि करि कादर॥**
**प्रिय बानी जे सुनहिं जे कहहीं। ऐसे नर निकाय जग अहहीं॥ ४॥**
**tāta bacana mama sunu ati ādara, jani mana gunahu mohi kari kādara.**
**priya bānī je sunahiँ je kahahīँ, aise nara nikāya jaga ahahīँ.4.**

"Dear father, listen to my words with great attention and do not account me a coward. There are multitudes of men in this world who are given to hearing and uttering pleasant words. (4)

**बचन परम हित सुनत कठोरे। सुनहिं जे कहहिं ते नर प्रभु थोरे॥**
**प्रथम बसीठ पठउ सुनु नीती। सीता देइ करहु पुनि प्रीती॥ ५॥**
**bacana parama hita sunata kaṭhore, sunahiँ je kahahiँ te nara prabhu thore.**
**prathama basīṭha paṭhau sunu nīti, sītā dei karahu puni prīti.5.**

"Those men, however, who hear and utter words which are most salutary yet jarring to the ear are few and far between, my lord. Listen to my sound advice: first send an envoy to Śrī Rāma; and afterwards, when you have restored Jānakī, make friends with Him.(5)

दो०—**नारि पाइ फिरि जाहिं जौं तौ न बढ़ाइअ रारि।**
**नाहिं त सन्मुख समर महि तात करिअ हठि मारि॥ ९॥**

Do.: **nāri pāi phiri jāhiँ jauँ tau na baRhāia rāri,**
**nāhiँ ta sanmukha samara mahi tāta karia haṭhi māri.9.**

"If He withdraws on receiving back His Consort, you should have no more quarrel with Him. Otherwise meet Him face to face on the battle-field, and give him a tough fight. (9)

चौ०—यह मत जौं मानहु प्रभु मोरा। उभय प्रकार सुजसु जग तोरा॥
सुत सन कह दसकंठ रिसाई। असि मति सठ केहिं तोहि सिखाई॥ १॥

Cau.: **yaha mata jaů mānahu prabhu morā, ubhaya prakāra sujasu jaga torā.**
**suta sana kaha dasakaṁṭha risāī, asi mati saṭha kehi̐ tohi sikhāī.1.**

"If, my lord, you accept this advice of mine, your fair renown will spread throughout the world in either case." The ten-headed monster asked his son Prahasta in a fury, "Fool, who has taught you such perversity? (1)

अबहीं ते उर संसय होई। बेनुमूल सुत भयहु घमोई॥
सुनि पितु गिरा परुष अति घोरा। चला भवन कहि बचन कठोरा॥ २॥

**abahī̐ te ura saṁsaya hoī, benumūla suta bhayahu ghamoī.**
**suni pitu girā paruṣa ati ghorā, calā bhavana kahi bacana kaṭhorā.2.**

"Do you entertain doubt in your mind even from now, my son? You have proved yourself to be a prickly plant at the root of a bamboo (which brings about the destruction of the bamboo)." On hearing the harsh and most malignant remarks of his father, Prahasta left for home uttering these bitter words: (2)

हित मत तोहि न लागत कैसें। काल बिबस कहुँ भेषज जैसें॥
संध्या समय जानि दससीसा। भवन चलेउ निरखत भुज बीसा॥ ३॥

**hita mata tohi na lāgata kaisě, kāla bibasa kahů bheṣaja jaisě.**
**saṁdhyā samaya jāni dasasīsā, bhavana caleu nirakhata bhuja bīsā.3.**

"Words of good counsel fall flat on you even as a medicine proves ineffectual for a man who is doomed to die." Finding that it was evening now, the ten-headed monster turned towards his palace fondly gazing on his twenty arms. (3)

लंका सिखर उपर आगारा। अति बिचित्र तहँ होइ अखारा॥
बैठ जाइ तेहिं मंदिर रावन। लागे किंनर गुन गन गावन॥ ४॥

**laṁkā sikhara upara āgārā, ati bicitra tahǎ hoi akhārā.**
**baiṭha jāi tehi̐ maṁdira rāvana, lāge kiṁnara guna gana gāvana.4.**

On the highest level of Laṅkā stood a most wonderful hall, where music and dancing concerts were held. Rāvaṇa went and took his seat in that hall, while Kinnaras (celestial songsters) began to sing his praises. (4)

बाजहिं ताल पखाउज बीना। नृत्य करहिं अपछरा प्रबीना॥ ५॥

**bājahi̐ tāla pakhāuja bīnā, nṛtya karahi̐ apacharā prabīnā.5.**

Expert celestial nymphs commenced their dance to the accompaniment of cymbals, tabors and lutes. (5)

दो०—**सुनासीर सत सरिस सो संतत करइ बिलास।**
**परम प्रबल रिपु सीस पर तद्यपि सोच न त्रास॥ १०॥**

Do.: **sunāsīra sata sarisa so saṁtata karai bilāsa,**
**parama prabala ripu sīsa para tadyapi soca na trāsa.10.**

Like hundreds of Indras, he constantly revelled in luxuries. He had a most powerful foe threatening at his door, yet he had no anxiety or fear. (10)

चौ०—इहाँ सुबेल सैल रघुबीरा। उतरे सेन सहित अति भीरा॥
सिखर एक उतंग अति देखी। परम रम्य सम सुभ्र बिसेषी॥ १॥

Cau.: **ihā̐ subela saila raghubīrā, utare sena sahita ati bhīrā.**
**sikhara eka utaṁga ati dekhī, parama ramya sama subhra biseṣī.1.**

At this end, Śrī Raghuvīra encamped with his vast army on Mount Suvela. Observing a very lofty, supremely lovely, even and remarkably shining peak, (1)

तहँ तरु किसलय सुमन सुहाए। लछिमन रचि निज हाथ डसाए॥
ता पर रुचिर मृदुल मृगछाला। तेहि आसन आसीन कृपाला॥ २॥

**tahā̐ taru kisalaya sumana suhāe, lachimana raci nija hātha ḍasāe.**
**tā para rucira mṛdula mṛgachālā, tehi āsana āsīna kṛpālā.2.**

Lakṣmaṇa carefully spread on it with his own hands beautiful young leaves and blossoms of trees, which he covered with a charming and soft deerskin; it was on this seat that the gracious Lord rested Himself. (2)

प्रभु कृत सीस कपीस उछंगा। बाम दहिन दिसि चाप निषंगा॥
दुहुँ कर कमल सुधारत बाना। कह लंकेस मंत्र लगि काना॥ ३॥

**prabhu kṛta sīsa kapīsa uchaṁgā, bāma dahina disi cāpa niṣaṁgā.**
**duhū̐ kara kamala sudhārata bānā, kaha laṁkesa maṁtra lagi kānā.3.**

The Lord placed His head in the lap of Sugrīva (the lord of the monkeys) with the bow and quiver to His left and right. He was passing both His lotus hands on an arrow, while Vibhīṣaṇa counselled with Lord in whispers, close to His ears. (3)

बड़भागी अंगद हनुमाना। चरन कमल चापत बिधि नाना॥
प्रभु पाछें लछिमन बीरासन। कटि निषंग कर बान सरासन॥ ४॥

**baRabhāgī aṁgada hanumānā, carana kamala cāpata bidhi nānā.**
**prabhu pāchẽ lachimana bīrāsana, kaṭi niṣaṁga kara bāna sarāsana.4.**

The blessed Aṅgada and Hanumān pressed His lotus-feet in diverse ways; while behind the Lord sat Lakṣmaṇa in the pose of a warrior, with the quiver fastened at his back and the bow and arrow ready in his hands. (4)

दो०—**एहि बिधि कृपा रूप गुन धाम रामु आसीन।**
**धन्य ते नर एहिं ध्यान जे रहत सदा लयलीन॥ ११ (क)॥**

Do.: **ehi bidhi kṛpā rūpa guna dhāma rāmu āsīna,**
**dhanya te nara ehĩ dhyāna je rahata sadā layalīna.11(A).**

Thus rested Śrī Rāma, the embodiment of benevolence, beauty and goodness. Blessed are those men who remain ever immersed in the thought of the Lord as depicted here. (11 A)

**पूरब दिसा बिलोकि प्रभु देखा उदित मयंक।**
**कहत सबहि देखहु ससिहि मृगपति सरिस असंक॥ ११ (ख)॥**

**pūraba disā biloki prabhu dekhā udita mayaṁka,**
**kahata sabahi dekhahu sasihi mṛgapati sarisa asaṁka.11(B).**

Looking towards the east the Lord saw the moon risen above the horizon and said to them all, "Just look at the moon and see how undaunted like a lion he appears. (11 B)

चौ०—पूरब दिसि गिरिगुहा निवासी। परम प्रताप तेज बल रासी॥
मत्त नाग तम कुंभ बिदारी। ससि केसरी गगन बन चारी॥ १॥

Cau.: **pūraba disi giriguhā nivāsī, parama pratāpa teja bala rāsī.**
**matta nāga tama kuṁbha bidārī, sasi kesarī gagana bana cārī.1.**

"Dwelling in the eastern quarter, which may be compared to a mountain-cave, this lion of a moon, an embodiment of supreme grandeur, glory and strength, struts through the forest of the sky, having rent asunder the crown of a mad elephant in the form of the darkness. (1)

बिथुरे नभ मुकुताहल तारा। निसि सुंदरी केर सिंगारा॥
कह प्रभु ससि महुँ मेचकताई। कहहु काह निज निज मति भाई॥ २॥

**bithure nabha mukutāhala tārā, nisi suṁdarī kera siṁgārā.**
**kaha prabhu sasi mahů mecakatāī, kahahu kāha nija nija mati bhāī.2.**

"The stars appear like so many pearls strewn all over the sky, which serve to adorn the lovely dame of night." "Now tell me, brethren," continued the Lord, "What you think, each of you, of the dark spot in the moon." (2)

कह सुग्रीव सुनहु रघुराई। ससि महुँ प्रगट भूमि कै झाँई॥
मारेउ राहु ससिहि कह कोई। उर महँ परी स्यामता सोई॥ ३॥

**kaha sugrīva sunahu raghurāī, sasi mahů pragaṭa bhūmi kai jhā̆ī.**
**māreu rāhu sasihi kaha koī, ura mahå̆ parī syāmatā soī.3.**

Said Sugrīva, "Listen, O Raghunātha, it is only the shadow of the earth that is seen in the moon." "The demon Rāhu struck the moon," said another; "and the spot is nothing but a scar left on the latter's bosom." (3)

कोउ कह जब बिधि रति मुख कीन्हा। सार भाग ससि कर हरि लीन्हा॥
छिद्र सो प्रगट इंदु उर माहीं। तेहि मग देखिअ नभ परिछाहीं॥ ४॥

**kou kaha jaba bidhi rati mukha kīnhā, sāra bhāga sasi kara hari līnhā.**
**chidra so pragaṭa iṁdu ura māhī̆, tehi maga dekhia nabha parichāhī̆.4.**

A third suggested: "When Brahmā (the Creator) fashioned the face of Rati (consort of the god of love), he took out the essence of the moon (thus leaving a hole in the orb thereof). The hole is still visible in the heart of the moon and through it can be seen the shade of the blue." (4)

प्रभु कह गरल बंधु ससि केरा। अति प्रिय निज उर दीन्ह बसेरा॥
बिष संजुत कर निकर पसारी। जारत बिरहवंत नर नारी॥ ५॥

**prabhu kaha garala baṁdhu sasi kerā, ati priya nija ura dīnha baserā.**
**biṣa saṁjuta kara nikara pasārī, jārata birahavaṁta nara nārī.5.**

The Lord said, "Poison is the moon's most beloved brother; that is why he has lodged it in his heart and, diffusing his envenomed rays, torments parted lovers." (5)

दो०—**कह हनुमंत सुनहु प्रभु ससि तुम्हार प्रिय दास।**
**तव मूरति बिधु उर बसति सोइ स्यामता अभास॥ १२ ( क )॥**

Do.: **kaha hanumaṁta sunahu prabhu sasi tumhāra priya dāsa,**
**tava mūrati bidhu ura basati soi syāmatā abhāsa.12(A).**

Said Hanumān, "Listen, my lord, the moon is Your own beloved servant and it is Your image enshrined in his heart that appears as a dark patch." (12 A)

[PAUSE 7 FOR A NINE-DAY RECITATION]

दो०—**पवन तनय के बचन सुनि बिहँसे रामु सुजान।**
**दच्छिन दिसि अवलोकि प्रभु बोले कृपानिधान॥ १२ ( ख )॥**

Do.: **pavana tanaya ke bacana suni bihaँse rāmu sujāna,**
**dacchina disi avaloki prabhu bole kṛpānidhāna.12(B).**

The all-wise Śrī Rāma smiled to hear the words of Hanumān, the son of the wind god. Then, looking towards the south, the All-merciful Lord spoke thus:— (12 B)

चौ०—**देखु बिभीषन दच्छिन आसा। घन घमंड दामिनी बिलासा॥**
**मधुर मधुर गरजइ घन घोरा। होइ बृष्टि जनि उपल कठोरा॥ १॥**

Cau.: **dekhu bibhīṣana dacchina āsā, ghana ghamaṁḍa dāminī bilāsā.**
**madhura madhura garajai ghana ghorā, hoi bṛṣṭi jani upala kaṭhorā.1.**

"Vibhīṣaṇa, see how clouds are gathering fast and the lightning flashes in the southern quarter. A lowering cloud is gently rumbling and I fear lest a severe hail-storm may ensue." (1)

**कहत बिभीषन सुनहु कृपाला। होइ न तड़ित न बारिद माला॥**
**लंका सिखर उपर आगारा। तहँ दसकंधर देख अखारा॥ २॥**

**kahata bibhīṣana sunahu kṛpālā, hoi na taRita na bārida mālā.**
**laṁkā sikhara upara āgārā, tahaँ dasakaṁdhara dekha akhārā.2.**

Vibhīṣaṇa replied, "Listen, my gracious lord: there is neither lightning nor a gathered mass of cloud. On the top of Laṅkā there stands a hall where Rāvaṇa is witnessing a music and dancing concert. (2)

**छत्र मेघडंबर सिर धारी। सोइ जनु जलद घटा अति कारी॥**
**मंदोदरी श्रवन ताटंका। सोइ प्रभु जनु दामिनी दमंका॥ ३॥**

**chatra meghaḍaṁbara sira dhārī, soi janu jalada ghaṭā ati kārī.**
**maṁdodarī śravana tāṭaṁkā, soi prabhu janu dāminī damaṁkā.3.**

"It is the large royal umbrella spread over his head which presents the appearance of a thick dark mass of cloud; the ornaments in Queen Mandodarī's ears, my lord, flash like lightning. (3)

**बाजहिं ताल मृदंग अनूपा। सोइ रव मधुर सुनहु सुरभूपा॥**
**प्रभु मुसुकान समुझि अभिमाना। चाप चढ़ाइ बान संधाना॥ ४॥**

**bājahi̐ tāla mṛdaṁga anūpā, soi rava madhura sunahu surabhūpā.**
**prabhu musukāna samujhi abhimānā, cāpa caRhāi bāna saṁdhānā.4.**

"While the incomparable music of cymbals and tabors is the sweet rumbling that You hear, O King of celestials." The Lord smiled to perceive Rāvaṇa's arrogance; He strung His bow and fitted an arrow to the string. (4)

दो०—**छत्र मुकुट ताटंक तब हते एकहीं बान।**
**सब कें देखत महि परे मरमु न कोऊ जान॥ १३ ( क )॥**

Do.: **chatra mukuṭa tāṭaṁka taba hate ekahī̐ bāna,**
**saba kẽ dekhata mahi pare maramu na koū jāna.13(A).**

With a single shaft the Lord then struck Rāvaṇa's umbrella and crowns as well as Mandodarī's ear-drops, which fell to the ground before the very eyes of all; but none could know the mystery. (13 A)

**अस कौतुक करि राम सर प्रबिसेउ आइ निषंग।**
**रावन सभा ससंक सब देखि महा रसभंग॥ १३ ( ख )॥**

**asa kautuka kari rāma sara prabiseu āi niṣaṁga,**
**rāvana sabhā sasaṁka saba dekhi mahā rasabhaṁga.13(B).**

Having performed this startling feat Śrī Rāma's shaft came back and dropped into His quiver again. Rāvaṇa's entire assembly was alarmed to see this great interruption in the revelry. (13 B)

चौ०—**कंप न भूमि न मरुत बिसेषा। अस्त्र सस्त्र कछु नयन न देखा॥**
**सोचहिं सब निज हृदय मझारी। असगुन भयउ भयंकर भारी॥ १॥**

Cau.: **kaṁpa na bhūmi na maruta biseṣā, astra sastra kachu nayana na dekhā.**
**socahi̐ saba nija hṛdaya majhārī, asaguna bhayau bhayaṁkara bhārī.1.**

There was no earthquake nor any strong gust of wind. Nor did they see any weapon or missile. All, however, pondered within themselves that it was a most alarming ill-omen.(1)

**दसमुख देखि सभा भय पाई। बिहसि बचन कह जुगुति बनाई॥**
**सिरउ गिरे संतत सुभ जाही। मुकुट परे कस असगुन ताही॥ २॥**

**dasamukha dekhi sabhā bhaya pāī, bihasi bacana kaha juguti banāī.**
**sirau gire saṁtata subha jāhī, mukuṭa pare kasa asaguna tāhī.2.**

When the ten-headed monster saw that the assembly had taken fright, he laughed and made the following ingenious remarks: "How can the mere dropping down of crowns be an ill-omen to him in whose case even the falling of heads proved a lasting boon? (2)

**सयन करहु निज निज गृह जाई। गवने भवन सकल सिर नाई॥**
**मंदोदरी सोच उर बसेऊ। जब ते श्रवनपूर महि खसेऊ॥ ३॥**

**sayana karahu nija nija gṛha jāī, gavane bhavana sakala sira nāī.**
**maṁdodarī soca ura baseū, jaba te śravanapūra mahi khaseū.3.**

"Therefore, return each of you to your home and retire." Accordingly all bowed their head and returned home. But there was anxiety in Mandodarī's heart ever since her ear-rings dropped to the ground. (3)

सजल नयन कह जुग कर जोरी। सुनहु प्रानपति बिनती मोरी॥
कंत राम बिरोध परिहरहू। जानि मनुज जनि हठ मन धरहू॥४॥

**sajala nayana kaha juga kara jorī, sunahu prānapati binatī morī,**
**kaṁta rāma birodha pariharahū, jāni manuja jani haṭha mana dharahū.4.**

With eyes full of tears and folding both her hands she said, "O lord of my life, listen to my prayer. My beloved, cease hostility with Śrī Rāma and have no more of obstinacy in your heart, taking Him to be a mere mortal. (4)

दो०—**बिस्वरूप रघुबंस मनि करहु बचन बिस्वासु।**
**लोक कल्पना बेद कर अंग अंग प्रति जासु॥१४॥**

Do.: **bisvarūpa raghubaṁsa mani karahu bacana bisvāsu,**
**loka kalpanā beda kara aṁga aṁga prati jāsu.14.**

"Believe my word that Śrī Rāma, the Jewel of Raghu's race, Himself is manifested in the form of this universe and that the Vedas conceive of every limb of His as a distinct sphere. (14)

चौ०—पद पाताल सीस अज धामा। अपर लोक अँग अँग बिश्रामा॥
भृकुटि बिलास भयंकर काला। नयन दिवाकर कच घन माला॥१॥

Cau.: **pada pātāla sīsa aja dhāmā, apara loka ăga ăga biśrāmā.**
**bhṛkuṭi bilāsa bhayaṁkara kālā, nayana divākara kaca ghana mālā.1.**

"The subterranean regions (Pātāla) are His feet and the abode of Brahmā His head; while the other (intermediate) spheres are located in His other limbs. Terrible Death is the mere contraction of His eyebrows, the sun is His eye and the mass of clouds His locks. (1)

जासु घ्रान अस्विनीकुमारा। निसि अरु दिवस निमेष अपारा॥
श्रवन दिसा दस बेद बखानी। मारुत स्वास निगम निज बानी॥२॥

**jāsu ghrāna asvinīkumārā, nisi aru divasa nimeṣa apārā.**
**śravana disā dasa beda bakhānī, māruta svāsa nigama nija bānī.2.**

"The twin-born gods Aśvinīkumāras (the celestial physicians) are His nostrils and the alternating days and nights constitute the repeated twinkling of His eyelids; while the ten quarters of the heavens are His ears—so declare the Vedas. The winds are His breath and the Vedas, His own speech; (2)

अधर लोभ जम दसन कराला। माया हास बाहु दिगपाला॥
आनन अनल अंबुपति जीहा। उतपति पालन प्रलय समीहा॥३॥

**adhara lobha jama dasana karālā, māyā hāsa bāhu digapālā.**
**ānana anala aṁbupati jīhā, utapati pālana pralaya samīhā.3.**

"Greed are His lips and Yama (the god who sits in judgment on the dead), His dreadful teeth; Māyā (cosmic illusion) is His laughter and the regents* of the ten quarters,

* The ten quarters alongwith their regents are named below:—

| Name of the quarter | Regent |
|---|---|
| East | Indra (the lord of paradise) |

His arms; fire is His mouth and Varuṇa (the god presiding over the waters), His tongue; while the creation, preservation and destruction of the universe are His gestures. (3)

रोम राजि अष्टादस भारा। अस्थि सैल सरिता नस जारा॥
उदर उदधि अधगो जातना। जगमय प्रभु का बहु कलपना॥ ४॥

**roma rāji aṣṭādasa bhārā, asthi saila saritā nasa jārā.**
**udara udadhi adhago jātanā, jagamaya prabhu kā bahu kalapanā.4.**

"The eighteen principal species of the vegetable kingdom constitute the pores of hair on His body, the mountains are His bones and the rivers represent the network of His veins. The ocean is His belly and the inferno, His organs of urination and excretion. In short, the universe is a manifestation of the Lord and it is no use going into further details. (4)

दो०—**अहंकार सिव बुद्धि अज मन ससि चित्त महान।**
**मनुज बास सचराचर रूप राम भगवान॥ १५ (क)॥**

Do.: **ahaṁkāra siva buddhi aja mana sasi citta mahāna,**
**manuja bāsa sacarācara rūpa rāma bhagavāna.15(A).**

"Lord Śiva is His ego, Brahma His reason, the moon His mind and the great Viṣṇu is His faculty of understanding (Citta). It is the same Lord Śrī Rāma, manifested in the form of this animate and inanimate creation, who has assumed a human semblance. (15 A)

**अस बिचारि सुनु प्रानपति प्रभु सन बयरु बिहाइ।**
**प्रीति करहु रघुबीर पद मम अहिवात न जाइ॥ १५ (ख)॥**

**asa bicāri sunu prānapati prabhu sana bayaru bihāi,**
**prīti karahu raghubīra pada mama ahivāta na jāi.15(B).**

"Pondering thus, hear me, O lord of my life, cease hostility with the Lord and cultivate devotion to the feet of Śrī Rāma so that my auspiciousness* (Suhāga) may not desert me." (15 B)

चौ०—बिहँसा नारि बचन सुनि काना। अहो मोह महिमा बलवाना॥
नारि सुभाउ सत्य सब कहहीं। अवगुन आठ सदा उर रहहीं॥ १॥

Cau.: **bihaṅsā nāri bacana suni kānā, aho moha mahimā balavānā.**
**nāri subhāu satya saba kahahī̃, avaguna āṭha sadā ura rahahī̃.1.**

Rāvaṇa laughed when he heard the words of his wife. "Oh, how mighty is the power

| | |
|---|---|
| South-East | Agni (the god of fire) |
| South | Yama (the god who recompenses our deeds after death) |
| South-West | Nirṛti (the lord of the Rākṣasas of a benevolent type) |
| West | Varuṇa (the god presiding over the waters) |
| North-West | Vāyu (the wind-god) |
| North | Kubera (the god of riches) |
| North-East | Īśāna (Lord Śiva) |
| The Upper Region | Brahmā (the Creator) |
| The Lower Region | Ananta (the serpent-god) |

* Auspiciousness in the eyes of a Hindu lady consists in the longevity of her husband and widowhood is considered as the greatest curse.

of infatuation! They rightly observe in regard to the character of a woman that the following eight drawbacks ever abide in her heart: (1)

साहस अनृत चपलता माया। भय अबिबेक असौच अदाया॥
रिपु कर रूप सकल तैं गावा। अति बिसाल भय मोहि सुनावा॥ २॥

**sāhasa anṛta capalatā māyā, bhaya abibeka asauca adāyā.**
**ripu kara rūpa sakala taiṁ gāvā, ati bisāla bhaya mohi sunāvā.2.**

"Recklessness, mendacity, fickleness, deceit, timidity, indiscretion, impurity and callousness. You have harped on the enemy's cosmic form and thus related to me a most alarming scenario. (2)

सो सब प्रिया सहज बस मोरें। समुझि परा प्रसाद अब तोरें॥
जानिउँ प्रिया तोरि चतुराई। एहि बिधि कहहु मोरि प्रभुताई॥ ३॥

**so saba priyā sahaja basa more̐, samujhi parā prasāda aba tore̐.**
**jāniu̐ priyā tori caturāī, ehi bidhi kahahu mori prabhutāī.3.**

"But all that (whatever is comprised in that cosmic form), my beloved, is naturally under my control; it is by your grace that this has become clear to me now. I have come to know your ingenuity, my dear; for in this way you have related my own greatness. (3)

तव बतकही गूढ़ मृगलोचनि। समुझत सुखद सुनत भय मोचनि॥
मंदोदरि मन महुँ अस ठयऊ। पियहि काल बस मतिभ्रम भयऊ॥ ४॥

**tava batakahī gūRha mṛgalocani, samujhata sukhada sunata bhaya mocani.**
**maṁdodari mana mahu̐ asa ṭhayaū, piyahi kāla basa matibhrama bhayaū.4.**

"Your words, O fawn-eyed lady, are profound: they afford delight when understood and dispel all fear even when heard." Mandodarī was now convinced at heart that her husband's impending death had deluded him. (4)

दो०—**एहि बिधि करत बिनोद बहु प्रात प्रगट दसकंध।**
**सहज असंक लंकपति सभाँ गयउ मद अंध॥ १६ (क)॥**

Do.: **ehi bidhi karata binoda bahu prāta pragaṭa dasakaṁdha,**
**sahaja asaṁka laṁkapati sabhā̐ gayau mada aṁdha.16(A).**

While Rāvaṇa was laughing and joking in diverse ways, as mentioned above, the day broke and the king of Laṅkā, who was intrepid by nature and further blinded by pride, entered the court. (16 A)

सो०—**फूलइ फरइ न बेत जदपि सुधा बरषहिं जलद।**
**मूरुख हृदयँ न चेत जौं गुर मिलहिं बिरंचि सम॥ १६ (ख)॥**

So.: **phūlai pharai na beta jadapi sudhā barașahiṁ jalada,**
**mūrukha hṛdayā̐ na ceta jau̐ gura milahiṁ biraṁci sama.16(B).**

The reed neither blossoms nor bears fruit even though the clouds may rain nectar on it. Similarly the light of wisdom would never dawn on a fool even though he may have a teacher like Brahmā. (16 B)

चौ०—इहाँ प्रात जागे रघुराई। पूछा मत सब सचिव बोलाई॥
कहहु बेगि का करिअ उपाई। जामवंत कह पद सिरु नाई॥ १॥

Cau.: **Ihā̐ prāta jāge raghurāī, pūchā mata saba saciva bolāī.**
**kahahu begi kā karia upāī, jāmavaṁta kaha pada siru nāī.1.**

At this end Śrī Raghunātha woke at daybreak and summoning all His counsellors asked their opinion: "Tell me quickly what course should be adopted." Jāmbavān bowed his head at the Lord's feet and said, (1)

**सुनु सर्बग्य सकल उर बासी। बुधि बल तेज धर्म गुन रासी॥**
**मंत्र कहउँ निज मति अनुसारा। दूत पठाइअ बालिकुमारा॥ २॥**
**sunu sarbagya sakala ura bāsī, budhi bala teja dharma guna rāsī.**
**maṁtra kahaů nija mati anusārā, dūta paṭhāia bālikumārā.2.**

"Listen, O omniscient Lord, indweller of all hearts, repository of wisdom, strength, glory, piety and goodness: I offer counsel to You according to my own understanding . It is that Vāli's son, Prince Aṅgada, may be sent as an envoy to Rāvaṇa." (2)

**नीक मंत्र सब के मन माना। अंगद सन कह कृपानिधाना॥**
**बालितनय बुधि बल गुन धामा। लंका जाहु तात मम कामा॥ ३॥**
**nīka maṁtra saba ke mana mānā, aṁgada sana kaha kṛpānidhānā.**
**bālitanaya budhi bala guna dhāmā, laṁkā jāhu tāta mama kāmā.3.**

The good counsel commended itself to all and the All-merciful Śrī Rāma turned to Aṅgada and said, "O son of Vāli, repository of wisdom, strength and goodness! go to Laṅkā, my dear, for My cause. (3)

**बहुत बुझाइ तुम्हहि का कहऊँ। परम चतुर मैं जानत अहऊँ॥**
**काजु हमार तासु हित होई। रिपु सन करेहु बतकही सोई॥ ४॥**
**bahuta bujhāi tumhahi kā kahaů, parama catura maiṁ jānata ahaů.**
**kāju hamāra tāsu hita hoī, ripu sana karehu batakahī soī.4.**

"I need not give you any elaborate instructions. I know you are supremely astute. You should talk to the enemy in such words as may advance My cause and serve his welfare at the same time." (4)

सो०—**प्रभु अग्या धरि सीस चरन बंदि अंगद उठेउ।**
**सोइ गुन सागर ईस राम कृपा जा पर करहु॥ १७ ( क )॥**

So.: **prabhu agyā dhari sīsa carana baṁdi aṁgada uṭheu,**
**soi guna sāgara īsa rāma kṛpā jā para karahu.17(A).**

Bowing to the Lord's command and adoring His feet, Aṅgada got up and said, "He becomes an ocean of virtues on whom You shower Your grace, O divine Śrī Rāma."(17 A)

**स्वयं सिद्ध सब काज नाथ मोहि आदरु दियउ।**
**अस बिचारि जुबराज तन पुलकित हरषित हियउ॥ १७ ( ख )॥**
**svayaṁ siddha saba kāja nātha mohi ādaru diyau,**
**asa bicāri jubarāja tana pulakita haraṣita hiyau.17(B).**

'All the objects of my Lord are self-accomplished,' he thought; 'He has bestowed honour on me (by charging me with this task).' And the thought thrilled his body and delighted his heart. (17 B)

चौ०—बंदि चरन उर धरि प्रभुताई। अंगद चलेउ सबहि सिरु नाई॥
प्रभु प्रताप उर सहज असंका। रन बाँकुरा बालिसुत बंका॥ १॥

Cau.: **baṁdi carana ura dhari prabhutāī, aṁgada caleu sabahi siru nāī.**
**prabhu pratāpa ura sahaja asaṁkā, rana bā̐kurā bālisuta baṁkā.1.**

Adoring the Lord's feet and keeping His glory in his heart, Aṅgada bowed his head to all and departed. The gallant son of Vāli, who was an adept in warfare, was dauntless by nature, cherishing, as he did, the might of the Lord. (1)

पुर पैठत रावन कर बेटा। खेलत रहा सो होइ गै भेटा॥
बातहिं बात करष बढ़ि आई। जुगल अतुल बल पुनि तरुनाई॥ २॥

**pura paiṭhata rāvana kara beṭā, khelata rahā so hoi gai bheṭā.**
**bātahi̐ bāta karaṣa baRhi āī, jugala atula bala puni tarunāī.2.**

As soon as he entered the city he met one of Rāvaṇa's sons, who was playing there. From hot words they came to fight, for both were unrivalled in strength and in the prime of youth to boot. (2)

तेहिं अंगद कहुँ लात उठाई। गहि पद पटकेउ भूमि भवाँई॥
निसिचर निकर देखि भट भारी। जहँ तहँ चले न सकहिं पुकारी॥ ३॥

**tehi̐ aṁgada kahu̐ lāta uṭhāī, gahi pada paṭakeu bhūmi bhavā̐ī.**
**nisicara nikara dekhi bhaṭa bhārī, jaha̐ taha̐ cale na sakahi̐ pukārī.3.**

He raised his foot to kick Aṅgada, who in his turn seized the foot and, swinging him round, dashed him to the ground. Finding him a formidable warrior, the demons ran helter-skelter in large numbers, too much frightened to raise an alarm. (3)

एक एक सन मरमु न कहहीं। समुझि तासु बध चुप करि रहहीं॥
भयउ कोलाहल नगर मझारी। आवा कपि लंका जेहिं जारी॥ ४॥

**eka eka sana maramu na kahahī̐, samujhi tāsu badha cupa kari rahahī̐.**
**bhayau kolāhala nagara majhārī, āvā kapi laṁkā jehi̐ jārī.4.**

They did not tell one another what had happened, but kept quiet when they thought of the death of Rāvaṇa's son. There was a cry in the whole city that the same monkey, who had burnt down Laṅkā, had come again. (4)

अब धौं कहा करिहि करतारा। अति सभीत सब करहिं बिचारा॥
बिनु पूछें मगु देहिं दिखाई। जेहि बिलोक सोइ जाइ सुखाई॥ ५॥

**aba dhau̐ kahā karihi karatārā, ati sabhīta saba karahi̐ bicārā.**
**binu pūche̐ magu dehi̐ dikhāī, jehi biloka soi jāi sukhāī.5.**

"Who knows what turn Providence is going to take?" everyone thought in deep dismay. People showed him the way unasked; if he but looked at anyone, the latter would turn deadly pale. (5)

दो०—**गयउ सभा दरबार तब सुमिरि राम पद कंज।**
**सिंह ठवनि इत उत चितव धीर बीर बल पुंज॥ १८॥**

Do.: **gayau sabhā darabāra taba sumiri rāma pada kaṁja,**
**siṁha ṭhavani ita uta citava dhīra bīra bala puṁja.18.**

With his thoughts fixed on the lotus feet of Śrī Rāma, Aṅgada then reached the gate of Rāvaṇa's council-chamber. And there the stout-hearted and mighty hero stood with the mien of a lion glancing this side and that. (18)

चौ०—तुरत निसाचर एक पठावा। समाचार रावनहि जनावा॥
सुनत बिहँसि बोला दससीसा। आनहु बोलि कहाँ कर कीसा॥ १॥

Cau.: **turata nisācara eka paṭhāvā, samācāra rāvanahi janāvā.**
**sunata bihåsi bolā dasasīsā, ānahu boli kahå kara kīsā.1.**

He forthwith sent a demon and apprised Rāvaṇa of his arrival. On hearing the news the ten-headed monster laughed and said, "Go, usher him in my presence and let me see where the monkey has come from." (1)

आयसु पाइ दूत बहु धाए। कपिकुंजरहि बोलि लै आए॥
अंगद दीख दसानन बैसें। सहित प्रान कज्जलगिरि जैसें॥ २॥

**āyasu pāi dūta bahu dhāe, kapikuṁjarahi boli lai āe.**
**aṁgada dīkha dasānana baisĕ, sahita prāna kajjalagiri jaisĕ.2.**

Receiving his order a host of messengers ran and ushered in the monkey-chief. Aṅgada saw the ten-headed giant seated on his throne like a living mountain of collyrium. (2)

भुजा बिटप सिर सृंग समाना। रोमावली लता जनु नाना॥
मुख नासिका नयन अरु काना। गिरि कंदरा खोह अनुमाना॥ ३॥

**bhujā biṭapa sira sṛṁga samānā, romāvalī latā janu nānā.**
**mukha nāsikā nayana aru kānā, giri kaṁdarā khoha anumānā.3.**

His arms looked like trees and heads like peaks; while the hair on his body presented the appearance of numerous creepers. His mouths, nostrils, eyes and ears were as big as mountain caves and chasms. (3)

गयउ सभाँ मन नेकु न मुरा। बालितनय अतिबल बाँकुरा॥
उठे सभासद कपि कहुँ देखी। रावन उर भा क्रोध बिसेषी॥ ४॥

**gayau sabhå mana neku na murā, bālitanaya atibala båkurā.**
**uṭhe sabhāsada kapi kahů dekhī, rāvana ura bhā krodha biseṣī.4.**

With an unflinching mind he entered the court, the valiant son of Vāli, possessed of great might. The assembly abruptly rose at the sight of Aṅgada; at this Rāvaṇa's heart was filled with great fury. (4)

दो०—जथा मत्त गज जूथ महुँ पंचानन चलि जाइ।
राम प्रताप सुमिरि मन बैठ सभाँ सिरु नाइ॥ १९॥

Do.: **jathā matta gaja jūtha mahů paṁcānana cali jāi,**
**rāma pratāpa sumiri mana baiṭha sabhå siru nāi.19.**

Remembering Śrī Rāma's might Aṅgada bowed his head and took his seat in the assembly as fearlessly as a lion treads in the midst of elephants in rut. (19)

चौ०—कह दसकंठ कवन तैं बंदर। मैं रघुबीर दूत दसकंधर॥
मम जनकहि तोहि रही मिताई। तव हित कारन आयउँ भाई॥ १॥

Cau.: **kaha dasakaṁṭha kavana taiṁ baṁdara, maiṁ raghubīra dūta dasakaṁdhara.**
**mama janakahi tohi rahī mitāī, tava hita kārana āyauṁ bhāī.1.**

"Monkey, who are you?" Rāvaṇa asked. "I am an ambassador from Śrī Raghuvīra, O Rāvaṇa. There was friendship between you and my father; hence it is in your interest, brother, that I have come. (1)

उत्तम कुल पुलस्ति कर नाती। सिव बिरंचि पूजेहु बहु भाँती॥
बर पायहु कीन्हेहु सब काजा। जीतेहु लोकपाल सब राजा॥ २॥

**uttama kula pulasti kara nātī, siva biraṁci pūjehu bahu bhāṁtī.**
**bara pāyahu kīnhehu saba kājā, jītehu lokapāla saba rājā.2.**

"Of noble descent and a grandson of sage Pulastya (one of the mind-born sons of Brahmā), you worshipped Lord Śiva and Brahmā in various ways, obtained boons from them, accomplished all your objects and conquered the guardians of the different spheres as well as all earthly sovereigns. (2)

नृप अभिमान मोह बस किंबा। हरि आनिहु सीता जगदंबा॥
अब सुभ कहा सुनहु तुम्ह मोरा। सब अपराध छमिहि प्रभु तोरा॥ ३॥

**nṛpa abhimāna moha basa kiṁbā, hari ānihu sītā jagadaṁbā.**
**aba subha kahā sunahu tumha morā, saba aparādha chamihi prabhu torā.3.**

"Under the influence of kingly pride or infatuation you carried off Sītā, the Mother of the Universe. But even now you listen to my friendly advice and the Lord will forgive all your offence. (3)

दसन गहहु तृन कंठ कुठारी। परिजन सहित संग निज नारी॥
सादर जनकसुता करि आगें। एहि बिधि चलहु सकल भय त्यागें॥ ४॥

**dasana gahahu tṛna kaṁṭha kuṭhārī, parijana sahita saṁga nija nārī.**
**sādara janakasutā kari āgeṁ, ehi bidhi calahu sakala bhaya tyāgeṁ.4.**

"Put a straw between the rows of your teeth and an axe by your neck and take all your people including your wives with you, respectfully placing Jānakī at the head. In this way repair to Him shedding all fear. (4)

दो०—**प्रनतपाल रघुबंसमनि त्राहि त्राहि अब मोहि।**
**आरत गिरा सुनत प्रभु अभय करैगो तोहि॥ २०॥**

Do: **pranatapāla raghubaṁsamani trāhi trāhi aba mohi,**
**ārata girā sunata prabhu abhaya karaigo tohi.20.**

"And address Him thus: 'O Protector of the suppliant, O Jewel of Raghu's race, Śrī Rāma, save me, save me now.' The moment He hears your piteous cry the Lord will surely rid you of all fear." (20)

चौ०—रे कपिपोत बोलु संभारी। मूढ़ न जानेहि मोहि सुरारी॥
कहु निज नाम जनक कर भाई। केहि नातें मानिऐ मिताई॥ १॥

Cau.: **re kapipota bolu saṁbhārī, muRha na jānehi mohi surārī.**
**kahu nija nāma janaka kara bhāī, kehi nāteṁ māniai mitāī.1.**

"Mind what you speak, you little monkey. Fool, are you not aware of my being an avowed enemy of the gods? Tell me, young fellow, your own name as well as your father's. What is the common ground on which you claim fellowship between your father and myself?" (1)

अंगद नाम बालि कर बेटा। तासों कबहुँ भई ही भेटा॥
अंगद बचन सुनत सकुचाना। रहा बालि बानर मैं जाना॥ २॥

**aṁgada nāma bāli kara beṭā, tāsõ kabahũ bhai hī bheṭā.**
**aṁgada bacana sunata sakucānā, rahā bāli bānara maĩ jānā.2.**

"Aṅgada is my name: I am Vāli's son. Did you ever meet him?" Rāvaṇa felt abashed when he heard Aṅgada's reply. "Yes, I do remember that there was a monkey, Vāli by name. (2)

अंगद तहीं बालि कर बालक। उपजेहु बंस अनल कुल घालक॥
गर्भ न गयहु ब्यर्थ तुम्ह जायहु। निज मुख तापस दूत कहायहु॥ ३॥

**aṁgada tahī̃ bāli kara bālaka, upajehu baṁsa anala kula ghālaka.**
**garbha na gayahu byartha tumha jāyahu, nija mukha tāpasa dūta kahāyahu.3.**

"But, Aṅgada, are you Vāli's son? You have been born as a fire in a cluster of bamboos for the destruction of your own race. Why should you have not perished even in the womb? In vain were you born, who have called yourself with your own mouth 'a hermit's envoy'. (3)

अब कहु कुसल बालि कहँ अहई। बिहँसि बचन तब अंगद कहई॥
दिन दस गएँ बालि पहिं जाई। बूझेहु कुसल सखा उर लाई॥ ४॥

**aba kahu kusala bāli kahā̃ ahaī, bihā̃si bacana taba aṁgada kahaī.**
**dina dasa gaẽ bāli pahĩ jāī, būjhehu kusala sakhā ura lāī.4.**

"Now tell me if all is well with Vāli and, if so, where is he?" Aṅgada laughed at this and then replied: "Ten days hence you shall go to Vāli and embracing your friend, personally enquire after his welfare. (4)

राम बिरोध कुसल जसि होई। सो सब तोहि सुनाइहि सोई॥
सुनु सठ भेद होइ मन ताकें। श्रीरघुबीर हृदय नहिं जाकें॥ ५॥

**rāma birodha kusala jasi hoī, so saba tohi sunāihi soī.**
**sunu saṭha bheda hoi mana tākẽ, śrīraghubīra hṛdaya nahĩ jākẽ.5.**

"He will tell you all about the welfare that follows from hostility to Śrī Rāma. Listen, O fool, the seeds of dissension can be sown in the mind of him alone whose heart is closed to Śrī Raghuvīra. (5)

दो०—हम कुल घालक सत्य तुम्ह कुल पालक दससीस।
अंधउ बधिर न अस कहहिं नयन कान तव बीस॥ २१॥

Do.: **hama kula ghālaka satya tumha kula pālaka dasasīsa,**
**aṁdhau badhira na asa kahahĩ nayana kāna tava bīsa.21.**

"I, forsooth, am the exterminator of my race; while you, O Rāvaṇa, are the preserver

of yours! Even the blind and the deaf would not say so, whereas you possess a score of eyes and an equal number of ears. (21)

चौ०—सिव बिरंचि सुर मुनि समुदाई। चाहत जासु चरन सेवकाई॥
तासु दूत होइ हम कुल बोरा। अइसिहुँ मति उर बिहर न तोरा॥ १॥

Cau.: **siva biraṁci sura muni samudāī, cāhata jāsu carana sevakāī.**
**tāsu dūta hoi hama kula borā, aisihů mati ura bihara na torā.1.**

"What! Have I brought dishonour on my family by acting as His ambassador whose feet even Śiva, Brahmā and all the gods and sages desire to serve? It is strange that your heart does not burst asunder even on entertaining such an idea." (1)

सुनि कठोर बानी कपि केरी। कहत दसानन नयन तरेरी॥
खल तव कठिन बचन सब सहऊँ। नीति धर्म मैं जानत अहऊँ॥ २॥

**suni kaṭhora bānī kapi kerī, kahata dasānana nayana tarerī.**
**khala tava kaṭhina bacana saba sahaů, nīti dharma maĩ jānata ahaů.2.**

When he heard the monkey's sharp rejoinder, Rāvaṇa glowered at him and said, "Wretch, I put up with your harsh words only because I know the bounds of decorum and righteousness." (2)

कह कपि धर्मसीलता तोरी। हमहुँ सुनी कृत पर त्रिय चोरी॥
देखी नयन दूत रखवारी। बूड़ि न मरहु धर्म ब्रतधारी॥ ३॥

**kaha kapi dharmasīlatā torī, hamahů sunī kṛta para triya corī.**
**dekhī nayana dūta rakhavārī, būRi na marahu dharma bratadhārī.3.**

Said Aṅgada, "I too have heard of your 'uprightness', which is evident from the fact that you stole away another's wife. And I have witnessed with my own eyes the protection you vouchsafed to an envoy. Claimer of rightness, why do you not drown yourself and thus end your life? (3)

कान नाक बिनु भगिनि निहारी। छमा कीन्हि तुम्ह धर्म बिचारी॥
धर्मसीलता तव जग जागी। पावा दरसु हमहुँ बड़भागी॥ ४॥

**kāna nāka binu bhagini nihārī, chamā kīnhi tumha dharma bicārī.**
**dharmasīlatā tava jaga jāgī, pāvā darasu hamahů baRabhāgī.4.**

"When you saw your sister with her ears and nose cut off, it was from consideration of such rightness that you forgave the wrong. Your rightness is famed throughout the world: I too am very fortunate in having been able to see you." (4)

दो०—**जनि जल्पसि जड़ जंतु कपि सठ बिलोकु मम बाहु।**
**लोकपाल बल बिपुल ससि ग्रसन हेतु सब राहु॥ २२ (क)॥**

Do.: **jani jalpasi jaRa jaṁtu kapi saṭha biloku mama bāhū,**
**lokapāla bala bipula sasi grasana hetu saba rāhu.22(A).**

"Prate no more, you stupid creature, but look at my arms, O foolish monkey, that are like so many Rāhus to eclipse the tremendous moon-like might of the guardians of the spheres. (22 A)

**पुनि नभ सर मम कर निकर कमलन्हि पर करि बास।**
**सोभत भयउ मराल इव संभु सहित कैलास॥ २२ ( ख )॥**

**puni nabha sara mama kara nikara kamalanhi para kari bāsa,**
**sobhata bhayau marāla iva saṁbhu sahita kailāsa.22(B).**

"Again, (you might have heard that) while resting on my lotus-like palms in the lake of the heavens, Mount Kailāsa with Lord Śiva shone like a swan. (22 B)

चौ०—तुम्हरे कटक माझ सुनु अंगद। मो सन भिरिहि कवन जोधा बद॥
तव प्रभु नारि बिरहँ बलहीना। अनुज तासु दुख दुखी मलीना॥ १॥

Cau.: **tumhare kaṭaka mājha sunu aṁgada, mo sana bhirihi kavana jodhā bada.**
**tava prabhu nāri birahå̐ balahīnā, anuja tāsu dukha dukhī malīnā.1.**

"Listen, Aṅgada; tell me which warrior in your army will dare encounter me. Your master (Rāma) has grown weak due to separation from his wife, while his younger brother Lakṣmaṇa shares his grief and is consequently very sad. (1)

तुम्ह सुग्रीव कूलद्रुम दोऊ। अनुज हमार भीरु अति सोऊ॥
जामवंत मंत्री अति बूढ़ा। सो कि होइ अब समरारूढ़ा॥ २॥

**tumha sugrīva kūladruma doū, anuja hamāra bhīru ati soū.**
**jāmavaṁta maṁtrī ati būRhā, so ki hoi aba samarārūRhā.2.**

"You and Sugrīva are like trees on a river bank (that may be washed away any moment); as for my younger brother Vibhīṣaṇa, he is a great coward. Your counsellor, Jāmbavān, is too advanced in age to take his stand on the field of battle, (2)

सिल्पिकर्म जानहिं नल नीला। है कपि एक महा बलसीला॥
आवा प्रथम नगरु जेहिं जारा। सुनत बचन कह बालिकुमारा॥ ३॥

**silpikarma jānahi̐ nala nīlā, hai kapi eka mahā balasīlā.**
**āvā prathama nagaru jehi̐ jārā, sunata bacana kaha bālikumārā.3.**

"while Nala and Nīla are mere architects (and no warriors). There is one monkey, no doubt, of extraordinary might—he who came before and set the city on fire." On hearing this Vāli's son, Aṅgada, replied: (3)

सत्य बचन कहु निसिचर नाहा। साँचेहुँ कीस कीन्ह पुर दाहा॥
रावन नगर अल्प कपि दहई। सुनि अस बचन सत्य को कहई॥ ४॥

**satya bacana kahu nisicara nāhā, så̐cehů̐ kīsa kīnha pura dāhā.**
**rāvana nagara alpa kapi dahaī, suni asa bacana satya ko kahaī.4.**

"Tell me the truth, O demon king: is it a fact that a monkey burnt down your capital? A puny monkey set on fire Rāvaṇa's capital! Who, on hearing such a report, would believe it as true? (4)

जो अति सुभट सराहेहु रावन। सो सुग्रीव केर लघु धावन॥
चलइ बहुत सो बीर न होई। पठवा खबरि लेन हम सोई॥ ५॥

**jo ati subhaṭa sarāhehu rāvana, so sugrīva kera laghu dhāvana.**
**calai bahuta so bīra na hoī, paṭhavā khabari lena hama soī.5.**

"Rāvaṇa, he whom you have extolled as a distinguished warrior is only one of

Sugrīva's petty runners. He who walks long distances is no hero; we sent him only to get news. (5)

दो०—**सत्य नगरु कपि जारेउ बिनु प्रभु आयसु पाइ।**
**फिरि न गयउ सुग्रीव पहिं तेहिं भय रहा लुकाइ॥ २३ (क)॥**

Do.: **satya nagaru kapi jāreu binu prabhu āyasu pāi,**
**phiri na gayau sugrīva pahi̐ tehi̐ bhaya rahā lukāi.23(A).**

"Is it true that the monkey set fire to your capital without receiving an order from his master? That is why he did not go back to Sugrīva and remained in hiding out of fear. (23 A)

**सत्य कहहि दसकंठ सब मोहि न सुनि कछु कोह।**
**कोउ न हमारें कटक अस तो सन लरत जो सोह॥ २३ (ख)॥**

**satya kahahi dasakaṁṭha saba mohi na suni kachu koha,**
**kou na hamārě kaṭaka asa to sana larata jo soha.23(B).**

"All that you say, Rāvaṇa, is true and I am not in the least angry on hearing it. There is none in our army who would fight you with any amount of grace. (23 B)

**प्रीति बिरोध समान सन करिअ नीति असि आहि।**
**जौं मृगपति बध मेडुकन्हि भल कि कहइ कोउ ताहि॥ २३ (ग)॥**

**prīti birodha samāna sana karia nīti asi āhi,**
**jaů mṛgapati badha meḍukanhi bhala ki kahai kou tāhi.23(C).**

"Make friends or enter into hostilities only with your equals: this is a sound maxim to follow. If a lion were to kill frogs, will anyone speak well of him? (23 C)

**जद्यपि लघुता राम कहुँ तोहि बधें बड़ दोष।**
**तदपि कठिन दसकंठ सुनु छत्र जाति कर रोष॥ २३ (घ)॥**

**jadyapi laghutā rāma kahů tohi badhě baRa doṣa,**
**tadapi kaṭhina dasakaṁṭha sunu chatra jāti kara roṣa.23(D).**

"Though it would be derogatory on the part of Śrī Rāma to kill you and He will incur great blame thereby, yet, mark me, Rāvaṇa, the fury of the Kṣatriya race is hard to face." (23 D)

**बक्र उक्ति धनु बचन सर हृदय दहेउ रिपु कीस।**
**प्रतिउत्तर सड़सिन्ह मनहुँ काढ़त भट दससीस॥ २३ (ङ)॥**

**bakra ukti dhanu bacana sara hṛdaya daheu ripu kīsa,**
**pratiuttara saRasinha manahů kāRhata bhaṭa dasasīsa.23(E).**

Aṅgada burnt the enemy's heart with shafts of speech shot forth from the bow of sarcasm; and the ten-headed hero proceeded to extract the arrows, so to speak, with pairs of pincers in the form of rejoinders. (23 E)

**हँसि बोलेउ दसमौलि तब कपि कर बड़ गुन एक।**
**जो प्रतिपालइ तासु हित करइ उपाय अनेक॥ २३ (च)॥**

**hãsi boleu dasamauli taba kapi kara baRa guna eka,**
**jo pratipālai tāsu hita karai upāya aneka.23(F).**

Rāvaṇa laughed and said: "A monkey possesses one great virtue: it does everything in its power to serve him who rears it up. (23 F)

चौ०—धन्य कीस जो निज प्रभु काजा। जहँ तहँ नाचइ परिहरि लाजा॥
नाचि कूदि करि लोग रिझाई। पति हित करइ धर्म निपुनाई॥ १॥

Cau.: **dhanya kīsa jo nija prabhu kājā, jahã tahã nācai parihari lājā.**
**nāci kūdi kari loga rijhāī, pati hita karai dharma nipunāī.1.**

"Bravo for a monkey, who dances unabashed in the service of its master anywhere and everywhere. Dancing and skipping about to amuse the people, it serves the interest of its master; this shows its keen devotion to duty. (1)

अंगद स्वामिभक्त तव जाती। प्रभु गुन कस न कहसि एहि भाँती॥
मैं गुन गाहक परम सुजाना। तव कटु रटनि करउँ नहिं काना॥ २॥

**aṁgada svāmibhakta tava jātī, prabhu guna kasa na kahasi ehi bhā̃tī.**
**maĩ guna gāhaka parama sujānā, tava kaṭu raṭani karaũ nahĩ kānā.2.**

"Aṅgada, all of your race are devoted to their lord; how could you, then, fail to extol the virtues of your master in the way you have done? I am a respecter of merit and too magnanimous to pay any attention to your scurrilously glib talk." (2)

कह कपि तव गुन गाहकताई। सत्य पवनसुत मोहि सुनाई॥
बन बिधंसि सुत बधि पुर जारा। तदपि न तेहिं कछु कृत अपकारा॥ ३॥

**kaha kapi tava guna gāhakatāī, satya pavanasuta mohi sunāī.**
**bana bidhaṁsi suta badhi pura jārā, tadapi na tehĩ kachu kṛta apakārā.3.**

Said Aṅgada: "The son of the wind-god, Hanumān, gave me a true account of your fondness for merit. He laid waste your garden, killed your son and set fire to your city and yet (in your eyes) he did you no wrong. (3)

सोइ बिचारि तव प्रकृति सुहाई। दसकंधर मैं कीन्हि ढिठाई॥
देखेउँ आइ जो कछु कपि भाषा। तुम्हरें लाज न रोष न माखा॥ ४॥

**soi bicāri tava prakṛti suhāī, dasakaṁdhara maĩ kīnhi ḍhiṭhāī.**
**dekheũ āi jo kachu kapi bhāṣā, tumharẽ lāja na roṣa na mākhā.4.**

"Remembering such amiability of your disposition I have been so insolent in my behaviour with you, O Rāvaṇa. On coming here I have witnessed all that Hanumān told me, viz., that you have no shame, no anger and no feeling of resentment." (4)

जौं असि मति पितु खाए कीसा। कहि अस बचन हँसा दससीसा॥
पितहि खाइ खातेउँ पुनि तोही। अबहीं समुझि परा कछु मोही॥ ५॥

**jaũ asi mati pitu khāe kīsā, kahi asa bacana hãsā dasasīsā.**
**pitahi khāi khāteũ puni tohī, abahĩ samujhi parā kachu mohī.5.**

"It is because you possess such a mentality that you have proved to be the death of your own father," uttering these words Rāvaṇa burst into laughter. "Having been the death

of my father I would have next claimed you as my victim; but a thought has come to me just now. (5)

बालि बिमल जस भाजन जानी। हतउँ न तोहि अधम अभिमानी॥
कहु रावन रावन जग केते। मैं निज श्रवन सुने सुनु जेते॥ ६॥

**bāli bimala jasa bhājana jānī, hatau̐ na tohi adhama abhimānī.**
**kahu rāvana rāvana jaga kete, maiṅ nija śravana sune sunu jete.6.**

"Knowing you to be a living memorial of Vāli's unsullied fame, I desist from killing you, O vile boaster. Tell me, Rāvaṇa, how many Rāvaṇas there are in the world? Or hear from me how many I have heard of; (6)

बलिहि जितन एक गयउ पताला। राखेउ बाँधि सिसुन्ह हयसाला॥
खेलहिं बालक मारहिं जाई। दया लागि बलि दीन्ह छोड़ाई॥ ७॥

**balihi jitana eka gayau patālā, rākheu ba̐dhi sisunha hayasālā.**
**khelahiṅ bālaka mārahiṅ jāī, dayā lāgi bali dīnha choRāī.7.**

"One went to the nether world (Pātāla) to conquer Bali and was tied up in the stables by the children, who made sport of him and thrashed him till Bali took compassion on him and had him released. (7)

एक बहोरि सहसभुज देखा। धाइ धरा जिमि जंतु बिसेषा॥
कौतुक लागि भवन लै आवा। सो पुलस्ति मुनि जाइ छोड़ावा॥ ८॥

**eka bahori sahasabhuja dekhā, dhāi dharā jimi jaṁtu biseṣā.**
**kautuka lāgi bhavana lai āvā, so pulasti muni jāi choRāvā.8.**

"Another, again, was discovered by King Sahasrabāhu, who ran and captured him as a strange creature and brought him home for the sake of fun. The sage Pulastya then went and secured his release. (8)

दो०—**एक कहत मोहि सकुच अति रहा बालि कीं काँख।**
**इन्ह महुँ रावन तैं कवन सत्य बदहि तजि माख॥ २४॥**

Do.: **eka kahata mohi sakuca ati rahā bāli kīṅ ka̐kha,**
**inha mahu̐ rāvana taiṅ kavana satya badahi taji mākha.24.**

"Yet another, I am much ashamed to tell you, was held tight under Vāli's arm. Be not angry, Rāvaṇa, but tell me the truth, which of these may you be?" (24)

चौ०—सुनु सठ सोइ रावन बलसीला। हरगिरि जान जासु भुज लीला॥
जान उमापति जासु सुराई। पूजेउँ जेहि सिर सुमन चढ़ाई॥ १॥

Cau.: **sunu saṭha soi rāvana balasīlā, haragiri jāna jāsu bhuja līlā.**
**jāna umāpati jāsu surāī, pūjeu̐ jehi sira sumana caRhāī.1.**

"Listen, O fool, I am the same mighty Rāvaṇa, the sport of whose arms is familiar to Mount Kailāsa (the peak sacred to Lord Śiva) and whose valour is known to Umā's Spouse, Śiva Himself, for whose worship I offered my heads as flowers. (1)

सिर सरोज निज करन्हि उतारी। पूजेउँ अमित बार त्रिपुरारी॥
भुज बिक्रम जानहिं दिगपाला। सठ अजहूँ जिन्ह कें उर साला॥ २॥

**sira saroja nija karanhi utārī, pūjeů amita bāra tripurārī.**
**bhuja bikrama jānahi̐ digapālā, saṭha ajahū̐ jinha kė̃ ura sālā.2.**

"Times without number have I removed my lotus-like heads with my own hands to worship Lord Śiva, the Slayer of Tripura. The prowess of my arms is well-known to the guardians of the eight quarters, whose hearts, O fool, still smart under injuries inflicted by them. (2)

जानहिं दिग्गज उर कठिनाई। जब जब भिरउँ जाइ बरिआई॥
जिन्ह के दसन कराल न फूटे। उर लागत मूलक इव टूटे॥ ३॥

**jānahi̐ diggaja ura kaṭhināī, jaba jaba bhirau̐ jāi bariāī.**
**jinha ke dasana karāla na phūṭe, ura lāgata mūlaka iva ṭūṭe.3.**

"The toughness of my chest is familiar to the elephants supporting the eight quarters, whose fierce tusks, whenever I impetuously grappled with them, failed to make any dent on it and snapped off like radishes the moment they struck against it. (3)

जासु चलत डोलति इमि धरनी। चढ़त मत्त गज जिमि लघु तरनी॥
सोइ रावन जग बिदित प्रतापी। सुनेहि न श्रवन अलीक प्रलापी॥ ४॥

**jāsu calata ḍolati imi dharanī, caRhata matta gaja jimi laghu taranī.**
**soi rāvana jaga bidita pratāpī, sunehi na śravana alīka pralāpī.4.**

"Even as I walk, the earth shakes like a small boat when a mad elephant in rut steps into it. I am the same Rāvaṇa, known for his might all over the world; did you never hear of me, you lying prattler? (4)

दो०—**तेहि रावन कहँ लघु कहसि नर कर करसि बखान।**
**रे कपि बर्बर खर्ब खल अब जाना तव ग्यान॥ २५॥**

Do.: **tehi rāvana kahå̃ laghu kahasi nara kara karasi bakhāna,**
**re kapi barbara kharba khala aba jānā tava gyāna.25.**

"You belittle that Rāvaṇa and extol a mortal man? Vile monkey, O puny wretch. I have now fathomed your wisdom." (25)

चौ०—सुनि अंगद सकोप कह बानी। बोलु सँभारि अधम अभिमानी॥
सहसबाहु भुज गहन अपारा। दहन अनल सम जासु कुठारा॥ १॥

Cau.: **suni aṁgada sakopa kaha bānī, bolu så̃bhāri adhama abhimānī.**
**sahasabāhu bhuja gahana apārā, dahana anala sama jāsu kuṭhārā.1.**

On hearing this, Aṅgada indignantly replied: "Take care what you say, you vainglorious wretch. How can Śrī Rāma be accounted a man, you wretched Rāvaṇa, at whose very sight melted away the pride of Paraśurāma—the same Paraśurāma whose axe was like a fire to consume King Sahasrabāhu's boundless forest of arms, (1)

जासु परसु सागर खर धारा। बूड़े नृप अगनित बहु बारा॥
तासु गर्ब जेहि देखत भागा। सो नर क्यों दससीस अभागा॥ २॥

**jāsu parasu sāgara khara dhārā, būRe nṛpa aganita bahu bārā.**
**tāsu garba jehi dekhata bhāgā, so nara kyŏ dasasīsa abhāgā.2.**

"or (to use another simile) like the sea in whose swift tide have drowned innumerable kings time after time. How can Śrī Rāma be a mortal, you arrogant fool? (2)

राम मनुज कस रे सठ बंगा। धन्वी कामु नदी पुनि गंगा॥
पसु सुरधेनु कल्पतरु रूखा। अन्न दान अरु रस पीयूषा॥ ३॥

**rāma manuja kasa re saṭha baṁgā, dhanvī kāmu nadī puni gaṁgā.**
**pasu suradhenu kalpataru rūkhā, anna dāna aru rasa pīyūṣā.3.**

"Is the god of love a mere archer, the Gaṅgā a mere stream, the cow of plenty a mere beast, the tree of Paradise a mere tree, the gift of food an ordinary gift, nectar an ordinary drink; (3)

बैनतेय खग अहि सहसानन। चिंतामनि पुनि उपल दसानन॥
सुनु मतिमंद लोक बैकुंठा। लाभ कि रघुपति भगति अकुंठा॥ ४॥

**bainateya khaga ahi sahasānana, ciṁtāmani puni upala dasānana.**
**sunu matimaṁda loka baikuṁṭhā, lābha ki raghupati bhagati akuṁṭhā.4.**

"Garuḍa (the mount of God Viṣṇu) a mere bird, the thousand-headed Śeṣa a mere serpent and the wish-yielding gem a mere stone, O ten-headed monster? Listen, O dullard: is Vaikuṇṭha an ordinary sphere and unflinching devotion to Śrī Raghunātha an ordinary gain? (4)

दो०—**सेन सहित तव मान मथि बन उजारि पुर जारि।**
**कस रे सठ हनुमान कपि गयउ जो तव सुत मारि॥ २६॥**

Do.: **sena sahita tava māna mathi bana ujāri pura jāri,**
**kasa re saṭha hanumāna kapi gayau jo tava suta māri.26.**

"What! is Hanumān, O fool, an ordinary monkey, who got off unhurt after trampling your pride as well as that of your army, laying waste your garden, setting your capital on fire and slaying your own son? (26)

चौ०—सुनु रावन परिहरि चतुराई। भजसि न कृपासिंधु रघुराई॥
जौं खल भएसि राम कर द्रोही। ब्रह्म रुद्र सक राखि न तोही॥ १॥

Cau.: **sunu rāvana parihari caturāī, bhajasi na kṛpāsiṁdhu raghurāī.**
**jaů khala bhaesi rāma kara drohī, brahma rudra saka rākhi na tohī.1.**

"Listen, Rāvaṇa, giving up all hypocrisy, why do you not adore the All-merciful Śrī Raghunātha? O wretch, if you pit yourself against Śrī Rāma, even Brahmā (the Creator) and Rudra (Lord Śiva) cannot save you. (1)

मूढ़ बृथा जनि मारसि गाला। राम बयर अस होइहि हाला॥
तव सिर निकर कपिन्ह के आगें। परिहहिं धरनि राम सर लागें॥ २॥

**mūRha bṛthā jani mārasi gālā, rāma bayara asa hoihi hālā.**
**tava sira nikara kapinha ke āgě, parihahiṁ dharani rāma sara lāgě.2.**

"Fool, brag not in vain; if you contend with Śrī Rāma, such will be your fate: struck with Śrī Rāma's arrows your many heads will fall to the ground in front of the monkeys.(2)

ते तव सिर कंदुक सम नाना। खेलिहहिं भालु कीस चौगाना॥
जबहिं समर कोपिहि रघुनायक। छुटिहहिं अति कराल बहु सायक॥ ३॥

**te tava sira kaṁduka sama nānā, khelihahĩ bhālu kīsa caugānā.**
**jabahĩ samara kopihi raghunāyaka, chuṭihahĩ ati karāla bahu sāyaka.3.**

"And the bears and monkeys will play with those heads as with so many balls. When Śrī Raghunātha gets enraged in battle and His many fierce arrows dart, (3)

**तब कि चलिहि अस गाल तुम्हारा। अस बिचारि भजु राम उदारा॥**
**सुनत बचन रावन परजरा। जरत महानल जनु घृत परा॥ ४॥**

**taba ki calihi asa gāla tumhārā, asa bicāri bhaju rāma udārā.**
**sunata bacana rāvana parajarā, jarata mahānala janu ghṛta parā.4.**

"will you then be able to bounce like this? Realizing this, adore the high-souled Śrī Rāma." On hearing these words Rāvaṇa flared up like a blazing fire on which clarified butter has been thrown. (4)

दो०—**कुंभकरन अस बंधु मम सुत प्रसिद्ध सक्रारि।**
**मोर पराक्रम नहिं सुनेहि जितेउँ चराचर झारि॥ २७॥**

Do.: **kumbhakarana asa baṁdhu mama suta prasiddha sakrāri,**
**mora parākrama nahĩ sunehi jiteũ carācara jhāri.27.**

"I have a brother like Kumbhakarṇa (lit., one having ears as big as a pair of jars) and the renowned Meghanāda (the vanquisher of Indra) for my son. And have you never heard of my own valour, by which I have conquered the entire creation, both animate and inanimate? (27)

चौ०—**सठ साखामृग जोरि सहाई। बाँधा सिंधु इहइ प्रभुताई॥**
**नाघहिं खग अनेक बारीसा। सूर न होहिं ते सुनु सब कीसा॥ १॥**

Cau.: **saṭha sākhāmṛga jori sahāī, bā̃dhā siṁdhu ihai prabhutāī.**
**nāghahĩ khaga aneka bārīsā, sūra na hohĩ te sunu saba kīsā.1.**

"Fool, with the help of monkeys your master has bridged the ocean; is this all what you call 'valour'? There are many birds which fly across the ocean; yet, listen, O monkey, they are no heroes at all. (1)

**मम भुज सागर बल जल पूरा। जहँ बूड़े बहु सुर नर सूरा॥**
**बीस पयोधि अगाध अपारा। को अस बीर जो पाइहि पारा॥ २॥**

**mama bhuja sāgara bala jala pūrā, jahā̃ būRe bahu sura nara sūrā.**
**bīsa payodhi agādha apārā, ko asa bīra jo pāihi pārā.2.**

"Now each of my arms is a veritable ocean, brimming over with a flood of strength, beneath which many a valiant god and man has been drowned. What hero is there, who will cross these twenty unfathomable and boundless oceans? (2)

**दिगपालन्ह मैं नीर भरावा। भूप सुजस खल मोहि सुनावा॥**
**जौं पै समर सुभट तव नाथा। पुनि पुनि कहसि जासु गुन गाथा॥ ३॥**

**digapālanha maĩ nīra bharāvā, bhūpa sujasa khala mohi sunāvā.**
**jaũ pai samara subhaṭa tava nāthā, puni puni kahasi jāsu guna gāthā.3.**

"I made the guardians of the eight quarters do menial service to me; while you, O

wretch, glorify an earthly prince before me ! If your lord, whose virtues you recount again and again, is valiant in battle, (3)

तौ बसीठ पठवत केहि काजा। रिपु सन प्रीति करत नहिं लाजा॥
हरगिरि मथन निरखु मम बाहू। पुनि सठ कपि निज प्रभुहि सराहू॥ ४॥

**tau basīṭha paṭhavata kehi kājā, ripu sana prīti karata nahiṁ lājā.**
**haragiri mathana nirakhu mama bāhū, puni saṭha kapi nija prabhuhi sarāhū.4.**

"why does he send an envoy to me? Is he not ashamed to make terms with his enemy? Look at my arms, which lifted and violently shook Mount Kailāsa, and then, foolish monkey, extol your master, if you like. (4)

दो०—**सूर कवन रावन सरिस स्वकर काटि जेहिं सीस।**
**हुने अनल अति हरष बहु बार साखि गौरीस॥ २८॥**

Do.: **sūra kavana rāvana sarisa svakara kāṭi jehiṁ sīsa,**
**hune anala ati haraṣa bahu bāra sākhi gaurīsa.28.**

"What hero is there equal to Rāvaṇa, who with his own hands cut off his heads time and again and offered them to the sacrificial fire with great delight, as will be borne out by Gaurī's Spouse, Lord Śiva Himself. (28)

चौ०—जरत बिलोकेउँ जबहिं कपाला। बिधि के लिखे अंक निज भाला॥
नर कें कर आपन बध बाँची। हसेउँ जानि बिधि गिरा असाँची॥ १॥

Cau.: **jarata bilokeu̐ jabahiṁ kapālā, bidhi ke likhe aṁka nija bhālā.**
**nara kẽ kara āpana badha bā̐cī, haseu̐ jāni bidhi girā asā̐cī.1.**

"When as my skulls began to burn I saw the decree of Providence traced on my brow and read that I was going to die at the hands of a mortal, I laughed; for I knew Brahmā's prophecy to be false. (1)

सोउ मन समुझि त्रास नहिं मोरें। लिखा बिरंचि जरठ मति भोरें॥
आन बीर बल सठ मम आगें। पुनि पुनि कहसि लाज पति त्यागें॥ २॥

**sou mana samujhi trāsa nahiṁ morẽ, likhā biraṁci jaraṭha mati bhorẽ.**
**āna bīra bala saṭha mama āgẽ, puni puni kahasi lāja pati tyāgẽ.2.**

"I am not afraid in my heart even when I remember this; for (I am sure) Brahmā must have traced the decree in his senile dementia. Yet, you fool, you repeatedly exalt the might of another hero in my presence, giving up all shame and decorum." (2)

कह अंगद सलज्ज जग माहीं। रावन तोहि समान कोउ नाहीं॥
लाजवंत तव सहज सुभाऊ। निज मुख निज गुन कहसि न काऊ॥ ३॥

**kaha aṁgada salajja jaga māhī̐, rāvana tohi samāna kou nāhī̐.**
**lājavaṁta tava sahaja subhāū, nija mukha nija guna kahasi na kāū.3.**

Aṅgada replied: "Yes, there is no one in the whole world so shamefaced as you. You are bashful by your innate disposition, since you never indulge in self-praise! (3)

सिर अरु सैल कथा चित रही। ताते बार बीस तैं कही॥
सो भुजबल राखेहु उर घाली। जीतेहु सहसबाहु बलि बाली॥ ४॥

**sira aru saila kathā cita rahī, tāte bāra bīsa taĩ kahī.**
**so bhujabala rākhehu ura ghālī, jītehu sahasabāhu bali bālī.4.**

"Only the story of offering your heads (to Lord Śiva) and lifting the mountain (Kailāsa) has been foremost in your mind and hence you have told it twenty times over. As for (the tale of) that strength of arm by which you were able to conquer Sahasrabāhu, Bali and Vāli, you have kept it secret in your heart. (4)

सुनु मतिमंद देहि अब पूरा। काटें सीस कि होइअ सूरा॥
इंद्रजालि कहुँ कहिअ न बीरा। काटइ निज कर सकल सरीरा॥ ५॥

**sunu matimaṁda dehi aba pūrā, kāṭẽ sīsa ki hoia sūrā.**
**iṁdrajāli kahũ kahia na bīrā, kāṭai nija kara sakala sarīrā.5.**

"Listen, O fool, and brag no more. Can anyone turn a hero by cutting off one's head? A juggler is never called a hero even though he hacks to pieces his whole body with his own hands. (5)

दो०—**जरहिं पतंग मोह बस भार बहहिं खर बृंद।**
**ते नहिं सूर कहावहिं समुझि देखु मतिमंद॥ २९॥**

Do.: **jarahĩ pataṁga moha basa bhāra bahahĩ khara bṛṁda,**
**te nahĩ sūra kahāvahĩ samujhi dekhu matimaṁda.29.**

"Ponder, O fool, and see for yourself that due to infatuation moths burn themselves in fire and donkeys carry loads; but they are never termed as heroes. (29)

चौ०—अब जनि बतबढ़ाव खल करही। सुनु मम बचन मान परिहरही॥
दसमुख मैं न बसीठीं आयउँ। अस बिचारि रघुबीर पठायउँ॥ १॥

Cau.: **aba jani batabaRhāva khala karahī, sunu mama bacana māna pariharahī.**
**dasamukha maĩ na basīṭhī̃ āyaũ, asa bicāri raghubīra paṭhāyaũ.1.**

"Cease wrangling any more, O wretch; listen to my advice and have done away with pride. I have not come to you as an envoy (to seek terms with you), O ten-headed monster; Raghuvīra has sent me for other considerations. (1)

बार बार अस कहइ कृपाला। नहिं गजारि जसु बधें सृकाला॥
मन महुँ समुझि बचन प्रभु केरे। सहेउँ कठोर बचन सठ तेरे॥ २॥

**bāra bāra asa kahai kṛpālā, nahĩ gajāri jasu badhẽ sṛkālā.**
**mana mahũ samujhi bacana prabhu kere, saheũ kaṭhora bacana saṭha tere.2.**

"The All-merciful has said again and again: 'A lion earns no esteem by killing a jackal.' Bearing in mind the words of my lord I have suffered, O fool, your pungent speech. (2)

नाहिं त करि मुख भंजन तोरा। लै जातेउँ सीतहि बरजोरा॥
जानेउँ तव बल अधम सुरारी। सूनें हरि आनिहि परनारी॥ ३॥

**nāhĩ ta kari mukha bhaṁjana torā, lai jāteũ sītahi barajorā.**
**jāneũ tava bala adhama surārī, sūnẽ hari ānihi paranārī.3.**

"Otherwise, I would have smashed your jaws and taken back Sītā by force. I have

judged your strength, O vile enemy of heaven, from the very fact that you carried off another's wife while she was all alone (and unprotected). (3)

तैं निसिचरपति गर्ब बहूता। मैं रघुपति सेवक कर दूता॥
जौं न राम अपमानहि डरऊँ। तोहि देखत अस कौतुक करऊँ॥ ४॥

**taiṁ nisicarapati garba bahūtā, maiṁ raghupati sevaka kara dūtā.**
**jauṁ na rāma apamānahi ḍarauṁ, tohi dekhata asa kautuka karauṁ.4.**

"You are the lord of demons and exceedingly haughty, while I am a messenger of one of Śrī Rāma's servants (Sugrīva). If I were not afraid of causing insult to Śrī Rāma, I would have wrought this wonder before your very eyes:— (4)

दो०—**तोहि पटकि महि सेन हति चौपट करि तव गाउँ।**
**तव जुबतिन्ह समेत सठ जनकसुतहि लै जाउँ॥ ३०॥**

Do.: **tohi paṭaki mahi sena hati caupaṭa kari tava gāuṁ,**
**tava jubatinha sameta saṭha janakasutahi lai jāuṁ.30.**

"Dashing you to the ground, exterminating your army and laying waste your town, O fool, I would have taken away Jānakī alongwith your young wives. (30)

चौ०—जौं अस करौं तदपि न बड़ाई। मुएहि बधें नहिं कछु मनुसाई॥
कौल कामबस कृपिन बिमूढ़ा। अति दरिद्र अजसी अति बूढ़ा॥ १॥

Cau.: **jauṁ asa karauṁ tadapi na baRāī, muehi badheṁ nahiṁ kachu manusāī.**
**kaula kāmabasa kṛpina bimūRhā, ati daridra ajasī ati būRhā.1.**

"Even if I did so, it would hardly bring me any credit; for it is no act of valour to slay the already slain. A follower of the Vāmamārga (a sect of Śakti-worshippers indulging in certain prohibited practices as a part of their worship), a man given over to lust, a miser, a grossly stupid fellow, an utterly destitute person, a man suffering from disrepute, an extremely old man, (1)

सदा रोगबस संतत क्रोधी। बिष्नु बिमुख श्रुति संत बिरोधी॥
तनु पोषक निंदक अघ खानी। जीवत सव सम चौदह प्रानी॥ २॥

**sadā rogabasa saṁtata krodhī, biṣnu bimukha śruti saṁta birodhī.**
**tanu poṣaka niṁdaka agha khānī, jīvata sava sama caudaha prānī.2.**

"an ever sick person, one who is always angry, he who is hostile to Lord Viṣṇu, an enemy of the Vedas and saints, he who exclusively nourishes his own body, he who is given to slandering others, and he who is a storehouse of sins—these fourteen persons are no better than corpses, even while they are alive. (2)

अस बिचारि खल बधउँ न तोही। अब जनि रिस उपजावसि मोही॥
सुनि सकोप कह निसिचर नाथा। अधर दसन दसि मीजत हाथा॥ ३॥

**asa bicāri khala badhauṁ na tohī, aba jani risa upajāvasi mohī.**
**suni sakopa kaha nisicara nāthā, adhara dasana dasi mījata hāthā.3.**

"Realizing this, O wretch, I refrain from killing you. But rouse my anger no more." On hearing this, the demon king bit his lips, wrung his hands and burst out furiously: (3)

रे कपि अधम मरन अब चहसी। छोटे बदन बात बड़ि कहसी॥
कटु जल्पसि जड़ कपि बल जाकें। बल प्रताप बुधि तेज न ताकें॥४॥

**re kapi adhama marana aba cahasī, choṭe badana bāta baRi kahasī.**
**kaṭu jalpasi jaRa kapi bala jākẽ, bala pratāpa budhi teja na tākẽ.4.**

"O vile monkey, you are now bent upon dying; for though small, you have spoken big words. He, on whose strength you dare utter such wild and sharp words, O stupid monkey, has no strength, glory, intelligence or majesty at all. (4)

दो०—अगुन अमान जानि तेहि दीन्ह पिता बनबास।
सो दुख अरु जुबती बिरह पुनि निसि दिन मम त्रास॥३१ (क)॥

Do.: **aguna amāna jāni tehi dīnha pitā banabāsa.**
**so dukha aru jubatī biraha puni nisi dina mama trāsa.31(A).**

"Finding him devoid of merit and self-esteem, his father sent him into exile. Apart from that sorrow, separation from his wife is telling on him, and above all, he is constantly obsessed with terror of me. (31 A)

जिन्ह के बल कर गर्ब तोहि अइसे मनुज अनेक।
खाहिं निसाचर दिवस निसि मूढ़ समुझु तजि टेक॥३१ (ख)॥

**jinha ke bala kara garba tohi aise manuja aneka,**
**khāhi̐ nisācara divasa nisi mūRha samujhu taji ṭeka.31(B).**

"The demons devour day and night many such men as he, of whose might you are so proud; realize this, O fool, and cease to be perverse." (31 B)

चौ०—जब तेहिं कीन्हि राम कै निंदा। क्रोधवंत अति भयउ कपिंदा॥
हरि हर निंदा सुनइ जो काना। होइ पाप गोघात समाना॥१॥

Cau.: **jaba tehi̐ kīnhi rāma kai niṁdā, krodhavaṁta ati bhayau kapiṁdā.**
**hari hara niṁdā sunai jo kānā, hoi pāpa goghāta samānā.1.**

When he thus inveighed against Śrī Rāma, the monkey chief Aṅgada grew terribly furious with rage. For he who listens to vituperation against Śrī Hari (Bhagavān Viṣṇu) or Hara (Lord Śiva) incurs as great a sin as he who kills a cow. (1)

कटकटान कपिकुंजर भारी। दुहु भुजदंड तमकि महि मारी॥
डोलत धरनि सभासद खसे। चले भाजि भय मारुत ग्रसे॥२॥

**kaṭakaṭāna kapikuṁjara bhārī, duhu bhujadaṁḍa tamaki mahi mārī.**
**ḍolata dharani sabhāsada khase, cale bhāji bhaya māruta grase.2.**

Aṅgada gave a loud yell and furiously struck both his mighty arms against the ground. The earth shook and members of the assembly were thrown off their seats and took to flight, possessed as they were by the hobgoblin of fear. (2)

गिरत सँभारि उठा दसकंधर। भूतल परे मुकुट अति सुंदर॥
कछु तेहिं लै निज सिरन्हि सँवारे। कछु अंगद प्रभु पास पबारे॥३॥

**girata sa̐bhāri uṭhā dasakaṁdhara, bhūtala pare mukuṭa ati suṁdara.**
**kachu tehi̐ lai nija siranhi sa̐vāre, kachu aṁgada prabhu pāsa pabāre.3.**

The ten-headed monster, Rāvaṇa, too was about to topple down but recovered himself and stood up. Yet his most beautiful crowns fell to the ground; some of them he took and set on his heads, while Aṅgada sent the rest flying to the Lord. (3)

**आवत मुकुट देखि कपि भागे। दिनहीं लूक परन बिधि लागे॥**
**की रावन करि कोप चलाए। कुलिस चारि आवत अति धाए॥ ४॥**

**āvata mukuṭa dekhi kapi bhāge, dinahī̐ lūka parana bidhi lāge.**
**kī rāvana kari kopa calāe, kulisa cāri āvata ati dhāe.4.**

The monkeys fled when they saw the crowns coming. "Good heavens, how is it that meteors have begun to fall even during the daytime? Or is it that Rāvaṇa in his fury has hurled four thunderbolts, which are coming with great speed ?" (4)

**कह प्रभु हँसि जनि हृदयँ डेराहू। लूक न असनि केतु नहिं राहू॥**
**ए किरीट दसकंधर केरे। आवत बालितनय के प्रेरे॥ ५॥**

**kaha prabhu ha̐si jani hṛdayā̐ ḍerāhū, lūka na asani ketu nahi̐ rāhū.**
**e kirīṭa dasakaṁdhara kere, āvata bālitanaya ke prere.5.**

The Lord smiled and said, "Be not afraid at heart. They are neither meteors nor thunderbolts, nor even the planets Rāhu and Ketu. They are the crowns of the ten-headed Rāvaṇa, hurled (with velocity) by Vāli's son, Aṅgada, that are coming this side." (5)

दो०—**तरकि पवनसुत कर गहे आनि धरे प्रभु पास।**
**कौतुक देखहिं भालु कपि दिनकर सरिस प्रकास॥ ३२ (क)॥**

Do.: **taraki pavanasuta kara gahe āni dhare prabhu pāsa,**
**kautuka dekhahi̐ bhālu kapi dinakara sarisa prakāsa.32(A).**

The son of the wind-god, Hanumān, sprang forward and caught them in his hands; he then took them to the Lord and placed them before Him. The bears and monkeys gazed on them with wonder; for they were dazzling like the sun. (32 A)

**उहाँ सकोपि दसानन सब सन कहत रिसाइ।**
**धरहु कपिहि धरि मारहु सुनि अंगद मुसुकाइ॥ ३२ (ख)॥**

**uhā̐ sakopi dasānana saba sana kahata risāi,**
**dharahu kapihi dhari mārahu suni aṁgada musukāi.32(B).**

At the other end the ten-headed monster, Rāvaṇa, in his fury indignantly cried to all about him, "Seize the monkey, and seizing him forthwith slay him." Aṅgada smiled to hear this. (32 B)

चौ०—**एहि बधि बेगि सुभट सब धावहु। खाहु भालु कपि जहँ जहँ पावहु॥**
**मर्कटहीन करहु महि जाई। जिअत धरहु तापस द्वौ भाई॥ १॥**

Cau.: **ehi badhi begi subhaṭa saba dhāvahu, khāhu bhālu kapi jaha̐ jaha̐ pāvahu.**
**markaṭahīna karahu mahi jāī, jiata dharahu tāpasa dvau bhāī.1.**

"After killing him sally forth at once, all you mighty warriors, and devour every bear and monkey wherever you find one. Go and clear the earth of monkeys and capture the two ascetic brothers (Rāma and Lakṣmaṇa) alive." (1)

**पुनि सकोप बोलेउ जुबराजा। गाल बजावत तोहि न लाजा॥**
**मरु गर काटि निलज कुलघाती। बल बिलोकि बिहरति नहिं छाती॥ २॥**

**puni sakopa boleu jubarājā, gāla bajāvata tohi na lājā.**
**maru gara kāṭi nilaja kulaghātī, bala biloki biharati nahiँ chātī.2.**

The Regent Prince Aṅgada got enraged and exclaimed again: "Are you not ashamed to wag your tongue like this? Cut your throat and die, you shameless destroyer of your race. Your heart does not crack even on witnessing my strength! (2)

रे त्रिय चोर कुमारग गामी। खल मल रासि मंदमति कामी॥
सन्यपात जल्पसि दुर्बादा। भएसि कालबस खल मनुजादा॥ ३॥

**re triya cora kumāraga gāmī, khala mala rāsi maṁdamati kāmī.**
**sanyapāta jalpasi durbādā, bhaesi kālabasa khala manujādā.3.**

"O vicious stealer of women, repository of impurities, O sense-bound dull-witted wretch, you babble abuse in a state of delirium, which shows that death has overtaken you, O wretched demon. (3)

याको फलु पावहिगो आगें। बानर भालु चपेटन्हि लागें॥
रामु मनुज बोलत असि बानी। गिरहिं न तव रसना अभिमानी॥ ४॥

**yāko phalu pāvahigo āgeँ, bānara bhālu capeṭanhi lāgeँ.**
**rāmu manuja bolata asi bānī, girahiँ na tava rasanā abhimānī.4.**

"You will reap its consequences later on when the monkeys and bears belabour you. Even as you utter the words that Śrī Rāma is a mortal, it is strange that your tongues, O arrogant demon, do not drop off. (4)

गिरिहहिं रसना संसय नाहीं। सिरन्हि समेत समर महि माहीं॥ ५॥

**girihahiँ rasanā saṁsaya nāhīँ, siranhi sameta samara mahi māhīँ.5.**

"It is, however, certain that your tongues will drop off along with your heads on the battle-field. (5)

सो०—**सो नर क्यों दसकंध बालि बध्यो जेहिं एक सर।**
**बीसहुँ लोचन अंध धिग तव जन्म कुजाति जड़॥ ३३ (क)॥**

So.: **so nara kyauँ dasakaṁdha bāli badhyo jehiँ eka sara,**
**bīsahuँ locana aṁdha dhiga tava janma kujāti jaRa.33(A).**

"How can He be a mortal, O ten-headed monster, who killed Vāli with a single shaft? You are blind even with all your twenty eyes; fie upon your birth, O dullard of ignoble womb. (33 A)

**तव सोनित कीं प्यास तृषित राम सायक निकर।**
**तजउँ तोहि तेहि त्रास कटु जल्पक निसिचर अधम॥ ३३ (ख)॥**

**tava sonita kīँ pyāsa tṛṣita rāma sāyaka nikara,**
**tajauँ tohi tehi trāsa kaṭu jalpaka nisicara adhama.33(B).**

"Śrī Rāma's arrow are all thirsting for your blood and I spare you only for fear of displeasing Him, O vile demon of biting tongue." (33 B)

चौ०—मैं तव दसन तोरिबे लायक। आयसु मोहि न दीन्ह रघुनायक॥
असि रिस होति दसउ मुख तोरौं। लंका गहि समुद्र महँ बोरौं॥ १॥

Cau.: **maĩ tava dasana toribe lāyaka, āyasu mohi na dīnha raghunāyaka.**
**asi risa hoti dasau mukha torau̐, laṁkā gahi samudra mahå̐ borau̐.1.**

"I am capable of smashing your jaws; but I have no command from Śrī Raghunātha to do so. Otherwise I feel so enraged that I would break all your ten heads and lifting up Laṅkā drop it into the ocean. (1)

**गूलरि फल समान तव लंका। बसहु मध्य तुम्ह जंतु असंका॥**
**मैं बानर फल खात न बारा। आयसु दीन्ह न राम उदारा॥ २॥**
**gūlari phala samāna tava laṁkā, basahu madhya tumha jaṁtu asaṁkā.**
**maĩ bānara phala khāta na bārā, āyasu dīnha na rāma udārā.2.**

"Your Laṅkā is like a fruit of the Udumbara tree; while you are like so many unsuspecting insects that reside in it. A monkey as I am, I would lose no time in eating it; but the gracious Śrī Rāma has not given me the order." (2)

**जुगुति सुनत रावन मुसुकाई। मूढ़ सिखिहि कहँ बहुत झुठाई॥**
**बालि न कबहुँ गाल अस मारा। मिलि तपसिन्ह तैं भएसि लबारा॥ ३॥**
**juguti sunata rāvana musukāī, mūRha sikhihi kahå̐ bahuta jhuṭhāī.**
**bāli na kabahů gāla asa mārā, mili tapasinha taĩ bhaesi labārā.3.**

Rāvaṇa smiled to hear this witty remark. "Fool, where did you learn to tell such big lies? Vāli never boasted like this; it seems association with the hermits has made you such a vaunting liar." (3)

**साँचेहुँ मैं लबार भुज बीहा। जौं न उपारिउँ तव दस जीहा॥**
**समुझि राम प्रताप कपि कोपा। सभा माझ पन करि पद रोपा॥ ४॥**
**så̐cehů maĩ labāra bhuja bīhā, jau̐ na upāriů tava dasa jīhā.**
**samujhi rāma pratāpa kapi kopā, sabhā mājha pana kari pada ropā.4.**

"I am a blustering liar indeed, O monster with twenty arms, if I do not tear out your ten tongues." Recalling Śrī Rāma's might Aṅgada grew indignant and firmly planted his foot in the midst of the whole assembly. (4)

**जौं मम चरन सकसि सठ टारी। फिरहिं रामु सीता मैं हारी॥**
**सुनहु सुभट सब कह दससीसा। पद गहि धरनि पछारहु कीसा॥ ५॥**
**jau̐ mama carana sakasi saṭha ṭārī, phirahĩ rāmu sītā maĩ hārī.**
**sunahu subhaṭa saba kaha dasasīsā, pada gahi dharani pachārahu kīsā.5.**

"If you can but stir my foot, O fool, Śrī Rāma will return forthwith and I shall forgo Sītā as a lost wager." "Listen, champions all" exclaimed the ten-headed monster, "seize the monkey by the leg and dash him to the ground." (5)

**इंद्रजीत आदिक बलवाना। हरषि उठे जहँ तहँ भट नाना॥**
**झपटहिं करि बल बिपुल उपाई। पद न टरइ बैठहिं सिरु नाई॥ ६॥**
**iṁdrajīta ādika balavānā, haraṣi uṭhe jahå̐ tahå̐ bhaṭa nānā.**
**jhapaṭahĩ kari bala bipula upāī, pada na ṭarai baiṭhahĩ siru nāī.6.**

Meghanāda (the vanquisher of Indra) and many other stout warriors rose with delight from their respective seats and rushed with all their might, employing numerous

devices; but Aṅgada's foot refused to stir. They, therefore, resumed their seats with their heads bent low. (6)

पुनि उठि झपटहिं सुर आराती। टरइ न कीस चरन एहि भाँती॥
पुरुष कुजोगी जिमि उरगारी। मोह बिटप नहिं सकहिं उपारी॥ ७॥

**puni uṭhi jhapaṭahiँ sura ārātī, ṭarai na kīsa carana ehi bhā̐tī.**
**puruṣa kujogī jimi uragārī, moha biṭapa nahiँ sakahiँ upārī.7.**

The demons, enemies of gods, rose again and dashed forward; but Aṅgada's foot moved no more than a sensually-minded striver, O Garuḍa, the enemy of serpents, is able to uproot the tree of delusion implanted in his heart (continues Kākabhuṣuṇḍi). (7)

दो०—**कोटिन्ह मेघनाद सम सुभट उठे हरषाइ।**
**झपटहिं टरै न कपि चरन पुनि बैठहिं सिर नाइ॥ ३४ ( क )॥**

Do.: **koṭinha meghanāda sama subhaṭa uṭhe haraṣāi,**
**jhapaṭahiँ ṭarai na kapi carana puni baiṭhahiँ sira nāi.34(A).**

Myriads of great warriors of Meghanāda's might arose with joy and swooped down; but the monkey's foot did not budge, and they hung their heads in shame and sat down again. (34 A)

**भूमि न छाँड़त कपि चरन देखत रिपु मद भाग।**
**कोटि बिघ्न ते संत कर मन जिमि नीति न त्याग॥ ३४ ( ख )॥**

**bhūmi na chā̐Rata kapi carana dekhata ripu mada bhāga,**
**koṭi bighna te saṁta kara mana jimi nīti na tyāga.34(B).**

Aṅgada's foot would no more leave the ground than the soul of a saint would give up moral uprightness even though confronted with innumerable obstacles. The enemy's (Rāvaṇa) pride was smashed when he witnessed this. (34 B)

चौ०—कपि बल देखि सकल हियँ हारे। उठा आपु कपि कें परचारे॥
गहत चरन कह बालिकुमारा। मम पद गहें न तोर उबारा॥ १॥

Cau.: **kapi bala dekhi sakala hiyā̐ hāre, uṭhā āpu kapi kē̐ paracāre.**
**gahata carana kaha bālikumārā, mama pada gahē̐ na tora ubārā.1.**

Everyone who saw Aṅgada's strength was crestfallen at heart. Challenged by Aṅgada, Rāvaṇa himself now stood up. Even as Rāvaṇa proceeded to grasp his foot, Vāli's son, Aṅgada, broke out, "You cannot be saved by clinging to my feet. (1)

गहसि न राम चरन सठ जाई। सुनत फिरा मन अति सकुचाई॥
भयउ तेजहत श्री सब गई। मध्य दिवस जिमि ससि सोहई॥ २॥

**gahasi na rāma carana saṭha jāī, sunata phirā mana ati sakucāī.**
**bhayau tejahata śrī saba gaī, madhya divasa jimi sasi sohaī.2.**

"Fool, why do you not go and clasp Śrī Rāma's feet?" He turned back much abashed at heart to hear this. All his splendour was gone and he was robbed of his glory even as the moon fades away at midday. (2)

सिंघासन बैठेउ सिर नाई। मानहुँ संपति सकल गँवाई॥
जगदातमा प्रानपति रामा। तासु बिमुख किमि लह बिश्रामा॥ ३॥

**siṁghāsana baiṭheu sira nāī, mānahů̐ saṁpati sakala gå̐vāī.**
**jagadātamā prānapati rāmā, tāsu bimukha kimi laha biśrāmā.3.**

With drooping heads he resumed his seat on the throne as if despoiled of all his riches. Śrī Rāma is the soul of the universe and the lord of life: how can he who is hostile to Him find any rest? (3)

**उमा राम की भृकुटि बिलासा। होइ बिस्व पुनि पावइ नासा॥**
**तृन ते कुलिस कुलिस तृन करई। तासु दूत पन कहु किमि टरई॥४॥**
**umā rāma kī bhṛkuṭi bilāsā, hoi bisva puni pāvai nāsā.**
**tṛna te kulisa kulisa tṛna karaī, tāsu dūta pana kahu kimi ṭaraī.4.**

The universe, O Umā, springs into existence and is again dissolved with a mere play of Śrī Rāma's eyebrows. When He is capable of transforming a blade of grass into a thunderbolt and a thunderbolt into a blade of grass, how then could a vow of His envoy prove untrue? (4)

**पुनि कपि कही नीति बिधि नाना। मान न ताहि कालु निअराना॥**
**रिपु मद मथि प्रभु सुजसु सुनायो। यह कहि चल्यो बालि नृप जायो॥५॥**
**puni kapi kahī nīti bidhi nānā, māna na tāhi kālu niarānā.**
**ripu mada mathi prabhu sujasu sunāyo, yaha kahi calyo bāli nṛpa jāyo.5.**

Aṅgada admonished Rāvaṇa in various ways; but as his end had drawn near, he would not listen. Having squashed the enemy's pride, the son of King Vāli glorified his lord to his very face and departed, saying: (5)

**हतौं न खेत खेलाइ खेलाई। तोहि अबहिं का करौं बड़ाई॥**
**प्रथमहिं तासु तनय कपि मारा। सो सुनि रावन भयउ दुखारा॥६॥**
**hataů̐ na kheta khelāi khelāī, tohi abahi̐ kā karaů̐ baRāī.**
**prathamahi̐ tāsu tanaya kapi mārā, so suni rāvana bhayau dukhārā.6.**

"If I do not slay you after I have sported with you on the battlefield for some time, it will be no use my indulging in self-praise just now." Aṅgada had killed Rāvaṇa's son even before he arrived in the latter's presence and Rāvaṇa felt very sad at the news. (6)

**जातुधान अंगद पन देखी। भय ब्याकुल सब भए बिसेषी॥७॥**
**jātudhāna aṁgada pana dekhī, bhaya byākula saba bhae biseṣī.7.**

The demons too grew particularly nervous with fear when they witnessed the unbounded success of Aṅgada's challenge (and the fulfilment of his vow). (7)

दो०—**रिपु बल धरषि हरषि कपि बालितनय बल पुंज।**
**पुलक सरीर नयन जल गहे राम पद कंज॥ ३५ (क)॥**

Do.: **ripu bala dharaṣi haraṣi kapi bālitanaya bala puṁja,**
**pulaka sarīra nayana jala gahe rāma pada kaṁja.35(A).**

Setting at naught Rāvaṇa's power, the mighty Aṅgada, Vāli's son, his body thrilling over with emotion and eyes full of tears, clasped in delight Śrī Rāma's lotus-feet. (35 A)

**साँझ जानि दसकंधर भवन गयउ बिलखाइ।**
**मंदोदरीं रावनहि बहुरि कहा समुझाइ॥ ३५ (ख)॥**

**sā̐jha jāni dasakaṁdhara bhavana gayau bilakhāi,**
**maṁdodarī̐ rāvanahi bahuri kahā samujhāi.35(B).**

Perceiving that it was evening, the ten-headed monster returned disconsolate to his palace, where Mandodarī again spoke and advised him: (35 B)

चौ०—कंत समुझि मन तजहु कुमतिही। सोह न समर तुम्हहि रघुपतिही॥
रामानुज लघु रेख खचाई। सोउ नहिं नाघेहु असि मनुसाई॥ १॥

Cau.: **kaṁta samujhi mana tajahu kumatihī, soha na samara tumhahi raghupatihī.**
**rāmānuja laghu rekha khacāī, sou nahĭ nāghehu asi manusāī.1.**

"Ponder in your mind, my beloved lord, and abandon perversity; your conflict with Śrī Raghunātha is quite out of place. Śrī Rāma's younger brother Lakṣmaṇa had traced a thin line,* that too you could not cross. (1)

पिय तुम्ह ताहि जितब संग्रामा। जाके दूत केर यह कामा॥
कौतुक सिंधु नाघि तव लंका। आयउ कपि केहरी असंका॥ २॥
**piya tumha tāhi jitaba saṁgrāmā, jāke dūta kera yaha kāmā.**
**kautuka siṁdhu nāghi tava laṁkā, āyau kapi keharī asaṁkā.2.**

"Such is your valour! My beloved, do you expect to conquer Him in battle, whose messenger performed such feats? Leaping across the ocean in mere sport, that lion among monkeys fearlessly entered your Laṅkā, (2)

रखवारे हति बिपिन उजारा। देखत तोहि अच्छ तेहिं मारा॥
जारि सकल पुर कीन्हेसि छारा। कहाँ रहा बल गर्ब तुम्हारा॥ ३॥
**rakhavāre hati bipina ujārā, dekhata tohi accha tehĭ mārā.**
**jāri sakala pura kīnhesi chārā, kahā̐ rahā bala garba tumhārā.3.**

"killed your guards and laid waste your garden. Nay, he killed Prince Akṣa under your very nose, and, setting fire to the whole capital, reduced it to ashes. Where did your pride of power remain lurking at that time? (3)

अब पति मृषा गाल जनि मारहु। मोर कहा कछु हृदयँ बिचारहु॥
पति रघुपतिहि नृपति जनि मानहु। अग जग नाथ अतुलबल जानहु॥ ४॥
**aba pati mṛṣā gāla jani mārahu, mora kahā kachu hṛdayā̐ bicārahu.**
**pati raghupatihi nṛpati jani mānahu, aga jaga nātha atulabala jānahu.4.**

"Indulge no more in idle boasts, my lord, and give to my words a little consideration in your mind. Do not imagine that Śrī Raghunātha is a mere earthly king, my master; but know him to be the Ruler of the animate and inanimate creation, unequalled in strength. (4)

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* It is mentioned in other works that, while leaving Sītā all alone to join Śrī Rāma, who had been out chasing the golden deer, Lakṣmaṇa traced with an end of his bow a line round Her cottage at Pañcavaṭī with a solemn declaration that any demon whatsoever who dared to cross the line would be instantly reduced to ashes. Availing himself of the opportunity Rāvaṇa made his appearance there in the guise of a mendicant and begged alms of Sītā; and the latter offered to give him alms while keeping within the line. Rāvaṇa, however, refused to accept the alms from within a barrier and carried off Sītā as soon as She overstepped the boundary.

बान प्रताप जान मारीचा। तासु कहा नहिं मानेहि नीचा॥
जनक सभाँ अगनित भूपाला। रहे तुम्हउ बल अतुल बिसाला॥ ५॥
**bāna pratāpa jāna mārīcā, tāsu kahā nahiṁ mānehi nīcā.**
**janaka sabhā̐ aganita bhūpālā, rahe tumhau bala atula bisālā.5.**

"The might of His arrows was known even to malicious Mārīca; but you did not heed his words. In Janaka's court were assembled innumerable kings; you too were present there with your incomparable and enormous strength. (5)

भंजि धनुष जानकी बिआही। तब संग्राम जितेहु किन ताही॥
सुरपति सुत जानइ बल थोरा। राखा जिअत आँखि गहि फोरा॥ ६॥
**bhaṁji dhanuṣa jānakī biāhī, taba saṁgrāma jitehu kina tāhī.**
**surapati suta jānai bala thorā, rākhā jiata ā̐khi gahi phorā.6.**

"There Śrī Rāma broke Śiva's bow and won the hand of Jānakī; why did you not conquer Him in battle then? The son of Indra (the lord of celestials), Jayanta, had a taste of His strength when He caught hold of him and spared his life after destroying only one of his eyes. (6)

सूपनखा कै गति तुम्ह देखी। तदपि हृदयँ नहिं लाज बिसेषी॥ ७॥
**sūpanakhā kai gati tumha dekhī, tadapi hṛdayā̐ nahiṁ lāja biseṣī.7.**

"You also witnessed Sūrpaṇakhā's condition, yet you did not feel much abashed in your heart. (7)

दो०—बधि बिराध खर दूषनहि लीलाँ हत्यो कबंध।
बालि एक सर मार्‍यो तेहि जानहु दसकंध॥ ३६॥

Do.: **badhi birādha khara dūṣanahi līlā̐ hatyo kabaṁdha,**
**bāli eka sara māryo tehi jānahu dasakaṁdha.36.**

"My ten-headed lord, try to recognize Him, who, having slain Virādha as well as Khara and Dūṣaṇa, killed Kabandha in mere sport and disposed of Vāli with a single arrow. (36)

चौ०—जेहिं जलनाथ बँधायउ हेला। उतरे प्रभु दल सहित सुबेला॥
कारुनीक दिनकर कुल केतू। दूत पठायउ तव हित हेतू॥ १॥
Cau.: **jehiṁ jalanātha ba̐dhāyau helā, utare prabhu dala sahita subelā.**
**kārunīka dinakara kula ketū, dūta paṭhāyau tava hita hetū.1.**

"He who had the ocean bridged as a mere sport and has encamped with His army on Mount Suvela, the same merciful Lord, the glory of the solar race, sent to you in your own interest an envoy, who (1)

सभा माझ जेहिं तव बल मथा। करि बरूथ महुँ मृगपति जथा॥
अंगद हनुमत अनुचर जाके। रन बाँकुरे बीर अति बाँके॥ २॥
**sabhā mājha jehiṁ tava bala mathā, kari barūtha mahu̐ mṛgapati jathā.**
**aṁgada hanumata anucara jāke, rana bā̐kure bīra ati bā̐ke.2.**

"like a lion in the midst of a herd of elephants trampled on your might in open court.

Nay, He has for His servants most formidable warriors like Aṅgada and Hanumān, who are so dauntless in battle, and still, (2)

तेहि कहँ पिय पुनि पुनि नर कहहू। मुधा मान ममता मद बहहू॥
अहह कंत कृत राम बिरोधा। काल बिबस मन उपज न बोधा॥ ३॥

**tehi kahå piya puni puni nara kahahū, mudhā māna mamatā mada bahahū.**
**ahaha kaṁta kṛta rāma birodhā, kāla bibasa mana upaja na bodhā.3.**

"My beloved lord, you speak of Him again and again as a mortal! In vain do you carry on your head the burden of pride, attachment and arrogance. Ah, my lord, you have turned hostile to Śrī Rāma and, overtaken as you are by death, the light of wisdom does not dawn on your mind. (3)

काल दंड गहि काहु न मारा। हरइ धर्म बल बुद्धि बिचारा॥
निकट काल जेहि आवत साईं। तेहि भ्रम होइ तुम्हारिहि नाईं॥ ४॥

**kāla daṁḍa gahi kāhu na mārā, harai dharma bala buddhi bicārā.**
**nikaṭa kāla jehi āvata sāī̐, tehi bhrama hoi tumhārihi nāī̐.4.**

"Death does not smite anyone with uplifted rod; he simply robs the victim of his piety, strength, reason and judgment. He alone whom death has approached very near falls a prey to delusion like you. (4)

दो०—दुइ सुत मरे दहेउ पुर अजहुँ पूर पिय देहु।
कृपासिंधु रघुनाथ भजि नाथ बिमल जसु लेहु॥ ३७॥

Do.: **dui suta mare daheu pura ajahů pūra piya dehu,**
**kṛpāsiṁdhu raghunātha bhaji nātha bimala jasu lehu.37.**

"Two of your sons have been slain and your capital has been burnt down; retrace your step even now, my beloved. Adore the All-merciful, Śrī Raghunātha, and win unsullied fame thereby." (37)

चौ०—नारि बचन सुनि बिसिख समाना। सभाँ गयउ उठि होत बिहाना॥
बैठ जाइ सिंघासन फूली। अति अभिमान त्रास सब भूली॥ १॥

Cau.: **nāri bacana suni bisikha samānā, sabhå gayau uṭhi hota bihānā.**
**baiṭha jāi siṁghāsana phūlī, ati abhimāna trāsa saba bhūlī.1.**

Hearing the words of his consort, Mandodarī, which were piercing like a shaft, he rose and left for his council-chamber as soon as the day broke. Negating all his fears he went and occupied his throne bloated with excessive pride. (1)

इहाँ राम अंगदहि बोलावा। आइ चरन पंकज सिरु नावा॥
अति आदर समीप बैठारी। बोले बिहँसि कृपाल खरारी॥ २॥

**ihå rāma aṁgadahi bolāvā, āi carana paṁkaja siru nāvā.**
**ati ādara samīpa baiṭhārī, bole bihåsi kṛpāla kharārī.2.**

At this end Śrī Rāma summoned Aṅgada, who came and bowed his head at the Lord's lotus-feet. The gracious Śrī Rāma with all politeness seated him by His side and smilingly said, (2)

बालितनय कौतुक अति मोही। तात सत्य कहु पूछउँ तोही॥
रावनु जातुधान कुल टीका। भुज बल अतुल जासु जग लीका॥ ३॥

**bālitanaya kautuka ati mohī, tāta satya kahu pūchaů tohī.**
**rāvanu jātudhāna kula ṭīkā, bhuja bala atula jāsu jaga līkā.3.**

"O son of Vāli, I have great curiosity in my mind; therefore, I ask you a question: Tell me the truth, dear one. Rāvaṇa is the head of the demon race; he is celebrated throughout the world for his incomparable might. (3)

तासु मुकुट तुम्ह चारि चलाए। कहहु तात कवनी बिधि पाए॥
सुनु सर्बग्य प्रनत सुखकारी। मुकुट न होहिं भूप गुन चारी॥ ४॥

**tāsu mukuṭa tumha cāri calāe, kahahu tāta kavanī bidhi pāe.**
**sunu sarbagya pranata sukhakārī, mukuṭa na hohi̐ bhūpa guna cārī.4.**

"It is rather strange that you tossed no less than four of his crowns to me; tell me, my loved one, by what device were you able to lay your hands on them?" "Listen, O omniscient lord, the delighter of the suppliant: they were no crowns but the four qualities of a king, (4)

साम दान अरु दंड बिभेदा। नृप उर बसहिं नाथ कह बेदा॥
नीति धर्म के चरन सुहाए। अस जियँ जानि नाथ पहिं आए॥ ५॥

**sāma dāna aru daṁḍa bibhedā, nṛpa ura basahi̐ nātha kaha bedā.**
**nīti dharma ke carana suhāe, asa jiyå̐ jāni nātha pahi̐ āe.5.**

"viz., Sāma (conciliation), Dāna (gift), Daṅḍa (physical force or coercion) and Bheda (division); which abide in the heart of a king—so declare the Vedas, my lord. They are the beautiful pedestals of statesmanship: (since Rāvaṇa lacks piety) for that reason, they themselves came to my lord (who is a true repository of all statesmanlike virtues). (5)

दो०—**धर्महीन प्रभु पद बिमुख काल बिबस दससीस।**
**तेहि परिहरि गुन आए सुनहु कोसलाधीस॥ ३८ (क)॥**

Do.: **dharmahīna prabhu pada bimukha kāla bibasa dasasīsa,**
**tehi parihari guna āe sunahu kosalādhīsa.38(A).**

"Listen, O Lord of Kosala, Rāvaṇa (the ten-headed monster) is lacking in piety, bears a settled aversion to my lord's feet and has fallen into the clutches of death. Hence the aforementioned qualities have forsaken him and sought refuge in You." (38 A)

**परम चतुरता श्रवन सुनि बिहँसे रामु उदार।**
**समाचार पुनि सब कहे गढ़ के बालिकुमार॥ ३८ (ख)॥**

**parama caturatā śravana suni bihå̐se rāmu udāra,**
**samācāra puni saba kahe gaRha ke bālikumāra.38(B).**

The noble-minded Śrī Rāma smiled to hear Aṅgada's most ingenious reply. The son of Vāli then gave Him a report about the fortification of Laṅkā. (38 B)

चौ०—रिपु के समाचार जब पाए। राम सचिव सब निकट बोलाए॥
लंका बाँके चारि दुआरा। केहि बिधि लागिअ करहु बिचारा॥ १॥

Cau.: **ripu ke samācāra jaba pāe, rāma saciva saba nikaṭa bolāe.**
**laṁkā bā̆ke cāri duārā, kehi bidhi lāgia karahu bicārā.1.**

When Śrī Rāma received the news about the enemy, He summoned all His counsellors by His side. "Laṅkā has four massive gates; take counsel as to how we should assail them." (1)

**तब कपीस रिच्छेस बिभीषन। सुमिरि हृदयँ दिनकर कुल भूषन॥**
**करि बिचार तिन्ह मंत्र दृढ़ावा। चारि अनी कपि कटकु बनावा॥ २॥**

**taba kapīsa ricchesa bibhīṣana, sumiri hṛdayå̐ dinakara kula bhūṣana.**
**kari bicāra tinha maṁtra dṛRhāvā, cāri anī kapi kaṭaku banāvā.2.**

Thereupon the monkey lord, Sugrīva, Jāmbavān, the king of bears, and Vibhīṣaṇa invoked in their heart Śrī Raghunātha, the Ornament of the solar race, and putting their heads together they resolved upon a definite plan. They divided the monkey host into four brigades, (2)

**जथाजोग सेनापति कीन्हे। जूथप सकल बोलि तब लीन्हे॥**
**प्रभु प्रताप कहि सब समुझाए। सुनि कपि सिंघनाद करि धाए॥ ३॥**

**jathājoga senāpati kīnhe, jūthapa sakala boli taba līnhe.**
**prabhu pratāpa kahi saba samujhāe, suni kapi siṁghanāda kari dhāe.3.**

and appointed efficient generals to each. They then summoned all the Company Commanders and bringing the Lord's might home to them, issued instructions hearing which the monkeys rushed forward roaring like lions. (3)

**हरषित राम चरन सिर नावहिं। गहि गिरि सिखर बीर सब धावहिं॥**
**गर्जहिं तर्जहिं भालु कपीसा। जय रघुबीर कोसलाधीसा॥ ४॥**

**haraṣita rāma carana sira nāvahiँ, gahi giri sikhara bīra saba dhāvahiँ.**
**garjahiँ tarjahiँ bhālu kapīsā, jaya raghubīra kosalādhīsā.4.**

They gladly bowed their head at Śrī Rāma's feet, and with mountain-peaks in their hands all the heroes sallied forth. Shouting "Glory to Śrī Raghunātha, the Lord of Kosala!" the bears and monkey chiefs roared and assumed a challenging posture. (4)

**जानत परम दुर्ग अति लंका। प्रभु प्रताप कपि चले असंका॥**
**घटाटोप करि चहुँ दिसि घेरी। मुखहिं निसान बजावहिं भेरी॥ ५॥**

**jānata parama durga ati laṁkā, prabhu pratāpa kapi cale asaṁkā.**
**ghaṭāṭopa kari cahů̐ disi gherī, mukhahiँ nisāna bajāvahiँ bherī.5.**

Even though they knew that Laṅkā was a most impregnable fortress, the monkeys marched forward undaunted depending on the might of their lord. Encompassing all the four quarters like a mass of clouds spreading over the horizon on all sides, they emitted the sound of drums and kettle-drums with their mouth. (5)

दो०—**जयति राम जय लछिमन जय कपीस सुग्रीव।**
**गर्जहिं सिंघनाद कपि भालु महा बल सींव॥ ३९॥**

Do.: **jayati rāma jaya lachimana jaya kapīsa sugrīva,**
**garjahiँ siṁghanāda kapi bhālu mahā bala sīँva.39.**

'Glory to Śrī Rāma, glory to Lakṣmaṇa and glory to Sugrīva, the lord of the monkeys!' thus roared the monkeys and bears, unsurpassed in their great might, like so many lions. (39)

चौ०—लंकाँ भयउ कोलाहल भारी। सुना दसानन अति अहँकारी॥
देखहु बनरन्ह केरि ढिठाई। बिहँसि निसाचर सेन बोलाई॥ १॥

Cau.: **laṁkā̐ bhayau kolāhala bhārī, sunā dasānana ati ahǎkārī.**
**dekhahu banaranha keri ḍhiṭhāī, bihǎsi nisācara sena bolāī.1.**

Laṅkā became a scene of great uproar. When the highly conceited Rāvaṇa heard it, he derisively said, "Look at the insolence of these monkeys !" and laughingly summoned the demon host. (1)

आए कीस काल के प्रेरे। छुधावंत सब निसिचर मेरे॥
अस कहि अट्टहास सठ कीन्हा। गृह बैठें अहार बिधि दीन्हा॥ २॥

**āe kīsa kāla ke prere, chudhāvaṁta saba nisicara mere.**
**asa kahi aṭṭahāsa saṭha kīnhā, gṛha baiṭhě ahāra bidhi dīnhā.2.**

"The monkeys have crossed over here driven by fate, and my demons are all hungry. God has provided them with a meal even at their home." So saying the idiot burst into a horselaugh. (2)

सुभट सकल चारिहुँ दिसि जाहू। धरि धरि भालु कीस सब खाहू॥
उमा रावनहि अस अभिमाना। जिमि टिट्टिभ खग सूत उताना॥ ३॥

**subhaṭa sakala cārihů disi jāhū, dhari dhari bhālu kīsa saba khāhū.**
**umā rāvanahi asa abhimānā, jimi ṭiṭṭibha khaga sūta utānā.3.**

"Sally forth in every direction, champions all, and wherever you find the bears and monkeys seize and devour them all." Umā, Rāvaṇa's conceit was as great as that of the sandpiper, which goes to sleep with its legs in the air (and thinks that it will support the heavens in case they fall). (3)

चले निसाचर आयसु मागी। गहि कर भिंडिपाल बर साँगी॥
तोमर मुद्गर परसु प्रचंडा। सूल कृपान परिघ गिरिखंडा॥ ४॥

**cale nisācara āyasu māgī, gahi kara bhiṁḍipāla bara sā̐gī.**
**tomara mudgara parasu pracaṁḍā, sūla kṛpāna parigha girikhaṁḍā.4.**

Taking his orders, the demons sallied forth, armed with excellent slings, javelins, iron clubs and maces, fierce axes, pikes, swords, bludgeons and masses of rock in their hands. (4)

जिमि अरुनोपल निकर निहारी। धावहिं सठ खग मांस अहारी॥
चोंच भंग दुख तिन्हहि न सूझा। तिमि धाए मनुजाद अबूझा॥ ५॥

**jimi arunopala nikara nihārī, dhāvahiṁ saṭha khaga māṁsa ahārī.**
**coṁca bhaṁga dukha tinhahi na sūjhā, timi dhāe manujāda abūjhā.5.**

As foolish carnivorous birds swoop down upon a heap of rubies (stones) the moment they see it, and have no idea of the pain they would have on breaking their beaks against it, so did the man-eating monsters rush forth in their folly. (5)

दो०—नानायुध सर चाप धर जातुधान बल बीर।
कोट कँगूरन्हि चढ़ि गए कोटि कोटि रनधीर॥ ४०॥

Do.: **nānāyudha sara cāpa dhara jātudhāna bala bīra,**
**koṭa kågūranhi caRhi gae koṭi koṭi ranadhīra.40.**

Armed with bows and arrows as well as with other weapons of various kinds, a vast cloud of mighty and valiant demons, staunch in battle, climbed up the battlements of the fort. (40)

चौ०—कोट कँगूरन्हि सोहहिं कैसे। मेरु के सृंगनि जनु घन बैसे॥
बाजहिं ढोल निसान जुझाऊ। सुनि धुनि होइ भटन्हि मन चाऊ॥ १॥

Cau.: **koṭa kågūranhi sohahiँ kaise, meru ke sṛṁgani janu ghana baise.**
**bājahiँ ḍhola nisāna jujhāū, suni dhuni hoi bhaṭanhi mana cāū.1.**

On the fort battlements of gold they looked like dark clouds hanging on the heights of Mount Meru. Martial drums and tabors sounded; the hearts of the warriors were aroused by their terrific sound. (1)

बाजहिं भेरि नफीरि अपारा। सुनि कादर उर जाहिं दरारा॥
देखिन्ह जाइ कपिन्ह के ठट्टा। अति बिसाल तनु भालु सुभट्टा॥ २॥

**bājahiँ bheri naphīri apārā, suni kādara ura jāhiँ darārā.**
**dekhinha jāi kapinha ke ṭhaṭṭā, ati bisāla tanu bhālu subhaṭṭā.2.**

Numberless kettle-drums and clarionets were also being played; their music cracked the heart of cowards. Advancing further, the demons saw the hosts of monkey and bear warriors, exceptionally huge in size, (2)

धावहिं गनहिं न अवघट घाटा। पर्बत फोरि करहिं गहि बाटा॥
कटकटाहिं कोटिन्ह भट गर्जहिं। दसन ओठ काटहिं अति तर्जहिं॥ ३॥

**dhāvahiँ ganahiँ na avaghaṭa ghāṭā, parbata phori karahiँ gahi bāṭā.**
**kaṭakaṭāhiँ koṭinha bhaṭa garjahiँ, dasana oṭha kāṭahiँ ati tarjahiँ.3.**

who in their onrush would make no account of rugged valleys and catching hold of mountains would cleave them asunder and make passage through them. Gnashing their teeth and biting their lips, myriads of warriors on both sides roared and bullied, (3)

उत रावन इत राम दोहाई। जयति जयति जय परी लराई॥
निसिचर सिखर समूह ढहावहिं। कूदि धरहिं कपि फेरि चलावहिं॥ ४॥

**uta rāvana ita rāma dohāī, jayati jayati jaya parī larāī.**
**nisicara sikhara samūha ḍhahāvahiँ, kūdi dharahiँ kapi pheri calāvahiँ.4.**

calling here on Śrī Rāma and there on Rāvaṇa. With shouts of victory on both sides the fight actually commenced. The demons cast down volleys of mountain-peaks, which the monkeys would seize with a bound and hurl them back. (4)

छं०—धरि कुधर खंड प्रचंड मर्कट भालु गढ़ पर डारहीं।
झपटहिं चरन गहि पटकि महि भजि चलत बहुरि पचारहीं॥

**अति तरल तरुन प्रताप तरपहिं तमकि गढ़ चढ़ि चढ़ि गए।**
**कपि भालु चढ़ि मंदिरन्ह जहँ तहँ राम जसु गावत भए॥**

Chaṁ.: **dhari kudhara khaṁḍa pracaṁḍa markaṭa bhālu gaRha para ḍārahī̐,**
**jhapaṭahi̐ carana gahi paṭaki mahi bhaji calata bahuri pacārahī̐.**
**ati tarala taruna pratāpa tarapahi̐ tamaki gaRha caRhi gae,**
**kapi bhālu caRhi maṁdiranha jahå̐ tahå̐ rāma jasu gāvata bhae.**

The fierce monkeys and bears would lay hold of masses of rock and hurl them against the fort. Darting against their adversary they would seize him by the leg and dash him to the ground; and in the event of his taking to flight they would challenge him to a duel again. The most agile and redoubtable monkeys and bears lightly sprang and climbed up the fort and penetrating the palaces sang Śrī Rāma's praises wherever they pleased.

दो०—**एकु एकु निसिचर गहि पुनि कपि चले पराइ।**
**ऊपर आपु हेठ भट गिरहिं धरनि पर आइ॥ ४१॥**

Do.: **eku eku nisicara gahi puni kapi cale parāi,**
**ūpara āpu heṭha bhaṭa girahi̐ dharani para āi.41.**

Catching hold of a demon each, the monkeys rushed back and jumped down to the ground with the demons beneath, themselves on the top. (41)

चौ०—राम प्रताप प्रबल कपिजूथा। मर्दहिं निसिचर सुभट बरूथा॥
चढ़े दुर्ग पुनि जहँ तहँ बानर। जय रघुबीर प्रताप दिवाकर॥ १॥

Cau.: **rāma pratāpa prabala kapijūthā, mardahi̐ nisicara subhaṭa barūthā.**
**caRhe durga puni jahå̐ tahå̐ bānara, jaya raghubīra pratāpa divākara.1.**

Strengthened by Śrī Rāma's might, the monkey host crushed the ranks of the demon warriors. They then climbed up the fort here and there and shouted glory to Śrī Raghuvīra, who was majestic as the sun. (1)

चले निसाचर निकर पराई। प्रबल पवन जिमि घन समुदाई॥
हाहाकार भयउ पुर भारी। रोवहिं बालक आतुर नारी॥ २॥

**cale nisācara nikara parāī, prabala pavana jimi ghana samudāī.**
**hāhākāra bhayau pura bhārī, rovahi̐ bālaka ātura nārī.2.**

The demon host fled before them like a mass of clouds driven by a strong blast. The city now burst into wails and howls; children, invalids and women in particular wept aloud. (2)

सब मिलि देहिं रावनहिं गारी। राज करत एहिं मृत्यु हँकारी॥
निज दल बिचल सुनी तेहिं काना। फेरि सुभट लंकेस रिसाना॥ ३॥

**saba mili dehi̐ rāvanahi̐ gārī, rāja karata ehi̐ mṛtyu hå̐kārī.**
**nija dala bicala sunī tehi̐ kānā, pheri subhaṭa laṁkesa risānā.3.**

All joined in calling Rāvaṇa names; he, they said, had invited death while enjoying kingship. When he heard that his troops had beaten a retreat, Rāvaṇa rallied his warriors and then exclaimed in fury: (3)

जो रन बिमुख सुना मैं काना। सो मैं हतब कराल कृपाना॥
सर्बसु खाइ भोग करि नाना। समर भूमि भए बल्लभ प्राना॥४॥

**jo rana bimukha sunā mai kānā, so mai hataba karāla kṛpānā.**
**sarbasu khāi bhoga kari nānā, samara bhūmi bhae ballabha prānā.4.**

"If I hear of anyone turning his back on the battle-field, I will behead him with my own terrible sword. You consumed my all and enjoyed all sorts of luxuries till now and lo! life has become so dear to you on the field of battle." (4)

उग्र बचन सुनि सकल डेराने। चले क्रोध करि सुभट लजाने॥
सन्मुख मरन बीर कै सोभा। तब तिन्ह तजा प्रान कर लोभा॥५॥

**ugra bacana suni sakala ḍerāne, cale krodha kari subhaṭa lajāne.**
**sanmukha marana bīra kai sobhā, taba tinha tajā prāna kara lobhā.5.**

The heroes were all alarmed and put to shame to hear this stern rebuke, and marched against the enemy in great fury. 'To die in open combat is the glory of a warrior', they thought; and they loved their life no more. (5)

दो०—बहु आयुध धर सुभट सब भिरहिं पचारि पचारि।
ब्याकुल किए भालु कपि परिघ त्रिसूलन्हि मारि॥४२॥

**Do.: bahu āyudha dhara subhaṭa saba bhirahi pacāri pacāri,**
**byākula kie bhālu kapi parigha trisūlanhi māri.42.**

Armed with weapons of various kinds, all the warriors grappled with their antagonists, challenging them again and again. Striking the bears and monkeys with iron bludgeons and tridents, they deprived them of their nerve. (42)

चौ०—भय आतुर कपि भागन लागे। जद्यपि उमा जीतिहहिं आगे॥
कोउ कह कहँ अंगद हनुमंता। कहँ नल नील दुबिद बलवंता॥१॥

**Cau.: bhaya ātura kapi bhāgana lāge, jadyapi umā jītihahi āge.**
**kou kaha kahā̐ aṁgada hanumaṁtā, kahā̐ nala nīla dubida balavaṁtā.1.**

Struck with terror, continues Lord Śiva, the monkeys turned tail, although, Umā, they would come out victorious in the end. One exclaimed, "Where are Aṅgada and Hanumān? Where are the mighty Nala, Nīla and Dvivida?" (1)

निज दल बिकल सुना हनुमाना। पच्छिम द्वार रहा बलवाना॥
मेघनाद तहँ करइ लराई। टूट न द्वार परम कठिनाई॥२॥

**nija dala bikala sunā hanumānā, pacchima dvāra rahā balavānā.**
**meghanāda tahā̐ karai larāī, ṭūṭa na dvāra parama kaṭhināī.2.**

At the time Hanumān heard that his troops were breaking, that mighty warrior was holding his position at the western gate of Laṅkā, where Meghanāda led the defence. The gate, however, would not give way and Hanumān was faced with a mighty impediment.(2)

पवनतनय मन भा अति क्रोधा। गर्जेउ प्रबल काल सम जोधा॥
कूदि लंक गढ़ ऊपर आवा। गहि गिरि मेघनाद कहुँ धावा॥३॥

**pavanatanaya mana bhā ati krodhā, garjeu prabala kāla sama jodhā.**
**kūdi laṁka gaRha ūpara āvā, gahi giri meghanāda kahů̐ dhāvā.3.**

The son of the wind god, Hanumān, grew terribly furious at heart and the warrior, who was formidable as death, gave a loud roar. He sprang and reached the fort of Laṅkā; and seizing a rock he rushed at Meghanāda, (3)

भंजेउ रथ सारथी निपाता। ताहि हृदय महुँ मारेसि लाता॥
दुसरें सूत बिकल तेहि जाना। स्यंदन घालि तुरत गृह आना॥ ४॥

**bhaṁjeu ratha sārathī nipātā, tāhi hṛdaya mahů̐ māresi lātā.**
**dusarẽ sūta bikala tehi jānā, syaṁdana ghāli turata gṛha ānā.4.**

shattered his chariot, overthrew the charioteer and kicked Meghanāda himself at his chest. Another charioteer, who perceived the distress of Meghanāda, picked him up in his own chariot and speedily brought him home. (4)

दो०—अंगद सुना पवनसुत गढ़ पर गयउ अकेल।
रन बाँकुरा बालिसुत तरकि चढ़ेउ कपि खेल॥ ४३॥

Do.: **aṁgada sunā pavanasuta gaRha para gayau akela,**
**rana bā̐kurā bālisuta taraki caRheu kapi khela.43.**

When Aṅgada heard that Hanumān, the son of the wind-god, had gone to the fort single handed, the son of Vāli, who was so valiant in battle, reached the fort in a single bound, as a monkey would do out of sheer fun. (43)

चौ०—जुद्ध बिरुद्ध क्रुद्ध द्वौ बंदर। राम प्रताप सुमिरि उर अंतर॥
रावन भवन चढ़े द्वौ धाई। करहिं कोसलाधीस दोहाई॥ १॥

Cau.: **juddha biruddha kruddha dvau baṁdara, rāma pratāpa sumiri ura aṁtara.**
**rāvana bhavana caRhe dvau dhāī, karahi̐ kosalādhīsa dohāī.1.**

The two monkeys let loose their fury against the enemy on the battle-field. Invoking in their heart the might of Śrī Rāma, both ran up to Rāvaṇa's own palace and proclaimed the victory of Kosala's lord. (1)

कलस सहित गहि भवनु ढहावा। देखि निसाचरपति भय पावा॥
नारि बृंद कर पीटहिं छाती। अब दुइ कपि आए उतपाती॥ २॥

**kalasa sahita gahi bhavanu ḍhahāvā, dekhi nisācarapati bhaya pāvā.**
**nāri bṛṁda kara pīṭahi̐ chātī, aba dui kapi āe utapātī.2.**

Holding the edifice in their hands they overthrew it with every pinnacle. The demon king Rāvaṇa was dismayed when he saw this. The women beat their breast with their hands crying: "This time the two fierce monkeys have come together!" (2)

कपिलीला करि तिन्हहि डेरावहिं। रामचंद्र कर सुजसु सुनावहिं॥
पुनि कर गहि कंचन के खंभा। कहेन्हि करिअ उतपात अरंभा॥ ३॥

**kapilīlā kari tinhahi ḍerāvahi̐, rāmacaṁdra kara sujasu sunāvahi̐.**
**puni kara gahi kaṁcana ke khaṁbhā, kahenhi karia utapāta araṁbhā.3.**

Aṅgada and Hanumān frightened them with their monkey-like pranks and proclaimed

to them the glories of Śrī Rāmacandra. Then, grasping each a gold pillar in their hands, the two heroes exclaimed, “Let us now begin upon our ravaging job!” (3)

गर्जि परे रिपु कटक मझारी। लागे मर्दै भुज बल भारी॥
काहुहि लात चपेटन्हि केहू। भजहु न रामहि सो फल लेहू॥४॥

**garji pare ripu kaṭaka majhārī, lāge mardai bhuja bala bhārī.**
**kāhuhi lāta capeṭanhi kehū, bhajahu na rāmahi so phala lehū.4.**

Presently they roared and fell on the enemy’s ranks and began to crush them with their mighty strength of arms, striking some with their foot and slapping another on the face and yelling: “Take the consequences of not adoring Śrī Rāma !” (4)

दो०—**एक एक सों मर्दहिं तोरि चलावहिं मुंड।**
**रावन आगें परहिं ते जनु फूटहिं दधि कुंड॥४४॥**

Do.: **eka eka sō̐ mardahi̐ tori calāvahi̐ muṁḍa,**
**rāvana āge̐ parahi̐ te janu phūṭahi̐ dadhi kuṁḍa.44.**

The two heroes crushed their adversaries one against another and pulling off the victim’s heads, hurled them with such precision that they dropped in front of Rāvaṇa and burst like so many earthen vases full of curds. (44)

चौ०—महा महा मुखिआ जे पावहिं। ते पद गहि प्रभु पास चलावहिं॥
कहइ बिभीषनु तिन्ह के नामा। देहिं राम तिन्हहू निज धामा॥१॥

Cau.: **mahā mahā mukhiā je pāvahi̐, te pada gahi prabhu pāsa calāvahi̐.**
**kahai bibhīṣanu tinha ke nāmā, dehi̐ rāma tinhahū nija dhāmā.1.**

Whenever the two monkey chiefs caught hold of any great general of the demon host, they would seize him by the leg and send him flying to their lord, Śrī Rāma. Vibhīṣaṇa would mention their names and Śrī Rāma assigned even them abode in His own realm. (1)

खल मनुजाद द्विजामिष भोगी। पावहिं गति जो जाचत जोगी॥
उमा राम मृदुचित करुनाकर। बयर भाव सुमिरत मोहि निसिचर॥२॥

**khala manujāda dvijāmiṣa bhogī, pāvahi̐ gati jo jācata jogī.**
**umā rāma mṛducita karunākara, bayara bhāva sumirata mohi nisicara.2.**

Man-eating monsters who feasted on the flesh of holy Brāhmaṇas thus attained a destiny which is solicited even by Yogīs (ascetics given to contemplation of God). Umā, continues Lord Śiva, Śrī Rāma is so tenderhearted and such a repository of compassion that He bestows the highest state (final beatitude) even on the demons, knowing that they do think of Him even though in a spirit of hostility! (2)

देहिं परम गति सो जियँ जानी। अस कृपाल को कहहु भवानी॥
अस प्रभु सुनि न भजहिं भ्रम त्यागी। नर मतिमंद ते परम अभागी॥३॥

**dehi̐ parama gati so jiyå̐ jānī, asa kṛpāla ko kahahu bhavānī.**
**asa prabhu suni na bhajahi̐ bhrama tyāgī, nara matimaṁda te parama abhāgī.3.**

Tell me, Bhavānī, who else is so benign? Most dull-witted and utterly wretched are the men who, even on hearing of such a lord, worship Him not, disabusing themselves of all delusion. (3)

अंगद अरु हनुमंत प्रबेसा। कीन्ह दुर्ग अस कह अवधेसा॥
लंका द्वौ कपि सोहहिं कैसें। मथहिं सिंधु दुइ मंदर जैसें॥४॥

**aṁgada aru hanumaṁta prabesā, kīnha durga asa kaha avadhesā.**
**laṁkā dvau kapi sohahiṁ kaiseṁ, mathahiṁ siṁdhu dui maṁdara jaiseṁ.4.**

"Aṅgada and Hanumān have evidently forced their way into the fort of Laṅkā," thus observed Śrī Rāma. Rampaging in Laṅkā, the two monkeys shone like a pair of Mandāras (Mandrācalas) churning the ocean. (4)

दो०—भुज बल रिपु दल दलमलि देखि दिवस कर अंत।
कूदे जुगल बिगत श्रम आए जहँ भगवंत॥४५॥

Do.: **bhuja bala ripu dala dalamali dekhi divasa kara aṁta,**
**kūde jugala bigata śrama āe jahaँ bhagavaṁta.45.**

Having crushed and battered the enemy's ranks by the might of their arm and perceiving that it was now the close of day, the two heroes jumped down without any exertion and came where the Lord was. (45)

चौ०—प्रभु पद कमल सीस तिन्ह नाए। देखि सुभट रघुपति मन भाए॥
राम कृपा करि जुगल निहारे। भए बिगतश्रम परम सुखारे॥१॥

Cau.: **prabhu pada kamala sīsa tinha nāe, dekhi subhaṭa raghupati mana bhāe.**
**rāma kṛpā kari jugala nihāre, bhae bigataśrama parama sukhāre.1.**

They bowed their head at the lotus-feet of their Master, and Śrī Raghunātha was glad at heart to see the valiant warriors. Śrī Rāma graciously looked upon them both and presently their fatigue was gone and they became supremely happy. (1)

गए जानि अंगद हनुमाना। फिरे भालु मर्कट भट नाना॥
जातुधान प्रदोष बल पाई। धाए करि दससीस दोहाई॥२॥

**gae jāni aṁgada hanumānā, phire bhālu markaṭa bhaṭa nānā.**
**jātudhāna pradoṣa bala pāī, dhāe kari dasasīsa dohāī.2.**

On learning that Aṅgada and Hanumān had left, the numerous monkey and bear warriors retired from the field; while the demons, recovering their strength at nightfall, sallied forth, shouting victory for their ten-headed lord. (2)

निसिचर अनी देखि कपि फिरे। जहँ तहँ कटकटाइ भट भिरे॥
द्वौ दल प्रबल पचारि पचारी। लरत सुभट नहिं मानहिं हारी॥३॥

**nisicara anī dekhi kapi phire, jahaँ tahaँ kaṭakaṭāi bhaṭa bhire.**
**dvau dala prabala pacāri pacārī, larata subhaṭa nahiṁ mānahiṁ hārī.3.**

At the sight of the demon host the monkeys turned again and gnashing their teeth in fury the heroes closed with their opponents here and there. The two armies stood formidable; their heroes challenging one another all the time, came to a grim fight without giving in. (3)

महाबीर निसिचर सब कारे। नाना बरन बलीमुख भारे॥
सबल जुगल दल समबल जोधा। कौतुक करत लरत करि क्रोधा॥४॥

**mahābīra nisicara saba kāre, nānā barana balīmukha bhāre.**
**sabala jugala dala samabala jodhā, kautuka karata larata kari krodhā.4.**

The demons were all great warriors and dark in complexion; while the monkeys were stupendous in size and of numerous colours. The two armies were equally strong and the warriors too equally matched; displaying their martial feats, they fought with fury, (4)

प्राबिट सरद पयोद घनेरे। लरत मनहु मारुत के प्रेरे॥
अनिप अकंपन अरु अतिकाया। बिचलत सेन कीन्हि इन्ह माया॥ ५॥

**prābiṭa sarada payoda ghanere, larata manahu māruta ke prere.**
**anipa akaṁpana aru atikāyā, bicalata sena kīnhi inha māyā.5.**

and looked like masses of rainy and autumnal clouds driven against one another by a strong wind. The generals Akampana and Atikāya (sons of Rāvaṇa), when they perceived their troops losing ground, employed Māyā (illusive devices). (5)

भयउ निमिष महँ अति अँधिआरा। बृष्टि होइ रुधिरोपल छारा॥ ६॥

**bhayau nimiṣa mahå ati ådhiārā, bṛṣṭi hoi rudhiropala chārā.6.**

In an instant it grew pitch dark and there was a downpour of blood, stone and ashes. (6)

दो०—**देखि निबिड़ तम दसहुँ दिसि कपिदल भयउ खभार।**
**एकहि एक न देखई जहँ तहँ करहिं पुकार॥ ४६॥**

Do.: **dekhi nibiRa tama dasahů disi kapidala bhayau khabhāra,**
**ekahi eka na dekhaī jahå tahå karahĩ pukāra.46.**

Seeing the dense darkness all around, the monkey host was thrown into disarray. They could not see one another and there was an outcry everywhere. (46)

चौ०—सकल मरमु रघुनायक जाना। लिए बोलि अंगद हनुमाना॥
समाचार सब कहि समुझाए। सुनत कोपि कपिकुंजर धाए॥ १॥

Cau.: **sakala maramu raghunāyaka jānā, lie boli aṁgada hanumānā.**
**samācāra saba kahi samujhāe, sunata kopi kapikuṁjara dhāe.1.**

Śrī Raghunātha understood the secret of it all and summoned Aṅgada and Hanumān. He apprised them of all that was going on and issued necessary instructions to them. The two monkey chiefs rushed forth in a fury as soon as they heard the instructions. (1)

पुनि कृपाल हँसि चाप चढ़ावा। पावक सायक सपदि चलावा॥
भयउ प्रकास कतहुँ तम नाहीं। ग्यान उदयँ जिमि संसय जाहीं॥ २॥

**puni kṛpāla håsi cāpa caṚhāvā, pāvaka sāyaka sapadi calāvā.**
**bhayau prakāsa katahů tama nāhĩ, gyāna udayå jimi saṁsaya jāhĩ.2.**

The All-merciful then drew His bow with a smile and forthwith let fly a fiery dart. Lo ! there was light all around and no trace of darkness was left anywhere, even as doubts disappear with the dawn of spiritual enlightenment. (2)

भालु बलीमुख पाइ प्रकासा। धाए हरष बिगत श्रम त्रासा॥
हनूमान अंगद रन गाजे। हाँक सुनत रजनीचर भाजे॥ ३॥

**bhālu balīmukha pāi prakāsā, dhāe harasa bigata śrama trāsā.**
**hanūmāna aṁgada rana gāje, hām̐ka sunata rajanīcara bhāje.3.**

The bear and monkeys were relieved of their fatigue and rid of all fear when they saw light again, and pressed on exultingly. Hanumān and Aṅgada thundered on the field of battle and the demons fled at their menacing roar. (3)

भागत भट पटकहिं धरि धरनी। करहिं भालु कपि अद्भुत करनी॥
गहि पद डारहिं सागर माहीं। मकर उरग झष धरि धरि खाहीं॥ ४॥

**bhāgata bhaṭa paṭakahiṁ dhari dharanī, karahiṁ bhālu kapi adbhuta karanī.**
**gahi pada ḍārahiṁ sāgara māhīṁ, makara uraga jhaṣa dhari dhari khāhīṁ.4.**

But the bears and monkeys seized the demon-warriors in their flight and dashed them to the ground, performing marvellous feats of strength even as they did so; or, catching them by the leg, hurled them into the ocean, where alligators, serpents and fish snapped them up and devoured them. (4)

दो०—कछु मारे कछु घायल कछु गढ़ चढ़े पराइ।
गर्जहिं भालु बलीमुख रिपु दल बल बिचलाइ॥ ४७॥

Do.: **kachu māre kachu ghāyala kachu gaRha caRhe parāi,**
**garjahiṁ bhālu balīmukha ripu dala bala bicalāi.47.**

Some were killed, some more were wounded, while others scampered away and clambered the fort. Having thus scattered the hostile forces, the bears and monkeys gave a loud roar. (47)

चौ०—निसा जानि कपि चारिउ अनी। आए जहाँ कोसला धनी॥
राम कृपा करि चितवा सबही। भए बिगतश्रम बानर तबही॥ १॥

Cau.: **nisā jāni kapi cāriu anī, āe jahām̐ kosalā dhanī.**
**rāma kṛpā kari citavā sabahī, bhae bigataśrama bānara tabahī.1.**

Perceiving that it was now night, all the four divisions of the monkey host returned to the camp of Ayodhyā's lord, Śrī Rāma. The monkeys were all relieved of their fatigue the moment Śrī Rāma cast His benign look on them. (1)

उहाँ दसानन सचिव हँकारे। सब सन कहेसि सुभट जे मारे॥
आधा कटकु कपिन्ह संघारा। कहहु बेगि का करिअ बिचारा॥ २॥

**uhām̐ dasānana saciva ham̐kāre, saba sana kahesi subhaṭa je māre.**
**ādhā kaṭaku kapinha saṁghārā, kahahu begi kā karia bicārā.2.**

There in Laṅkā, Rāvaṇa sent for all his ministers and told them about the warriors that had been killed in action. "The monkeys have killed half of our forces; tell me at once what course should be adopted." (2)

माल्यवंत अति जरठ निसाचर। रावन मातु पिता मंत्री बर॥
बोला बचन नीति अति पावन। सुनहु तात कछु मोर सिखावन॥ ३॥

**mālyavaṁta ati jaraṭha nisācara, rāvana mātu pitā maṁtrī bara.**
**bolā bacana nīti ati pāvana, sunahu tāta kachu mora sikhāvana.3.**

"Thereupon Mālyavān, a very aged demon, who was Rāvaṇa's maternal grandfather and an eminent counsellor, spoke words of highly devout wisdom: "listen, my son, to a word of advice from me. (3)

जब ते तुम्ह सीता हरि आनी। असगुन होहिं न जाहिं बखानी॥
बेद पुरान जासु जसु गायो। राम बिमुख काहुँ न सुख पायो॥ ४॥

**jaba te tumha sītā hari ānī, asaguna hohi̐ na jāhi̐ bakhānī.**
**beda purāna jāsu jasu gāyo, rāma bimukha kāhu̐ na sukha pāyo.4.**

"Ever since you carried off Sītā and brought Her here, there have been ill-omens more than one can tell. By opposing Śrī Rāma, whose glory has been the theme of the Vedas and Purāṇas, none has ever enjoyed happiness. (4)

दो०—**हिरन्याच्छ भ्राता सहित मधु कैटभ बलवान।**
**जेहिं मारे सोइ अवतरेउ कृपासिंधु भगवान॥ ४८ (क)॥**

Do.: **hiranyāccha bhrātā sahita madhu kaiṭabha balavāna,**
**jehi̐ māre soi avatareu kr̥pāsiṁdhu bhagavāna.48(A).**

"The same gracious Lord who killed Hiraṇyākṣa with his brother Hiraṇyakaśipu, as well as the mighty Madhu and Kaiṭabha, has descended on earth (in the person of Śrī Rāma). (48 A)

[PAUSE 25 FOR A THIRTY-DAY RECITATION]

**कालरूप खल बन दहन गुनागार घनबोध।**
**सिव बिरंचि जेहि सेवहिं तासों कवन बिरोध॥ ४८ (ख)॥**

**kālarūpa khala bana dahana gunāgāra ghanabodha,**
**siva biraṁci jehi sevahi̐ tāso̐ kavana birodha.48(B).**

"Hostility is quite out of question with Him who is the personification of the Time-Spirit (the principle of destruction), a fire to consume the forest in the shape of the wicked, a repository of virtues and an embodiment of wisdom, and who is adored even by Śiva, and Brahmā. (48 B)

चौ०—परिहरि बयरु देहु बैदेही। भजहु कृपानिधि परम सनेही॥
ताके बचन बान सम लागे। करिआ मुह करि जाहि अभागे॥ १॥

Cau.: **parihari bayaru dehu baidehī, bhajahu kr̥pānidhi parama sanehī.**
**tāke bacana bāna sama lāge, kariā muha kari jāhi abhāge.1.**

"Giving up all quarrel with Śrī Rāma, restore Jānakī to Him and worship the All-merciful, who has a most loving disposition." His words stung Rāvaṇa like shafts. "Away, wretch, with your accursed face. (1)

बूढ़ भएसि न त मरतेउँ तोही। अब जनि नयन देखावसि मोही॥
तेहिं अपने मन अस अनुमाना। बध्यो चहत एहि कृपानिधाना॥ २॥

**būRha bhaesi na ta marateu̐ tohī, aba jani nayana dekhāvasi mohī.**
**tehi̐ apane mana asa anumānā, badhyo cahata ehi kr̥pānidhānā.2.**

"If it were not for your age, I would have finished you; now do not appear before my eyes again." Mālyavān, however, thought within himself that the All-merciful would kill him soon. (2)

सो उठि गयउ कहत दुर्बादा। तब सकोप बोलेउ घननादा॥
कौतुक प्रात देखिअहु मोरा। करिहउँ बहुत कहौं का थोरा॥ ३॥

**so uṭhi gayau kahata durbādā, taba sakopa boleu ghananādā.**
**kautuka prāta dekhiahu morā, karihau̐ bahuta kahau̐ kā thorā.3.**

He, therefore, got up and departed, swearing at Rāvaṇa as he went. Meghanāda thereupon exclaimed in a fury : "See what wonders I work the very next morning. I am going to accomplish much; why should I, therefore, belittle its worth by speaking of it just now?" (3)

सुनि सुत बचन भरोसा आवा। प्रीति समेत अंक बैठावा॥
करत बिचार भयउ भिनुसारा। लागे कपि पुनि चहूँ दुआरा॥ ४॥

**suni suta bacana bharosā āvā, prīti sameta aṁka baiṭhāvā.**
**karata bicāra bhayau bhinusārā, lāge kapi puni cahū̐ duārā.4.**

Confidence returned to Rāvaṇa when he heard his son's words; and he fondly took him into his lap. The day broke even while they deliberated, and the monkeys again assailed the four gates. (4)

कोपि कपिन्ह दुर्घट गढ़ु घेरा। नगर कोलाहलु भयउ घनेरा॥
बिबिधायुध धर निसिचर धाए। गढ़ ते पर्बत सिखर ढहाए॥ ५॥

**kopi kapinha durghaṭa gaRhu gherā, nagara kolāhalu bhayau ghanerā.**
**bibidhāyudha dhara nisicara dhāe, gaRha te parbata sikhara ḍhahāe.5.**

In their fury they laid siege to the most powerful citadel. This gave rise to an uproarious alarm in the city. The demons darted forward with their weapons of various descriptions and hurled down mountain-peaks from the ramparts. (5)

छं०—ढाहे महीधर सिखर कोटिन्ह बिबिध बिधि गोला चले।
घहरात जिमि पबिपात गर्जत जनु प्रलय के बादले॥
मर्कट बिकट भट जुटत कटत न लटत तन जर्जर भए।
गहि सैल तेहि गढ़ पर चलावहिं जहँ सो तहँ निसिचर हए॥

Chaṁ.:**ḍhāhe mahīdhara sikhara koṭinha bibidha bidhi golā cale,**
**ghaharāta jimi pabipāta garjata janu pralaya ke bādale.**
**markaṭa bikaṭa bhaṭa juṭata kaṭata na laṭata tana jarjara bhae,**
**gahi saila tehi gaRha para calāvahi̐ jaha̐ so taha̐ nisicara hae.**

The demons hurled mountain-peaks in myriads and fired bomb-shells of every description, which came roaring like a crash of thunder, while the contending warriors roared like the clouds on the day of universal destruction. Fierce monkey-warriors combated with their adversaries and had their bodies severely wounded and badly battered; yet they languished not. Seizing rocks, they hurled them against the fort; and the demons fell to them wherever they stood.

दो०—**मेघनाद सुनि श्रवन अस गढ़ु पुनि छेंका आइ।**
**उतर्‍यो बीर दुर्ग तें सन्मुख चल्यो बजाइ॥ ४९॥**

Do.: **meghanāda suni śravana asa gaRhu puni cheṁkā āi,**
**utaryo bīra durga tẽ sanmukha calyo bajāi.49.**

When Meghanāda heard that the monkeys had come and besieged the fort again, the hero came down the fort and sallied forth with beat of drum to meet the enemy face to face. (49)

चौ०—**कहँ कोसलाधीस द्वौ भ्राता। धन्वी सकल लोक बिख्याता॥**
**कहँ नल नील दुबिद सुग्रीवा। अंगद हनूमंत बल सींवा॥ १॥**

Cau.: **kahå̐ kosalādhīsa dvau bhrātā, dhanvī sakala loka bikhyātā.**
**kahå̐ nala nīla dubida sugrīvā, aṁgada hanūmaṁta bala sī̐vā.1.**

"Where are the two brother princes of Kosala, those archers celebrated throughout the spheres? Where are Nala, Nīla, Dvivida and Sugrīva as well as Aṅgada and Hanumān, the most powerful of all? (1)

**कहाँ बिभीषनु भ्राताद्रोही। आजु सबहि हठि मारउँ ओही॥**
**अस कहि कठिन बान संधाने। अतिसय क्रोध श्रवन लगि ताने॥ २॥**
**kahå̐ bibhīṣanu bhrātādrohī, āju sabahi haṭhi mārau̐ ohī.**
**asa kahi kaṭhina bāna saṁdhāne, atisaya krodha śravana lagi tāne.2.**

"Where is Vibhīṣaṇa, the traitor to his own brother? I will kill them all today and Vibhīṣaṇa, too, at all events." So saying, he fitted sharp arrows to his bow and in outrageous fury drew the string up to his ear. (2)

**सर समूह सो छाड़ै लागा। जनु सपच्छ धावहिं बहु नागा॥**
**जहँ तहँ परत देखिअहिं बानर। सन्मुख होइ न सके तेहि अवसर॥ ३॥**
**sara samūha so chāRai lāgā, janu sapaccha dhāvahĩ bahu nāgā.**
**jahå̐ tahå̐ parata dekhiahĩ bānara, sanmukha hoi na sake tehi avasara.3.**

Presently he started discharging a volley of arrows that flew like so many winged serpents. Everywhere monkeys were seen falling to the ground; at that time there was none who would dare to face him. (3)

**जहँ तहँ भागि चले कपि रीछा। बिसरी सबहि जुद्ध कै ईछा॥**
**सो कपि भालु न रन महँ देखा। कीन्हेसि जेहि न प्रान अवसेषा॥ ४॥**
**jahå̐ tahå̐ bhāgi cale kapi rīchā, bisarī sabahi juddha kai īchā.**
**so kapi bhālu na rana mahå̐ dekhā, kīnhesi jehi na prāna avaseṣā.4.**

Bears and monkeys fled in all directions; none had any desire left to continue the fight. Not a single monkey or bear was to be seen on the field whom he had left with anything but life. (4)

दो०—**दस दस सर सब मारेसि परे भूमि कपि बीर।**
**सिंहनाद करि गर्जा मेघनाद बल धीर॥ ५०॥**

Do.: **dasa dasa sara saba māresi pare bhūmi kapi bīra,**
**siṁhanāda kari garjā meghanāda bala dhīra.50.**

He struck his opponents with ten arrows each, and the monkey-warriors dropped to the ground. Meghanāda, who was as powerful as he was staunch in fight, now roared like a lion. (50)

चौ०—देखि पवनसुत कटक बिहाला। क्रोधवंत जनु धायउ काला॥
महासैल एक तुरत उपारा। अति रिस मेघनाद पर डारा॥ १॥

Cau.: **dekhi pavanasuta kaṭaka bihālā, krodhavaṁta janu dhāyau kālā.**
**mahāsaila eka turata upārā, ati risa meghanāda para ḍārā.1.**

When the son of the wind god, Hanumān, saw his army in distress, he flew into a rage and rushed forth as if he were death personified. He forthwith tore up a huge rock and hurled it at Meghanāda with great fury. (1)

आवत देखि गयउ नभ सोई। रथ सारथी तुरग सब खोई॥
बार बार पचार हनुमाना। निकट न आव मरमु सो जाना॥ २॥

**āvata dekhi gayau nabha soī, ratha sārathī turaga saba khoī.**
**bāra bāra pacāra hanumānā, nikaṭa na āva maramu so jānā.2.**

When he saw the rock coming towards him, he mounted up in the air, leaving his chariot, charioteer and horses to perish. Again and again did Hanumān challenge him to a duel, but the demon dared not come nearer; for he knew Hanumān's real strength. (2)

रघुपति निकट गयउ घननादा। नाना भाँति करेसि दुर्बादा॥
अस्त्र सस्त्र आयुध सब डारे। कौतुकहीं प्रभु काटि निवारे॥ ३॥

**raghupati nikaṭa gayau ghananādā, nānā bhāti karesi durbādā.**
**astra sastra āyudha saba ḍāre, kautukahī̐ prabhu kāṭi nivāre.3.**

Meghanāda now closed on Śrī Rāma and hurled all kinds of abuses at Him. He tried weapons and missiles of every description against Him, but the Lord with utmost ease cut them asunder (before they would even reach him). (3)

देखि प्रताप मूढ़ खिसिआना। करै लाग माया बिधि नाना॥
जिमि कोउ करै गरुड़ सैं खेला। डरपावै गहि स्वल्प सपेला॥ ४॥

**dekhi pratāpa mūRha khisiānā, Karai lāga māyā bidhi nānā.**
**jimi kou karai garuRa saĩ khelā, ḍarapāvai gahi svalpa sapelā.4.**

The fool was put out of face when he saw the Lord's might and began to practise all sorts of illusive devices, as if catching hold of a poor little snakeling one were to frighten Garuḍa and sport with him. (4)

दो०—जासु प्रबल माया बस सिव बिरंचि बड़ छोट।
ताहि दिखावइ निसिचर निज माया मति खोट॥ ५१॥

Do.: **jāsu prabala māyā basa siva biraṁci baRa choṭa,**
**tāhi dikhāvai nisicara nija māyā mati khoṭa.51.**

The evil-minded demon displayed his demoniac powers before Him whose powerful

Māyā (deluding potency) holds sway over all, both great and small, Śiva and Brahmā, the Creator, not excepted. (51)

चौ०—नभ चढ़ि बरष बिपुल अंगारा। महि ते प्रगट होहिं जलधारा॥
नाना भाँति पिसाच पिसाची। मारु काटु धुनि बोलहिं नाची॥ १॥

Cau.: **nabha caRhi baraṣa bipula aṁgārā, mahi te pragaṭa hohi̐ jaladhārā.**
**nānā bhā̐ti pisāca pisācī, māru kāṭu dhuni bolahi̐ nācī.1.**

Mounting up in the air he rained down a shower of firebrands, and spouts of water issued forth from the earth. Fiends and fiendesses of diverse form danced with cries of "Maim and kill?" (1)

बिष्टा पूय रुधिर कच हाड़ा। बरषइ कबहुँ उपल बहु छाड़ा॥
बरषि धूरि कीन्हेसि अँधिआरा। सूझ न आपन हाथ पसारा॥ २॥

**biṣṭā pūya rudhira kaca hāRā, baraṣai kabahu̐ upala bahu chāRā.**
**baraṣi dhūri kīnhesi a̐dhiārā, sūjha na āpana hātha pasārā.2.**

Now he would rain down showers of faeces, pus, blood, hair and bones; and now he would hurl a volley of stones. By discharging dust all round he made it look so dark that if you held out your own hand you would not see it. (2)

कपि अकुलाने माया देखें। सब कर मरन बना एहि लेखें॥
कौतुक देखि राम मुसुकाने। भए सभीत सकल कपि जाने॥ ३॥

**kapi akulāne māyā dekhe̐, saba kara marana banā ehi lekhe̐.**
**kautuka dekhi rāma musukāne, bhae sabhīta sakala kapi jāne.3.**

The monkeys lost their nerve when they saw these occult phenomena. "At this rate we are all doomed," they thought. Śrī Rāma smiled when he saw this fun; at the same time He understood that the monkeys were all alarmed. (3)

एक बान काटी सब माया। जिमि दिनकर हर तिमिर निकाया॥
कृपादृष्टि कपि भालु बिलोके। भए प्रबल रन रहहिं न रोके॥ ४॥

**eka bāna kāṭī saba māyā, jimi dinakara hara timira nikāyā.**
**kṛpādṛṣṭi kapi bhālu biloke, bhae prabala rana rahahi̐ na roke.4.**

With a single arrow He broke the illusive web, even as the sun removes the thick veil of darkness. He cast a gracious look on the monkeys and bears, and lo! they grew too strong to be restrained from fighting. (4)

दो०—आयसु मागि राम पहिं अंगदादि कपि साथ।
लछिमन चले क्रुद्ध होइ बान सरासन हाथ॥ ५२॥

Do.: **āyasu māgi rāma pahi̐ aṁgadādi kapi sātha,**
**lachimana cale kruddha hoi bāna sarāsana hātha.52.**

Taking leave of Śrī Rāma and accompanied by Aṅgada and other monkey chiefs, Lakṣmaṇa marched forth in fury, bow and arrow in hand. (52)

चौ०—छतज नयन उर बाहु बिसाला। हिमगिरि निभ तनु कछु एक लाला॥
इहाँ दसानन सुभट पठाए। नाना अस्त्र सस्त्र गहि धाए॥ १॥

Cau.: **chataja nayana ura bāhu bisālā, himagiri nibha tanu kachu eka lālā.**
**ihā̐ dasānana subhaṭa paṭhāe, nānā astra sastra gahi dhāe.1.**

With bloodshot eyes, a broad chest and long arms, his white form shone like the snow-clad Himalaya with a slight admixture of red. At the other end the ten-headed monster sent out heroes, who rushed forth equipped with missiles and other weapons of all kinds. (1)

भूधर नख बिटपायुध धारी। धाए कपि जय राम पुकारी॥
भिरे सकल जोरिहि सन जोरी। इत उत जय इच्छा नहिं थोरी॥ २॥
**bhūdhara nakha biṭapāyudha dhārī, dhāe kapi jaya rāma pukārī.**
**bhire sakala jorihi sana jorī, ita uta jaya icchā nahiṁ thorī.2.**

With mountains, claws and trees for weapons, the monkeys hastened to meet the demons, shouting "Victory to Sri Rama." They all closed in the fray, match with match, both the sides equally agog to win. (2)

मुठिकन्ह लातन्ह दातन्ह काटहिं। कपि जयसील मारि पुनि डाटहिं॥
मारु मारु धरु धरु धरु मारू। सीस तोरि गहि भुजा उपारू॥ ३॥
**muṭhikanha lātanha dātanha kāṭahiṁ, kapi jayasīla māri puni ḍāṭahiṁ.**
**māru māru dharu dharu dharu mārū, sīsa tori gahi bhujā upārū.3.**

The monkeys, who had now the upper hand, battered the demons with their fists and feet and bit them with their teeth. They struck them down and browbeat them. "Kill, kill, seize, seize, seize, slay, break his head, seize his arm and tear it up !"– (3)

असि रव पूरि रही नव खंडा। धावहिं जहँ तहँ रुंड प्रचंडा॥
देखहिं कौतुक नभ सुर बृंदा। कबहुँक बिसमय कबहुँ अनंदा॥ ४॥
**asi rava pūri rahī nava khaṁḍā, dhāvahiṁ jahā̐ tahā̐ ruṁḍa pracaṁḍā.**
**dekhahiṁ kautuka nabha sura bṛṁdā, kabahū̐ka bisamaya kabahū̐ anaṁdā.4.**

Such were the cries that filled the air through all the nine divisions of the globe. Headless bodies sprinted furiously hither and thither. Hosts of celestials witnessed the spectacle from heaven, now with joy and now in dismay. (4)

दो०—**रुधिर गाड़ भरि भरि जम्यो ऊपर धूरि उड़ाइ।**
**जनु अँगार रासिन्ह पर मृतक धूम रह्यो छाइ॥ ५३॥**

Do.: **rudhira gāRa bhari bhari jamyo ūpara dhūri uRāi,**
**janu ā̐gāra rāsinha para mṛtaka dhūma rahyo chāi.53.**

Blood had collected in the hollows of the earth and clotted up there and clouds of dust hung over it like ashes over heaps of live coal. (53)

चौ०—घायल बीर बिराजहिं कैसे। कुसुमित किंसुक के तरु जैसे॥
लछिमन मेघनाद द्वौ जोधा। भिरहिं परसपर करि अति क्रोधा॥ १॥
Cau.: **ghāyala bīra birājahiṁ kaise, kusumita kiṁsuka ke taru jaise.**
**lachimana meghanāda dvau jodhā, bhirahiṁ parasapara kari ati krodhā.1.**

The wounded warriors shone like so many Kiṁśuka* trees in flower. The two heroes, Lakṣmaṇa and Meghanāda, grappled with each other in mounting fury. (1)

एकहि एक सकइ नहिं जीती। निसिचर छल बल करइ अनीती॥
क्रोधवंत तब भयउ अनंता। भंजेउ रथ सारथी तुरंता॥ २॥

**ekahi eka sakai nahi̐ jītī, nisicara chala bala karai anītī.**
**krodhavaṁta taba bhayau anaṁtā, bhaṁjeu ratha sārathī turaṁtā.2.**

Neither could get the better of the other. The demon, however, resorted to wily tricks and unfair means. Lakṣmaṇa, who was no other than Ananta (the serpent-god Śeṣa, whose wrath brings about the dissolution of the universe), then waxed furious and in a trice smashed the chariot and tore its driver to pieces. (2)

नाना बिधि प्रहार कर सेषा। राच्छस भयउ प्रान अवसेषा॥
रावन सुत निज मन अनुमाना। संकठ भयउ हरिहि मम प्राना॥ ३॥

**nānā bidhi prahāra kara seṣā, rācchasa bhayau prāna avaseṣā.**
**rāvana suta nija mana anumānā, saṁkaṭha bhayau harihi mama prānā.3.**

Śeṣa (Lakṣmaṇa) smote him in so many ways that the demon Meghanāda was all but dead. The son of Rāvaṇa, Meghanāda, thought within himself that he was in dire straits and the enemy would surely take his life. (3)

बीरघातिनी छाड़िसि साँगी। तेजपुंज लछिमन उर लागी॥
मुरुछा भई सक्ति के लागें। तब चलि गयउ निकट भय त्यागें॥ ४॥

**bīraghātinī chāRisi sa̐gī, tejapuṁja lachimana ura lāgī.**
**muruchā bhaī sakti ke lāge̐, taba cali gayau nikaṭa bhaya tyāge̐.4.**

He threw a javelin which was notorious for killing warriors and was glowing like fire; and lo! it struck Lakṣmaṇa in the breast. The blow was so smart that the prince swooned and Meghanāda now went near him shedding all fear. (4)

दो०—**मेघनाद सम कोटि सत जोधा रहे उठाइ।**
**जगदाधार सेष किमि उठै चले खिसिआइ॥ ५४॥**

Do.: **meghanāda sama koṭi sata jodhā rahe uṭhāi,**
**jagadādhāra seṣa kimi uṭhai cale khisiāi.54.**

A vast number of heroes as powerful as Meghanāda strove to lift him; but how could Śeṣa, the support of the entire globe, be thus lifted? Hence they returned smarting with shame. (54)

चौ०—सुनु गिरिजा क्रोधानल जासू। जारइ भुवन चारिदस आसू॥
सक संग्राम जीति को ताही। सेवहिं सुर नर अग जग जाही॥ १॥

Cau.: **sunu girijā krodhānala jāsū, jārai bhuvana cāridasa āsū.**
**saka saṁgrāma jīti ko tāhī, sevahi̐ sura nara aga jaga jāhī.1.**

Listen, Pārvatī : (continues Lord Śiva,) none can conquer him in battle, the fire of

* A Kiṁśuka tree bears crimson flowers; hence the wounded parts of the warriors have been compared with the flowers of a Kiṁśuka tree.

whose (Śeṣa's) wrath speedily consumes all the fourteen spheres (at the time of universal dissolution), and whom gods and human beings, nay, all animate and inanimate beings adore. (1)

यह कौतूहल जानइ सोई। जा पर कृपा राम कै होई॥
संध्या भइ फिरि द्वौ बाहनी। लगे सँभारन निज निज अनी॥ २॥

**yaha kautūhala jānai soī, jā para kṛpā rāma kai hoī.**
**saṁdhyā bhai phiri dvau bāhanī, lage sa̐bhārana nija nija anī.2.**

He alone can understand this mystery on whom descends Śrī Rāma's grace. Now that it was evening, both the armies retired and the commanders of the different units began taking count of their troops. (2)

ब्यापक ब्रह्म अजित भुवनेस्वर। लछिमन कहाँ बूझ करुनाकर॥
तब लगि लै आयउ हनुमाना। अनुज देखि प्रभु अति दुख माना॥ ३॥

**byāpaka brahma ajita buvanesvara, lachimana kahā̐ būjha karunākara.**
**taba lagi lai āyau hanumānā, anuja dekhi prabhu ati dukha mānā.3.**

The All-merciful and invincible Lord of the universe, the all-pervading supreme Spirit, Śrī Rāma asked: "Where is Lakṣmaṇa?" Meanwhile Hanumān brought him; seeing His younger brother in a swoon the Lord felt sore distressed. (3)

जामवंत कह बैद सुषेना। लंकाँ रहइ को पठई लेना॥
धरि लघु रूप गयउ हनुमंता। आनेउ भवन समेत तुरंता॥ ४॥

**jāmavaṁta kaha baida suṣenā, laṁkā̐ rahai ko paṭhaī lenā.**
**dhari laghu rūpa gayau hanumaṁtā, āneu bhavana sameta turaṁtā.4.**

Jāmbavān said, "Suṣeṇa, the physician, lives in Laṅkā; someone should be sent to fetch him here." Assuming a minute (indiscernible) form Hanumān went and immediately brought him, house and all. (4)

दो०—राम पदारबिंद सिर नायउ आइ सुषेन।
कहा नाम गिरि औषधी जाहु पवनसुत लेन॥ ५५॥

Do.: **rāma padārabiṁda sira nāyau āi suṣena,**
**kahā nāma giri auṣadhī jāhu pavanasuta lena.55.**

Suṣeṇa came and bowed his head at Śrī Rāma's lotus-feet. He mentioned the name of the herb as well as the mountain where it could be found, and said, "Proceed, O son of the wind-god, to bring it." (55)

चौ०—राम चरन सरसिज उर राखी। चला प्रभंजन सुत बल भाषी॥
उहाँ दूत एक मरमु जनावा। रावनु कालनेमि गृह आवा॥ १॥

Cau.: **rāma carana sarasija ura rākhī, calā prabhaṁjana suta bala bhāṣī.**
**uhā̐ dūta eka maramu janāvā, rāvanu kālanemi gṛha āvā.1.**

Enshrining Śrī Rāma's lotus-feet in his heart and assuring the Lord of his own capability (to accomplish the job), the son of the wind-god, Hanumān, departed. At the other end a spy disclosed the secret to Rāvaṇa, who called at the house of Kālanemi (a demon ally of Rāvaṇa). (1)

दसमुख कहा मरमु तेहिं सुना। पुनि पुनि कालनेमि सिरु धुना॥
देखत तुम्हहि नगरु जेहिं जारा। तासु पंथ को रोकन पारा॥ २॥

**dasamukha kahā maramu tehi̐ sunā, puni puni kālanemi siru dhunā.**
**dekhata tumhahi nagaru jehi̐ jārā, tāsu paṁtha ko rokana pārā.2.**

The ten-headed monster told him all that he had to say, hearing which Kalanemi beat his head again and again. "Nobody can obstruct him who burnt your capital before your very eyes. (2)

भजु रघुपति करु हित आपना। छाँड़हु नाथ मृषा जल्पना॥
नील कंज तनु सुंदर स्यामा। हृदयँ राखु लोचनाभिरामा॥ ३॥

**bhaju raghupati karu hita āpanā, cha̐Rahu nātha mṛṣā jalpanā.**
**nīla kaṁja tanu suṁdara syāmā, hṛdaya̐ rākhu locanābhirāmā.3.**

"Therefore, adore Sri Raghunath in your own interest and desist, my lord, from all vain prattle. Hold in your heart that lovely form, swarthy as the blue lotus, the delight of all eyes. (3)

मैं तैं मोर मूढ़ता त्यागू। महा मोह निसि सूतत जागू॥
काल ब्याल कर भच्छक जोई। सपनेहुँ समर कि जीतिअ सोई॥ ४॥

**mai̐ tai̐ mora mūRhatā tyāgū, mahā moha nisi sūtata jāgū.**
**kāla byāla kara bhacchaka joī, sapanehu̐ samara ki jītia soī.4.**

"Dismiss the foolish idea of 'I' and 'you', 'mine' and 'thine' and awake from slumber in the night of gross infatuation. Can anyone even dream of conquering Him in battle, who devours even the serpent of Time (which in its turn devours the entire creation)?" (4)

दो०—**सुनि दसकंठ रिसान अति तेहिं मन कीन्ह बिचार।**
**राम दूत कर मरौं बरु यह खल रत मल भार॥ ५६॥**

Do.: **suni dasakaṁṭha risāna ati tehi̐ mana kīnha bicāra,**
**rāma dūta kara marau̐ baru yaha khala rata mala bhāra.56.**

The ten-headed monster flew into a tearing rage when he heard this. Thereupon Kālanemi reasoned to himself: "I should rather die at the hands of Śrī Rāma's messenger; for this wretch revels in his load of sins!" (56)

चौ०—अस कहि चला रचिसि मग माया। सर मंदिर बर बाग बनाया॥
मारुतसुत देखा सुभ आश्रम। मुनिहि बूझि जल पियौं जाइ श्रम॥ १॥

Cau.: **asa kahi calā racisi maga māyā, sara maṁdira bara bāga banāyā.**
**mārutasuta dekhā subha āśrama, munihi būjhi jala piyau̐ jāi śrama.1.**

So saying to himself he departed and resorted to his black art; he produced by the path a lake, a temple and a lovely garden. The son of the wind-god, Hanumān, saw the good hermitage and thought to himself: "Let me ask leave of the hermit over there and drink some water, so that I may be relieved of my fatigue." (1)

राच्छस कपट बेष तहँ सोहा। मायापति दूतहि चह मोहा॥
जाइ पवनसुत नायउ माथा। लाग सो कहै राम गुन गाथा॥ २॥

**rācchasa kapaṭa beṣa tahå sohā, māyāpati dūtahi caha mohā.**
**jāi pavanasuta nāyau māthā, lāga so kahai rāma guna gāthā.2.**

The demon (Kālanemi) had ensconced himself there in the deceitful garb of a hermit and sought to delude the messenger even of the Lord of Māyā. The son of the wind-god went and bowed his head before him; and the demon in his turn began to recite Śrī Rāma's praises. (2)

होत महा रन रावन रामहिं। जितिहहिं राम न संसय या महिं॥
इहाँ भएँ मैं देखउँ भाई। ग्यान दृष्टि बल मोहि अधिकाई॥ ३॥

**hota mahā rana rāvana rāmahĩ, jitihahĩ rāma na saṁsaya yā mahĩ.**
**ihå bhaẽ maĩ dekhaů bhāī, gyāna dṛṣṭi bala mohi adhikāī.3.**

"A fierce war is raging between Śrī Rāma and Rāvaṇa, of which Rāma will undoubtedly emerge victorious. I behold everything, dear one, even from here; for my great strength lies in my intuition." (3)

मागा जल तेहिं दीन्ह कमंडल। कह कपि नहिं अघाउँ थोरें जल॥
सर मज्जन करि आतुर आवहु। दिच्छा देउँ ग्यान जेहिं पावहु॥ ४॥

**māgā jala tehĩ dīnha kamaṁḍala, kaha kapi nahĩ aghāů thorẽ jala.**
**sara majjana kari ātura āvahu, dicchā deů gyāna jehĩ pāvahu.4.**

On his asking for water, the demon gave Hanumān his own water pot; but the monkey chief said, "My thirst will not be quenched by a small quantity of water." "Then take a plunge in the lake and speedily come back. After that I will initiate you and you will have spiritual insight." (4)

दो०—**सर पैठत कपि पद गहा मकरीं तब अकुलान।**
**मारी सो धरि दिब्य तनु चली गगन चढ़ि जान॥ ५७॥**

Do.: **sara paiṭhata kapi pada gahā makarī̊ taba akulāna,**
**mārī so dhari dibya tanu calī gagana caRhi jāna.57.**

No sooner had Hanumān stepped into the lake than a she-alligator seized him by the foot greatly agitated. Having been slain by Hanumān, she assumed a celestial form and mounting an aerial car, soared to the heavens. (57)

चौ०—कपि तव दरस भइउँ निष्पापा। मिटा तात मुनिबर कर सापा॥
मुनि न होइ यह निसिचर घोरा। मानहु सत्य बचन कपि मोरा॥ १॥

Cau.: **kapi tava darasa bhaiů niṣpāpā, miṭā tāta munibara kara sāpā.**
**muni na hoi yaha nisicara ghorā, mānahu satya bacana kapi morā.1.**

"By your very sight, O dear monkey, I have been absolved of all sins and the curse of the great sage (which accounted for my birth in an alligator's womb) has come to an end. This fellow, O monkey chief, is no hermit but a terrible demon: believe my words to be true." (1)

अस कहि गई अपछरा जबहीं। निसिचर निकट गयउ कपि तबहीं॥
कह कपि मुनि गुरदछिना लेहू। पाछें हमहि मंत्र तुम्ह देहू॥ २॥

**asa kahi gaī apacharā jabahı̃, nisicara nikaṭa gayau kapi tabahı̃.**
**kaha kapi muni guradachinā lehū, pāchě hamahi maṁtra tumha dehū.2.**

So saying, the celestial nymph left for her abode in heaven and Hanumān immediately returned to the demon. Said Hanumān: "First receive, holy sir, your fee as my 'spiritual preceptor' and after that impart to me the sacred formula." (2)

सिर लंगूर लपेटि पछारा। निज तनु प्रगटेसि मरती बारा॥
राम राम कहि छाड़ेसि प्राना। सुनि मन हरषि चलेउ हनुमाना॥ ३॥

**sira laṁgūra lapeṭi pachārā, nija tanu pragaṭesi maratī bārā.**
**rāma rāma kahi chāResi prānā, suni mana haraṣi caleu hanumānā.3.**

Hanumān then twisted his tail round the hermit's head and knocked him down, and he appeared in his natural (demoniac) form at the moment of his death and gave up the ghost while muttering "Rāma, Rāma". Hanumān was delighted at heart to hear this name (from his mouth) and proceeded on his journey. (3)

देखा सैल न औषध चीन्हा। सहसा कपि उपारि गिरि लीन्हा॥
गहि गिरि निसि नभ धावत भयऊ। अवधपुरी ऊपर कपि गयऊ॥ ४॥

**dekhā saila na auṣadha cīnhā, sahasā kapi upāri giri līnhā.**
**gahi giri nisi nabha dhāvata bhayaū, avadhapurī ūpara kapi gayaū.4.**

He found the mountain but failed to single out the herb (prescribed by Suṣeṇa); he, therefore, lost no time in uprooting the mount itself. Holding up the mountain in his hand, Hanumān darted back through the air while it was yet night and happened to pass over the city of Ayodhyā. (4)

दो०—**देखा भरत बिसाल अति निसिचर मन अनुमानि।**
**बिनु फर सायक मारेउ चाप श्रवन लगि तानि॥ ५८॥**

Do.: **dekhā bharata bisāla ati nisicara mana anumāni,**
**binu phara sāyaka māreu cāpa śravana lagi tāni.58.**

Bharata (who kept vigil at night ever since his return from Citrakūṭa) espied a colossal figure coursing through the air and thinking it to be some demon drew his bow to the ear and struck him with a headless shaft. (58)

चौ०—परेउ मुरुछि महि लागत सायक। सुमिरत राम राम रघुनायक॥
सुनि प्रिय बचन भरत तब धाए। कपि समीप अति आतुर आए॥ १॥

Cau.: **pareu muruchi mahi lāgata sāyaka, sumirata rāma rāma raghunāyaka.**
**suni priya bacana bharata taba dhāe, kapi samīpa ati ātura āe.1.**

Struck by the dart, Hanumān dropped unconscious to the ground, crying "Rāma, Rāma, O Raghupati!" The moment Bharata heard these pleasing words he rushed and came posthaste by the side of Hanumān. (1)

बिकल बिलोकि कीस उर लावा। जागत नहिं बहु भाँति जगावा॥
मुख मलीन मन भए दुखारी। कहत बचन भरि लोचन बारी॥ २॥

**bikala biloki kīsa ura lāvā, jāgata nahı̃ bahu bhā̃ti jagāvā.**
**mukha malīna mana bhae dukhārī, kahata bacana bhari locana bārī.2.**

Seeing Hanumān in swoon, the prince clasped him to his bosom and tried every

means to bring him back to consciousness but in vain. With a sad look in his face and much distressed at heart and his eyes full of tears, he spoke the following words: (2)

जेहिं बिधि राम बिमुख मोहि कीन्हा। तेहिं पुनि यह दारुन दुख दीन्हा॥
जौं मोरें मन बच अरु काया। प्रीति राम पद कमल अमाया॥ ३॥

**jehi̐ bidhi rāma bimukha mohi kīnhā, tehi̐ puni yaha dāruna dukha dīnhā.**
**jau̐ more̐ mana baca aru kāyā, prīti rāma pada kamala amāyā.3.**

"The selfsame Providence who alienated me from Śrī Rāma has also inflicted this terrible suffering on me. If in thought, word and deed I cherish sincere devotion to Śrī Rāma's lotus feet, and if Śrī Raghunātha is kindly disposed towards me, (3)

तौ कपि होउ बिगत श्रम सूला। जौं मो पर रघुपति अनुकूला॥
सुनत बचन उठि बैठ कपीसा। कहि जय जयति कोसलाधीसा॥ ४॥

**tau kapi hou bigata śrama sūlā, jau̐ mo para raghupati anukūlā.**
**sunata bacana uṭhi baiṭha kapīsā, kahi jaya jayati kosalādhīsā.4.**

"may this monkey be relieved of all exhaustion and pain." As soon as these words entered his ears the monkey chief Hanumān arose and sat up, exclaiming "Glory, all glory to Śrī Rāma, the Lord of Kosala!" (4)

सो०—**लीन्ह कपिहि उर लाइ पुलकित तनु लोचन सजल।**
**प्रीति न हृदयँ समाइ सुमिरि राम रघुकुल तिलक॥ ५९॥**

So.: **līnha kapihi ura lāi pulakita tanu locana sajala,**
**prīti na hṛdayа̐ samāi sumiri rāma raghukula tilaka.59.**

A thrill of joy ran through his body and tears rushed to his eyes as Bharata took and clasped the monkey (Śrī Hanumān) to his bosom. Bharata's heart overflowed with love at the very thought of Śrī Rāma, the glory of Raghu's race. (59)

चौ०—तात कुसल कहु सुखनिधान की। सहित अनुज अरु मातु जानकी॥
कपि सब चरित समास बखाने। भए दुखी मन महुँ पछिताने॥ १॥

Cau.: **tāta kusala kahu sukhanidhāna kī, sahita anuja aru mātu jānakī.**
**kapi saba carita samāsa bakhāne, bhae dukhī mana mahu̐ pachitāne.1.**

"Tell me, dear friend, if all is well with Śrī Rāma, the Fountain of Joy, as well as with His younger brother Lakṣmaṇa and my mother Jānakī." The monkey chief, Hanumān, told him in brief all that had happened and Bharata felt much distressed to hear it and his heart was filled with remorse. (1)

अहह दैव मैं कत जग जायउँ। प्रभु के एकहु काज न आयउँ॥
जानि कुअवसरु मन धरि धीरा। पुनि कपि सन बोले बलबीरा॥ २॥

**ahaha daiva mai̐ kata jaga jāyau̐, prabhu ke ekahu kāja na āyau̐.**
**jāni kuavasaru mana dhari dhīrā, puni kapi sana bole balabīrā.2.**

"Ah me, good heavens, why should I have been born into this world at all, if I could not be of any service to the Lord?" But realizing the adverse circumstances, the gallant and mighty prince recollected himself and addressed Hanumān again. (2)

तात गहरु होइहि तोहि जाता। काजु नसाइहि होत प्रभाता॥
चढ़ु मम सायक सैल समेता। पठवौं तोहि जहँ कृपानिकेता॥ ३॥

**tāta gaharu hoihi tohi jātā, kāju nasāihi hota prabhātā.**
**caRhu mama sāyaka saila sametā, paṭhavaů tohi jahǎ kṛpāniketā.3.**

"You will be delayed in your journey and nothing will avail after daybreak. Therefore, ascend my arrow, mountain and all, and I will send you straight into the presence of the All-merciful." (3)

सुनि कपि मन उपजा अभिमाना। मोरें भार चलिहि किमि बाना॥
राम प्रभाव बिचारि बहोरी। बंदि चरन कह कपि कर जोरी॥ ४॥

**suni kapi mana upajā abhimānā, morě bhāra calihi kimi bānā.**
**rāma prabhāva bicāri bahorī, baṁdi carana kaha kapi kara jorī.4.**

Hanumān's self-esteem was slightly piqued when he heard these words: 'How will the arrow fly with my weight?' he thought. Then, recalling Śrī Rāma's glory, he bowed at Bharata's feet and spoke with folded hands: (4)

दो०—**तव प्रताप उर राखि प्रभु जैहउँ नाथ तुरंत।**
**अस कहि आयसु पाइ पद बंदि चलेउ हनुमंत॥ ६० ( क )॥**

Do.: **tava pratāpa ura rākhi prabhu jaihaů nātha turaṁta,**
**asa kahi āyasu pāi pada baṁdi caleu hanumaṁta.60(A).**

"Cherishing the thought of your majesty, my lord, I will go swiftly." So saying and taking leave of Bharata, Hanumān bowed at his feet and sped on. (60 A)

**भरत बाहुबल सील गुन प्रभु पद प्रीति अपार।**
**मन महुँ जात सराहत पुनि पुनि पवनकुमार॥ ६० ( ख )॥**

**bharata bāhubala sīla guna prabhu pada prīti apāra,**
**mana mahů jāta sarāhata puni puni pavanakumāra.60(B).**

As he journeyed forth, the son of the wind-god, Hanumān, extolled to himself again and again Bharata's strength of arm, amiability and goodness as well as his boundless devotion to the Lord's feet. (60 B)

चौ०—उहाँ राम लछिमनहि निहारी। बोले बचन मनुज अनुसारी॥
अर्ध राति गइ कपि नहिं आयउ। राम उठाइ अनुज उर लायउ॥ १॥

Cau.: **uhǎ rāma lachimanahi nihārī, bole bacana manuja anusārī.**
**ardha rāti gai kapi nahi̊ āyau, rāma uṭhāi anuja ura lāyau.1.**

Now, there on Suvela Śrī Rāma uttered words befitting a mortal as He looked at Lakṣmaṇa, "Although it is now past midnight, Hanumān has not yet turned up!" Śrī Rāma raised His younger brother and clasped him to His bosom. (1)

सकहु न दुखित देखि मोहि काऊ। बंधु सदा तव मृदुल सुभाऊ॥
मम हित लागि तजेहु पितु माता। सहेहु बिपिन हिम आतप बाता॥ २॥

**sakahu na dukhita dekhi mohi kāū, baṁdhu sadā tava mṛdula subhāū.**
**mama hita lāgi tajehu pitu mātā, sahehu bipina hima ātapa bātā.2.**

"Brother, you could never bear to see me in distress, since your disposition has always been so tender. On my account you left both father and mother and exposed yourself to cold, heat and winds of the forest. (2)

सो अनुराग कहाँ अब भाई। उठहु न सुनि मम बच बिकलाई॥
जौं जनतेउँ बन बंधु बिछोहू। पिता बचन मनतेउँ नहिं ओहू॥ ३॥

**so anurāga kahā̐ aba bhāī, uṭhahu na suni mama baca bikalāī.**
**jaů janateů bana baṁdhu bichohū, pitā bacana manateů nahi̐ ohū.3.**

"Where is that love now, brother, that you refuse to get up even on hearing my lament? Had I known that I would lose my brother in the forest, I would have never obeyed even my father's command. (3)

सुत बित नारि भवन परिवारा। होहिं जाहिं जग बारहिं बारा॥
अस बिचारि जियँ जागहु ताता। मिलइ न जगत सहोदर भ्राता॥ ४॥

**suta bita nāri bhavana parivārā, hohi̐ jāhi̐ jaga bārahi̐ bārā.**
**asa bicāri jiyā̐ jāgahu tātā, milai na jagata sahodara bhrātā.4.**

"Sons, riches, wives, houses and kinsfolk in this world repeatedly come and go; but a real brother cannot be had again in this world. Ponder this in your mind and arise, dear brother. (4)

जथा पंख बिनु खग अति दीना। मनि बिनु फनि करिबर कर हीना॥
अस मम जिवन बंधु बिनु तोही। जौं जड़ दैव जिआवै मोही॥ ५॥

**jathā paṁkha binu khaga ati dīnā, mani binu phani karibara kara hīnā.**
**asa mama jivana baṁdhu binu tohī, jaů jaRa daiva jiāvai mohī.5.**

"As a bird is utterly miserable without wings, a serpent without its head-jewel and a noble elephant without its trunk, so is my life without you, brother, in case stupid and insensitive Providence compels me to live. (5)

जैहउँ अवध कवन मुहु लाई। नारि हेतु प्रिय भाइ गँवाई॥
बरु अपजस सहतेउँ जग माहीं। नारि हानि बिसेष छति नाहीं॥ ६॥

**jaihaů avadha kavana muhu lāī, nāri hetu priya bhāi gā̐vāī.**
**baru apajasa sahateů jaga māhī̐, nāri hāni biseṣa chati nāhī̐.6.**

"With what face shall I return to Ayodhyā after losing a beloved brother for the sake of my wife. I would rather have suffered obloquy in the world (for my inability to recover my wife); for, after all the loss of a wife is comparatively less serious a loss (as that of a brother). (6)

अब अपलोकु सोकु सुत तोरा। सहिहि निठुर कठोर उर मोरा॥
निज जननी के एक कुमारा। तात तासु तुम्ह प्रान अधारा॥ ७॥

**aba apaloku soku suta torā, sahihi niṭhura kaṭhora ura morā.**
**nija jananī ke eka kumārā, tāta tāsu tumha prāna adhārā.7.**

"Now, however, my unfeeling and stony heart will endure both that obloquy and the deep anguish of your loss, my loved one. Your mother's only son, you are the sole prop of her life. (7)

सौंपेसि मोहि तुम्हहि गहि पानी। सब बिधि सुखद परम हित जानी॥
उतरु काह दैहउँ तेहि जाई। उठि किन मोहि सिखावहु भाई॥ ८॥

**saůpesi mohi tumhahi gahi pānī, saba bidhi sukhada parama hita jānī.**
**utaru kāha daihaů tehi jāī, uṭhi kina mohi sikhāvahu bhāī.8.**

"Yet she took you by the hand and entrusted you to me, knowing that I would make you happy in everyway and that I am your greatest well-wisher. What answer shall I give her when I go back? Why should you not get up and advise me, brother?" (8)

बहु बिधि सोचत सोच बिमोचन। स्रवत सलिल राजिव दल लोचन॥
उमा एक अखंड रघुराई। नर गति भगत कृपाल देखाई॥ ९॥

**bahu bidhi socata soca bimocana, sravata salila rājiva dala locana.**
**umā eka akhaṁḍa raghurāī, nara gati bhagata kṛpāla dekhāī.9.**

Thus despaired Śrī Rāma, the Dispeller of sorrow, in diverse ways; and tears flowed from His eyes which resembled the petals of a lotus. Umā, continues Lord Śiva, Śrī Raghunātha is one without a second and indivisible (whole); He exhibited the ways of human beings only because He is so compassionate to His devotees. (9)

सो०—**प्रभु प्रलाप सुनि कान बिकल भए बानर निकर।**
**आइ गयउ हनुमान जिमि करुना महँ बीर रस॥ ६१॥**

So.: **prabhu pralāpa suni kāna bikala bhae bānara nikara,**
**āi gayau hanumāna jimi karunā mahaঁ bīra rasa.61.**

The hosts of monkeys that surrounded the Lord were distressed to hear the Lord's wailing. Presently arrived Hanumān like a heroic strain in the midst of pathos. (61)

चौ०—हरषि राम भेंटेउ हनुमाना। अति कृतग्य प्रभु परम सुजाना॥
तुरत बैद तब कीन्हि उपाई। उठि बैठे लछिमन हरषाई॥ १॥

Cau.: **haraṣi rāma bheṁṭeu hanumānā, ati kṛtagya prabhu parama sujānā.**
**turata baida taba kīnhi upāī, uṭhi baiṭhe lachimana haraṣāī.1.**

Transported with joy, Śrī Rāma embraced Hanumān; for the Lord is immensely grateful by nature and is supremely sagacious. The physician Suṣeṇa then immediately administered the treatment and Lakṣmaṇa cheerfully sat up. (1)

हृदयँ लाइ प्रभु भेटेउ भ्राता। हरषे सकल भालु कपि ब्राता॥
कपि पुनि बैद तहाँ पहुँचावा। जेहि बिधि तबहिं ताहि लइ आवा॥ २॥

**hṛdayaঁ lāi prabhu bheṭeu bhrātā, haraṣe sakala bhālu kapi brātā.**
**kapi puni baida tahaঁ pahuঁcāvā, jehi bidhi tabahiঁ tāhi lai āvā.2.**

The Lord clasped His brother to His heart and the whole host of bears and monkeys rejoiced. Hanumān took the physician back to Laṅkā in the same way he had brought him the previous night. (2)

यह बृत्तांत दसानन सुनेऊ। अति बिषाद पुनि पुनि सिर धुनेऊ॥
ब्याकुल कुंभकरन पहिं आवा। बिबिध जतन करि ताहि जगावा॥ ३॥

**yaha bṛttāṁta dasānana suneū, ati biṣāda puni puni sira dhuneū.**
**byākula kuṁbhakarana pahiঁ āvā, bibidha jatana kari tāhi jagāvā.3.**

When the ten-headed monster Rāvaṇa heard this news, he beat his head in utter despair again and again. In sore perplexity he called on Kumbhakarṇa (his younger brother) and succeeded in waking him up by using all sorts of devices. (3)

जागा निसिचर देखिअ कैसा। मानहुँ कालु देह धरि बैसा॥
कुंभकरन बूझा कहु भाई। काहे तव मुख रहे सुखाई॥४॥

**jāgā nisicara dekhia kaisā, mānahu̐ kālu deha dhari baisā.**
**kuṁbhakarana būjhā kahu bhāī, kāhe tava mukha rahe sukhāī.4.**

Having woken and sat up, he looked like Death himself in a corporeal body. Kumbhakarṇa asked; "Tell me, brother, why do you look so withered?" (4)

कथा कही सब तेहिं अभिमानी। जेहि प्रकार सीता हरि आनी॥
तात कपिन्ह सब निसिचर मारे। महा महा जोधा संघारे॥५॥

**kathā kahī saba tehi̐ abhimānī, jehi prakāra sītā hari ānī.**
**tāta kapinha saba nisicara māre, mahā mahā jodhā saṁghāre.5.**

The haughty Rāvaṇa told him the whole story as to how he had carried off Sītā. "Dear brother, the monkeys have killed all the demons and extirpated the greatest warriors. (5)

दुर्मुख सुररिपु मनुज अहारी। भट अतिकाय अकंपन भारी॥
अपर महोदर आदिक बीरा। परे समर महि सब रनधीरा॥६॥

**durmukha suraripu manuja ahārī, bhaṭa atikāya akaṁpana bhārī.**
**apara mahodara ādika bīrā, pare samara mahi saba ranadhīrā.6.**

"Durmukha, Devāntaka (the enemy of gods), Narāntaka (the devourer of men), the mighty champions Atikāya (of enormous size) and Akampana (who never trembles in fear) and other heroes like Mahodara (the bigbellied), so staunch in battle, have all fallen on the field of battle." (6)

दो०—**सुनि दसकंधर बचन तब कुंभकरन बिलखान।**
**जगदंबा हरि आनि अब सठ चाहत कल्यान॥६२॥**

Do.: **suni dasakaṁdhara bacana taba kuṁbhakarana bilakhāna,**
**jagadaṁbā hari āni aba saṭha cāhata kalyāna.62.**

On hearing the words of his ten-headed brother, Kumbhakarṇa felt very much grieved and said, "Having carried off Jānakī, the Mother of the universe, O fool, you now expect good out of it!" (62)

चौ०—भल न कीन्ह तैं निसिचर नाहा। अब मोहि आइ जगाएहि काहा॥
अजहूँ तात त्यागि अभिमाना। भजहु राम होइहि कल्याना॥१॥

Cau.: **bhala na kīnha tai̐ nisicara nāhā, aba mohi āi jagāehi kāhā.**
**ajahū̐ tāta tyāgi abhimānā, bhajahu rāma hoihi kalyānā.1.**

"You have not done well, O demon king. And now why have you come and woken me up? Yet, abandoning pride even now, worship Śrī Rāma and you will be blessed. (1)

हैं दससीस मनुज रघुनायक। जाके हनूमान से पायक॥
अहह बंधु तैं कीन्हि खोटाई। प्रथमहिं मोहि न सुनाएहि आई॥२॥

**hai̐ dasasīsa manuja raghunāyaka, jāke hanūmāna se pāyaka.**
**ahaha baṁdhu tai̐ kīnhi khoṭāī, prathamahi̐ mohi na sunāehi āī.2.**

"Can Śrī Raghunātha, O ten-headed Rāvaṇa, be a man, who has attendants like Hanumān? Alas, brother, you acted unwisely in that you did not break this news to me earlier. (2)

**कीन्हेहु प्रभु बिरोध तेहि देवक। सिव बिरंचि सुर जाके सेवक॥**
**नारद मुनि मोहि ग्यान जो कहा। कहतेउँ तोहि समय निरबहा॥ ३॥**
**kīnhehu prabhu birodha tehi devaka, siva biraṁci sura jāke sevaka.**
**nārada muni mohi gyāna jo kahā, kahateů tohi samaya nirabahā.3.**

"You have courted war with the Divinity, who has for His servants gods like Śiva and Brahmā (the Creator). I would have confided to you the knowledge which the sage Nārada had once imparted to me; but the time has now passed. (3)

**अब भरि अंक भेंटु मोहि भाई। लोचन सुफल करौं मैं जाई॥**
**स्याम गात सरसीरुह लोचन। देखौं जाइ ताप त्रय मोचन॥ ४॥**
**aba bhari aṁka bheṁṭu mohi bhāī, locana suphala karaů maĩ jāī.**
**syāma gāta sarasīruha locana, dekhaů jāi tāpa traya mocana.4.**

"Clasp me, brother, in close embrace now, so that I may go and bless my eyes with the sight of the Lord who has a swarthy complexion and lotus-like eyes and who relieves the threefold agony of His devotees." (4)

दो०—**राम रूप गुन सुमिरत मगन भयउ छन एक।**
**रावन मागेउ कोटि घट मद अरु महिष अनेक॥ ६३॥**

Do.: **rāma rūpa guna sumirata magana bhayau chana eka,**
**rāvana māgeu koṭi ghaṭa mada aru mahiṣa aneka.63.**

As he thought of Śrī Rāma's beauty and virtues he forgot himself for a moment. In the meantime Rāvaṇa requisitioned (for Kumbhakarṇa's consumption) myriads of jars full of wine and a whole herd of buffaloes. (63)

चौ०—**महिष खाइ करि मदिरा पाना। गर्जा बज्राघात समाना॥**
**कुंभकरन दुर्मद रन रंगा। चला दुर्ग तजि सेन न संगा॥ १॥**

Cau.: **mahiṣa khāi kari madirā pānā, garjā bajrāghāta samānā.**
**kuṁbhakarana durmada rana raṁgā, calā durga taji sena na saṁgā.1.**

Having feasted on the buffaloes and drunk off the wine, Kumbhakarṇa roared like a crash of lightning. Heavily drunk and full of passion for war, he sallied forth from the fort without any troops. (1)

**देखि बिभीषनु आगें आयउ। परेउ चरन निज नाम सुनायउ॥**
**अनुज उठाइ हृदयँ तेहि लायो। रघुपति भक्त जानि मन भायो॥ २॥**
**dekhi bibhīṣanu āgẽ āyau, pareu carana nija nāma sunāyau.**
**anuja uṭhāi hṛdayå̃ tehi lāyo, raghupati bhakta jāni mana bhāyo.2.**

When Vibhīṣaṇa saw him, he came forward and falling at his feet told him his name. Kumbhakarṇa in his turn lifted his younger brother and clasped him to his bosom; he was delighted at heart to know that his brother was a devotee of Śrī Raghunātha. (2)

तात लात रावन मोहि मारा। कहत परम हित मंत्र बिचारा॥
तेहिं गलानि रघुपति पहिं आयउँ। देखि दीन प्रभु के मन भायउँ॥ ३॥

**tāta lāta rāvana mohi mārā, kahata parama hita maṁtra bicārā.**
**tehĩ galāni raghupati pahĩ āyaů, dekhi dīna prabhu ke mana bhāyaů.3.**

"Dear brother, Rāvaṇa spurned me with a kick of his foot when I gave him the most salutary advice and told him my view. Disgusted with such treatment I came away to Śrī Rāma, and the Lord's heart was drawn towards me when he perceived my distress." (3)

सुनु सुत भयउ कालबस रावन। सो कि मान अब परम सिखावन॥
धन्य धन्य तैं धन्य बिभीषन। भयहु तात निसिचर कुल भूषन॥ ४॥

**sunu suta bhayau kālabasa rāvana, so ki māna aba parama sikhāvana.**
**dhanya dhanya taĩ dhanya bibhīṣana, bhayahu tāta nisicara kula bhūṣana.4.**

"Listen, my loved one; Rāvaṇa is in the clutches of death and would not listen even to the best advice at this stage. Thrice blessed are you, Vibhīṣaṇa; you have proved to be the ornament of the demon race. (4)

बंधु बंस तैं कीन्ह उजागर। भजेहु राम सोभा सुख सागर॥ ५॥

**baṁdhu baṁsa taĩ kīnha ujāgara, bhajehu rāma sobhā sukha sāgara.5.**

"Brother, you have brought glory to our lineage by adoring Śrī Rāma, that ocean of beauty and felicity. (5)

दो०—**बचन कर्म मन कपट तजि भजेहु राम रनधीर।**
**जाहु न निज पर सूझ मोहि भयउँ कालबस बीर॥ ६४॥**

Do.: **bacana karma mana kapaṭa taji bhajehu rāma ranadhīra,**
**jāhu na nija para sūjha mohi bhayaů kālabasa bīra.64.**

"In thought, word and deed you should guilelessly worship Śrī Rāma, who is staunch in battle. Now leave me; for, doomed as I am to death, brother, I can no longer distinguish between friend and foe." (64)

चौ०—बंधु बचन सुनि चला बिभीषन। आयउ जहँ त्रैलोक बिभूषन॥
नाथ भूधराकार सरीरा। कुंभकरन आवत रनधीरा॥ १॥

Cau.: **baṁdhu bacana suni calā bibhīṣana, āyau jahå trailoka bibhūṣana.**
**nātha bhūdharākāra sarīrā, kuṁbhakarana āvata ranadhīrā.1.**

On hearing the words of his brother Kumbhakarṇa, Vibhīṣaṇa turned back and came into the presence of Śrī Rāma, the Ornament of the three spheres. "My lord, here comes Kumbhakarṇa, possessed of a body huge as a mountain and staunch in battle !" (1)

एतना कपिन्ह सुना जब काना। किलकिलाइ धाए बलवाना॥
लिए उठाइ बिटप अरु भूधर। कटकटाइ डारहिं ता ऊपर॥ २॥

**etanā kapinha sunā jaba kānā, kilakilāi dhāe balavānā.**
**lie uṭhāi biṭapa aru bhūdhara, kaṭakaṭāi ḍārahĩ tā ūpara.2.**

The moment the mighty monkeys heard this, they rushed forth shouting with joy. They plucked up trees and mountains and hurled them against Kumbhakarṇa, gnashing their teeth all the while. (2)

कोटि कोटि गिरि सिखर प्रहारा। करहिं भालु कपि एक एक बारा॥
मुर्‍यो न मनु तनु टर्‍यो न टार्‍यो। जिमि गज अर्क फलनि को मार्‍यो॥ ३॥

**koṭi koṭi giri sikhara prahārā, karahiṁ bhālu kapi eka eka bārā.**
**muryo na manu tanu ṭaryo na ṭāryo, jimi gaja arka phalani ko māryo.3.**

The bears and monkeys threw myriads of mountain-peaks at him each time. But neither he felt daunted in spirit nor did he stir from his position in spite of the best efforts on the part of the monkeys to push him back, even like an elephant pelted with the fruits of the sun-plant. (3)

तब मारुतसुत मुठिका हन्यो। पर्‍यो धरनि ब्याकुल सिर धुन्यो॥
पुनि उठि तेहिं मारेउ हनुमंता। घुर्मित भूतल परेउ तुरंता॥ ४॥

**taba mārutasuta muṭhikā hanyo, paryo dharani byākula sira dhunyo.**
**puni uṭhi tehiṁ māreu hanumaṁtā, ghurmita bhūtala pareu turaṁtā.4.**

Thereupon Hanumān struck him with his fist and he fell on the ground beating his head in great confusion. Rising again he hit Hanumān back and the latter whirled round and immediately dropped to the ground. (4)

पुनि नल नीलहि अवनि पछारेसि। जहँ तहँ पटकि पटकि भट डारेसि॥
चली बलीमुख सेन पराई। अति भय त्रसित न कोउ समुहाई॥ ५॥

**puni nala nīlahi avani pachāresi, jahaँ tahaँ paṭaki paṭaki bhaṭa ḍāresi.**
**calī balīmukha sena parāī, ati bhaya trasita na kou samuhāī.5.**

Next he overthrew Nala and Nīla upon the ground and knocked down the warriors here, there and everywhere. The monkey host stampeded; in utter dismay none dared face him. (5)

दो०—**अंगदादि कपि मुरुछित करि समेत सुग्रीव।**
**काँख दाबि कपिराज कहुँ चला अमित बल सींव॥ ६५॥**

Do.: **aṁgadādi kapi muruchita kari sameta sugrīva,**
**kāँkha dābi kapirāja kahuँ calā amita bala sīṁva.65.**

Having rendered unconscious Aṅgada and the other principal monkeys including Sugrīva, Kumbhakarṇa, who was of unbounded might, nay, the very epitome of strength, pressed Sugrīva, the king of the monkeys, under his arm and went off. (65)

चौ०—उमा करत रघुपति नरलीला। खेल गरुड़ जिमि अहिगन मीला॥
भृकुटि भंग जो कालहि खाई। ताहि कि सोहइ ऐसि लराई॥ १॥

Cau.: **umā karata raghupati naralīlā, khela garuRa jimi ahigana mīlā.**
**bhṛkuṭi bhaṁga jo kālahi khāī, tāhi ki sohai aisi larāī.1.**

Umā, (continues Lord Śiva,) Śrī Raghunātha played the part of a human being in the same way as Garuḍa (the mount of Bhagavān Viṣṇu) would sport in the company of snakes. Otherwise how could He, who devours Death himself with the mere knitting of His brow, engage with any grace in such a conflict as this? (1)

जग पावनि कीरति बिस्तरिहहिं। गाइ गाइ भवनिधि नर तरिहहिं॥
मुरुछा गइ मारुतसुत जागा। सुग्रीवहि तब खोजन लागा॥ २॥

**jaga pāvani kīrati bistarihahiँ, gāi gāi bhavanidhi nara tarihahiँ.**
**muruchā gai mārutasuta jāgā, sugrīvahi taba khojana lāgā.2.**

He will thereby spread His fame, which will not only sanctify the whole world but will undoubtedly take across the ocean of mundane existence the people who sing it. Now Hanumān's unconsciousness ceased and he woke and presently began to look about for Sugrīva. (2)

सुग्रीवहु कै मुरुछा बीती। निबुकि गयउ तेहि मृतक प्रतीती॥
काटेसि दसन नासिका काना। गरजि अकास चलेउ तेहिं जाना॥ ३॥

**sugrīvahu kai muruchā bītī, nibuki gayau tehi mṛtaka pratītī.**
**kāṭesi dasana nāsikā kānā, garaji akāsa caleu tehiँ jānā.3.**

Meanwhile Sugrīva too recovered from his swoon and slipped out of Kumbhakarṇa's grips, who had taken him for dead (and consequently loosened his grip). Kumbhakarṇa discovered his escape only when Sugrīva bit off the monster's nose and ears and ascended in the air roaring. (3)

गहेउ चरन गहि भूमि पछारा। अति लाघवँ उठि पुनि तेहि मारा॥
पुनि आयउ प्रभु पहिं बलवाना। जयति जयति जय कृपानिधाना॥ ४॥

**gaheu carana gahi bhūmi pachārā, ati lāghavaँ uṭhi puni tehi mārā.**
**puni āyau prabhu pahiँ balavānā, jayati jayati jaya kṛpānidhānā.4.**

The demon caught Sugrīva by the foot and, having thus secured him, dashed him against the ground. Sugrīva, however, rose with remarkable agility and hit his adversary back. The mighty hero then returned into the Lord's presence, shouting "Glory, glory, all glory to the merciful Lord!" (4)

नाक कान काटे जियँ जानी। फिरा क्रोध करि भइ मन ग्लानी॥
सहज भीम पुनि बिनु श्रुति नासा। देखत कपि दल उपजी त्रासा॥ ५॥

**nāka kāna kāṭe jiyaँ jānī, phirā krodha kari bhai mana glānī.**
**sahaja bhīma puni binu śruti nāsā, dekhata kapi dala upajī trāsā.5.**

Kumbhakarṇa felt sick at heart when he realized that he had been deprived of his nose and ears, and turned back in a fury. The monkey host was horror-stricken when they saw the monster, who was frightful by his very appearance and looked more so in the absence of his nose and ears. (5)

दो०—**जय जय जय रघुबंस मनि धाए कपि दै हूह।**
**एकहि बार तासु पर छाड़ेन्हि गिरि तरु जूह॥ ६६॥**

Do.: **jaya jaya jaya raghubaṁsa mani dhāe kapi dai hūha,**
**ekahi bāra tāsu para chāRenhi giri taru jūha.66.**

Raising a shout of "Glory, glory, all glory to the Jewel of Raghu's race!" the monkeys rushed forward and rained upon him all at once a volley of rocks and trees. (66)

चौ०—कुंभकरन रन रंग बिरुद्धा। सन्मुख चला काल जनु क्रुद्धा॥
कोटि कोटि कपि धरि धरि खाई। जनु टीड़ी गिरि गुहाँ समाई॥ १॥

Cau.: **kuṁbhakarana rana raṁga biruddhā, sanmukha calā kāla janu kruddhā.**
**koṭi koṭi kapi dhari dhari khāī, janu ṭīRī giri guhaँ samāī.1.**

Maddened with the lust of battle, Kumbhakarṇa marched against the enemy like Death himself furious with rage. He seized and devoured myriads of monkeys that looked like swarms of locusts entering a mountain cave. (1)

कोटिन्ह गहि सरीर सन मर्दा। कोटिन्ह मीजि मिलव महि गर्दा॥
मुख नासा श्रवनन्हि कीं बाटा। निसरि पराहिं भालु कपि ठाटा॥ २॥

**koṭinha gahi sarīra sana mardā, koṭinha mīji milava mahi gardā.**
**mukha nāsā śravananhi kī̐ bāṭā, nisari parāhi̐ bhālu kapi ṭhāṭā.2.**

Seizing many more millions he crushed them against his body, and millions he levigated between his palms and mixed with the dust on the ground. Multitudes of bears and monkeys (swallowed by him) escaped through his mouth, nostrils and ears and ran away. (2)

रन मद मत्त निसाचर दर्पा। बिस्व ग्रसिहि जनु एहि बिधि अर्पा॥
मुरे सुभट सब फिरहिं न फेरे। सूझ न नयन सुनहिं नहिं टेरे॥ ३॥

**rana mada matta nisācara darpā, bisva grasihi janu ehi bidhi arpā.**
**mure subhaṭa saba phirahi̐ na phere, sūjha na nayana sunahi̐ nahi̐ ṭere.3.**

Intoxicated with the frenzy of battle the demon stood in a challenging mood, as though the Creator had placed the whole universe at his disposal and he was going to devour it. All great warriors scuttled away from the battle-field and would not return under any persuasion whatsoever. (3)

कुंभकरन कपि फौज बिडारी। सुनि धाई रजनीचर धारी॥
देखी राम बिकल कटकाई। रिपु अनीक नाना बिधि आई॥ ४॥

**kuṁbhakarana kapi phauja biḍārī, suni dhāī rajanīcara dhārī.**
**dekhī rāma bikala kaṭakāī, ripu anīka nānā bidhi āī.4.**

They could neither see with their eyes nor hear any call. The demon host also sallied forth when they learnt that Kumbhakarṇa had dispersed the monkey army. Śrī Rāma saw the discomfiture of His forces and further perceived all kinds of enemy reinforcements pouring in. (4)

दो०—सुनु सुग्रीव बिभीषन अनुज सँभारेहु सैन।
मैं देखउँ खल बल दलहि बोले राजिवनैन॥ ६७॥

Do.: **sunu sugrīva bibhīṣana anuja sa̐bhārehu saina,**
**mai̐ dekhau̐ khala bala dalahi bole rājivanaina.67.**

"Listen, Sugrīva, Vibhīṣaṇa and Lakṣmaṇa, take care of the army while I test the might and man-power of this wretch," said the lotus-eyed Lord. (67)

चौ०—कर सारंग साजि कटि भाथा। अरि दल दलन चले रघुनाथा॥
प्रथम कीन्हि प्रभु धनुष टँकोरा। रिपु दल बधिर भयउ सुनि सोरा॥ १॥

Cau.: **kara sāraṁga sāji kaṭi bhāthā, ari dala dalana cale raghunāthā.**
**prathama kīnhi prabhu dhanuṣa ṭa̐korā, ripu dala badhira bhayau suni sorā.1.**

Taking His famous bow, known by the name of Sārṅga, in His hand and with a quiver fastened to His back, Śrī Raghunātha went forth to crush the enemy's ranks. The

Lord first twanged His bow: the sound was so piercing that the enemy host was deafened on hearing it. (1)

सत्यसंध छाँड़े सर लच्छा। कालसर्प जनु चले सपच्छा॥
जहँ तहँ चले बिपुल नाराचा। लगे कटन भट बिकट पिसाचा॥ २॥

**satyasaṁdha chā̐Re sara lacchā, kālasarpa janu cale sapacchā.**
**jahā̐ tahā̐ cale bipula nārācā, lage kaṭana bhaṭa bikaṭa pisācā.2.**

Śrī Rāma of unfailing resolve discharged a hundred thousand arrows, which sped like winged cobras. Numerous arrows flew in every direction; fierce demon warriors began to be mowed down. (2)

कटहिं चरन उर सिर भुजदंडा। बहुतक बीर होहिं सत खंडा॥
घुर्मि घुर्मि घायल महि परहीं। उठि संभारि सुभट पुनि लरहीं॥ ३॥

**kaṭahiṁ carana ura sira bhujadaṁḍā, bahutaka bīra hohiṁ sata khaṁḍā.**
**ghurmi ghurmi ghāyala mahi parahī̐, uṭhi saṁbhāri subhaṭa puni larahī̐.3.**

Feet, chest, head and arms were dismembered; while many a hero was cut into hundreds of pieces. Whirling round and round, the wounded fell to the ground; the heroes among them rose and, recovering themselves, would join battle again. (3)

लागत बान जलद जिमि गाजहिं। बहुतक देखि कठिन सर भाजहिं॥
रुंड प्रचंड मुंड बिनु धावहिं। धरु धरु मारु मारु धुनि गावहिं॥ ४॥

**lāgata bāna jalada jimi gājahiṁ, bahutaka dekhi kaṭhina sara bhājahiṁ.**
**ruṁḍa pracaṁḍa muṁḍa binu dhāvahiṁ, dharu dharu māru māru dhuni gāvahiṁ.4.**

They thundered like clouds even as the arrows struck them; while many of them took to flight at the very sight of the terrible arrows. Headless trunks rushed fiercely on with the cries of “Seize, seize, kill, kill.” (4)

दो०—**छन महुँ प्रभु के सायकन्हि काटे बिकट पिसाच।**
**पुनि रघुबीर निषंग महुँ प्रबिसे सब नाराच॥ ६८॥**

Do.: **chana mahu̐ prabhu ke sāyakanhi kāṭe bikaṭa pisāca,**
**puni raghubīra niṣaṁga mahu̐ prabise saba nārāca.68.**

In a trice the Lord’s arrows mowed down the terrible demon host. All the arrows then made their way back into Śrī Rāma’s quiver. (68)

चौ०—कुंभकरन मन दीख बिचारी। हति छन माझ निसाचर धारी॥
भा अति क्रुद्ध महाबल बीरा। कियो मृगनायक नाद गँभीरा॥ १॥

Cau.: **kuṁbhakarana mana dīkha bicārī, hati chana mājha nisācara dhārī.**
**bhā ati kruddha mahābala bīrā, kiyo mṛganāyaka nāda ga̐bhīrā.1.**

When Kumbhakarṇa perceived and realized that the demon army had been wiped out in an instant, the formidable hero flew into a violent rage and gave a grim roar as that of a lion. (1)

कोपि महीधर लेइ उपारी। डारइ जहँ मर्कट भट भारी॥
आवत देखि सैल प्रभु भारे। सरन्हि काटि रज सम करि डारे॥ २॥

**kopi mahīdhara lei upārī, ḍārai jahå markaṭa bhaṭa bhārī.**
**āvata dekhi saila prabhu bhāre, saranhi kāṭi raja sama kari ḍāre.2.**

In his fury he tore up mountains by the roots and dashed them upon detachments of mighty monkey warriors. The Lord saw the huge mountains coming and shattered them with His arrows into dust, as it were. (2)

पुनि धनु तानि कोपि रघुनायक। छाँड़े अति कराल बहु सायक॥
तनु महुँ प्रबिसि निसरि सर जाहीं। जिमि दामिनि घन माझ समाहीं॥ ३॥

**puni dhanu tāni kopi raghunāyaka, chåRe ati karāla bahu sāyaka.**
**tanu mahů prabisi nisari sara jāhī̊, jimi dāmini ghana mājha samāhī̊.3.**

Śrī Raghunātha once more pulled the string of His bow and indignantly discharged a volley of His exceedingly terrible shafts. The arrows entered and passed through his body like flashes of lightning disappearing into a cloud. (3)

सोनित स्रवत सोह तन कारे। जनु कज्जल गिरि गेरु पनारे॥
बिकल बिलोकि भालु कपि धाए। बिहँसा जबहिं निकट कपि आए॥ ४॥

**sonita sravata soha tana kāre, janu kajjala giri geru panāre.**
**bikala biloki bhālu kapi dhāe, bihåsā jabahī̊ nikaṭa kapi āe.4.**

Blood gushing out from his dark figure resembled spouts of red ochre shooting from a mountain of soot. Perceiving him in fluster, bears and monkeys dashed forward; the monster, however, laughed when the monkeys drew near. (4)

दो०—**महानाद करि गर्जा कोटि कोटि गहि कीस।**
**महि पटकइ गजराज इव सपथ करइ दससीस॥ ६९॥**

Do.: **mahānāda kari garjā koṭi koṭi gahi kīsa,**
**mahi paṭakai gajarāja iva sapatha karai dasasīsa.69.**

He burst into a terrible roar and, seizing millions and millions of monkeys, dashed them to the ground like a huge elephant, swearing by Rāvaṇa, all the while. (69)

चौ०—भागे भालु बलीमुख जूथा। बृकु बिलोकि जिमि मेष बरूथा॥
चले भागि कपि भालु भवानी। बिकल पुकारत आरत बानी॥ १॥

Cau.: **bhāge bhālu balīmukha jūthā, bṛku biloki jimi meṣa barūthā.**
**cale bhāgi kapi bhālu bhavānī, bikala pukārata ārata bānī.1.**

Hosts of bears and monkeys fled like flocks of sheep at the sight of a wolf. The monkeys and bears, O Bhavānī, turned tail in terror, crying in a piteous voice: (1)

यह निसिचर दुकाल सम अहई। कपिकुल देस परन अब चहई॥
कृपा बारिधर राम खरारी। पाहि पाहि प्रनतारति हारी॥ २॥

**yaha nisicara dukāla sama ahaī, kapikula desa parana aba cahaī.**
**kṛpā bāridhara rāma kharārī, pāhi pāhi pranatārati hārī.2.**

"Yonder demon is like unto a famine, which threatens to visit this land in the shape of the monkey host. Therefore, O Lord Rāma, Slayer of Khara, the cloud laden with the water of compassion, reliever of the suppliants' agony, save us, protect us." (2)

सकरुन बचन सुनत भगवाना। चले सुधारि सरासन बाना॥
राम सेन निज पाछें घाली। चले सकोप महा बलसाली॥ ३॥

**sakaruna bacana sunata bhagavānā, cale sudhāri sarāsana bānā.**
**rāma sena nija pāchẽ ghālī, cale sakopa mahā balasālī.3.**

The moment the Lord heard the pathetic words He advanced to meet him, putting His bow and arrows in order. Placing His army in the rear the most powerful Śrī Rāma marched ahead, full of indignation. (3)

खैंचि धनुष सर सत संधाने। छूटे तीर सरीर समाने॥
लागत सर धावा रिस भरा। कुधर डगमगत डोलति धरा॥ ४॥

**khaĩci dhanuṣa sara sata saṁdhāne, chūṭe tīra sarīra samāne.**
**lāgata sara dhāvā risa bharā, kudhara ḍagamagata ḍolati dharā.4.**

Pulling the string of His bow, He shot a hundred arrows; they flew and disappeared into the demon's body. Even as the arrows struck him the demon rushed forth burning with rage; the mountains staggered and the earth shook as he ran. (4)

लीन्ह एक तेहिं सैल उपाटी। रघुकुल तिलक भुजा सोइ काटी॥
धावा बाम बाहु गिरि धारी। प्रभु सोउ भुजा काटि महि पारी॥ ५॥

**līnha eka tehi̐ saila upāṭī, raghukula tilaka bhujā soi kāṭī.**
**dhāvā bāma bāhu giri dhārī, prabhu sou bhujā kāṭi mahi pārī.5.**

He tore up a rock; but Śrī Rāma, the Glory of Raghu's race, cut off the arm that bore it. He then rushed forward with the rock in his left hand; but the Lord struck off even that arm to the ground. (5)

काटें भुजा सोह खल कैसा। पच्छहीन मंदर गिरि जैसा॥
उग्र बिलोकनि प्रभुहि बिलोका। ग्रसन चहत मानहुँ त्रैलोका॥ ६॥

**kāṭẽ bhujā soha khala kaisā, pacchahīna maṁdara giri jaisā.**
**ugra bilokani prabhuhi bilokā, grasana cahata mānahũ trailokā.6.**

Thus shorn of his arms, the wretched demon resembled Mount Mandāra without its wings. He cast a fierce look on the Lord as if ready to devour all the three spheres. (6)

दो०—**करि चिक्कार घोर अति धावा बदनु पसारि।**
**गगन सिद्ध सुर त्रासित हा हा हेति पुकारि॥ ७०॥**

Do.: **kari cikkāra ghora ati dhāvā badanu pasāri,**
**gagana siddha sura trāsita hā hā heti pukāri.70.**

With a most terrible yell he rushed forth with his mouth wide open. The Siddhas and gods in the heavens shouted in great alarm "Ah, alas, dear me!" (70)

चौ०—सभय देव करुनानिधि जान्यो। श्रवन प्रजंत सरासनु तान्यो॥
बिसिख निकर निसिचर मुख भरेऊ। तदपि महाबल भूमि न परेऊ॥ १॥

Cau.: **sabhaya deva karunānidhi jānyo, śravana prajaṁta sarāsanu tānyo.**
**bisikha nikara nisicara mukha bhareū, tadapi mahābala bhūmi na pareū.1.**

Perceiving the gods much alarmed, the All-merciful pulled the string of His bow right up to His ear and blocked the demon's mouth with a flight of His arrows; yet he did not fall to the ground, most powerful as he was. (1)

**सरन्हि भरा मुख सन्मुख धावा। काल त्रोन सजीव जनु आवा॥**
**तब प्रभु कोपि तीब्र सर लीन्हा। धर ते भिन्न तासु सिर कीन्हा॥ २॥**

**saranhi bharā mukha sanmukha dhāvā, kāla trona sajīva janu āvā.**
**taba prabhu kopi tībra sara līnhā, dhara te bhinna tāsu sira kīnhā.2.**

With his mouth full of arrows he rushed forward like a living quiver of Death Himself. Then the Lord in His wrath took a sharp arrow and struck his head right off his body. (2)

**सो सिर परेउ दसानन आगें। बिकल भयउ जिमि फनि मनि त्यागें॥**
**धरनि धसइ धर धाव प्रचंडा। तब प्रभु काटि कीन्ह दुइ खंडा॥ ३॥**

**so sira pareu dasānana āgẽ, bikala bhayau jimi phani mani tyāgẽ.**
**dharani dhasai dhara dhāva pracaṁḍā, taba prabhu kāṭi kīnha dui khaṁḍā.3.**

The head dropped in front of Rāvaṇa, who was filled with agony at its sight like a snake that has lost its crest-jewel. The earth sunk beneath the weight of the terrible trunk that still sprinted there; thereupon the Lord cut it into two. (3)

**परे भूमि जिमि नभ तें भूधर। हेठ दाबि कपि भालु निसाचर॥**
**तासु तेज प्रभु बदन समाना। सुर मुनि सबहिं अचंभव माना॥ ४॥**

**pare bhūmi jimi nabha tẽ bhūdhara, heṭha dābi kapi bhālu nisācara.**
**tāsu teja prabhu badana samānā, sura muni sabahiṁ acaṁbhava mānā.4.**

The two pieces fell to the ground like a pair of mountains dropped from the heavens, crushing beneath them monkeys, bears and demons alike. His soul entered the Lord's mouth in the form of a mass of light, to the astonishment of gods, sages and all. (4)

**सुर दुंदुभीं बजावहिं हरषहिं। अस्तुति करहिं सुमन बहु बरषहिं॥**
**करि बिनती सुर सकल सिधाए। तेही समय देवरिषि आए॥ ५॥**

**sura duṁdubhī̃ bajāvahiṁ harașahiṁ, astuti karahiṁ sumana bahu barașahiṁ.**
**kari binatī sura sakala sidhāe, tehī samaya devariṣi āe.5.**

The gods beat their kettle-drums in great exultation, extolled the Lord and rained down flowers in profusion. Having prayed to the Lord, all the gods went their way. Just at that moment arrived the celestial sage, Nārada. (5)

**गगनोपरि हरि गुन गन गाए। रुचिर बीररस प्रभु मन भाए॥**
**बेगि हतहु खल कहि मुनि गए। राम समर महि सोभत भए॥ ६॥**

**gaganopari hari guna gana gāe, rucira bīrarasa prabhu mana bhāe.**
**begi hatahu khala kahi muni gae, rāma samara mahi sobhata bhae.6.**

Standing high in the air he sang Śrī Hari's glories in a delightful heroic strain, which pleased the Lord. The sage departed with the words "Pray, despatch this wretch (Rāvaṇa) quickly." Śrī Rāma exceedingly shone forth on the field of battle. (6)

**छं०—संग्राम भूमि बिराज रघुपति अतुल बल कोसल धनी।**
**श्रम बिंदु मुख राजीव लोचन अरुन तन सोनित कनी॥**

**भुज जुगल फेरत सर सरासन भालु कपि चहु दिसि बने।**
**कह दास तुलसी कहि न सक छबि सेष जेहि आनन घने॥**

Chaṁ.: **saṁgrāma bhūmi birāja raghupati atula bala kosala dhanī,**
**śrama biṁdu mukha rājīva locana aruna tana sonita kanī.**
**bhuja jugala pherata sara sarāsana bhālu kapi cahu disi bane,**
**kaha dāsa tulasī kahi na saka chabi seṣa jehi ānana ghane.**

Śrī Raghunātha, the king of Kosala, who was matchless in strength, shone resplendent on the field of battle in the midst of bears and monkeys, with drops of perspiration on His face, His lotus eyes turned red and His person specked with particles of blood, and both His hands busy tending His bow and arrow. Even Śeṣa (the serpent-god), says Tulasīdāsa, could not describe the Lord's beauty despite his numerous tongues.

दो०—**निसिचर अधम मलाकर ताहि दीन्ह निज धाम।**
**गिरिजा ते नर मंदमति जे न भजहिं श्रीराम॥ ७१॥**

Do.: **nisicara adhama malākara tāhi dīnha nija dhāma,**
**girijā te nara maṁdamati je na bhajahiṁ śrīrāma.71.**

Śrī Rāma vouchsafed a place in his own abode to the vile demon, who was a mine of sin! Girijā, (continues Lord Śiva,) dull-witted are those men who adore Him not. (71)

चौ०—दिन कें अंत फिरीं द्वौ अनी। समर भई सुभटन्ह श्रम घनी॥
राम कृपाँ कपि दल बल बाढ़ा। जिमि तृन पाइ लाग अति डाढ़ा॥ १॥

Cau.: **dina kẽ aṁta phirī̃ dvau anī, samara bhaī subhaṭanha śrama ghanī.**
**rāma kṛpā̃ kapi dala bala bāRhā, jimi tṛna pāi lāga ati ḍāRhā.1.**

At the close of the day the two contending armies retired from the battle-field. The battle had proved exceedingly strenuous even to the stoutest warriors. But the monkey host waxed stronger by Śrī Rāma's grace, even as fire blazes up when fed with straw. (1)

छीजहिं निसिचर दिनु अरु राती। निज मुख कहें सुकृत जेहि भाँती॥
बहु बिलाप दसकंधर करई। बंधु सीस पुनि पुनि उर धरई॥ २॥

**chījahiṁ nisicara dinu aru rātī, nija mukha kahẽ sukṛta jehi bhā̃tī.**
**bahu bilāpa dasakaṁdhara karaī, baṁdhu sīsa puni puni ura dharaī.2.**

The ranks of the demons were thinning night and day like merit, which is exhausted by speaking of one's good deeds with one's own mouth. The ten-headed monster made much lamentation, clasping his brother's head to his bosom again and again. (2)

रोवहिं नारि हृदय हति पानी। तासु तेज बल बिपुल बखानी॥
मेघनाद तेहि अवसर आयउ। कहि बहु कथा पिता समुझायउ॥ ३॥

**rovahiṁ nāri hṛdaya hati pānī, tāsu teja bala bipula bakhānī.**
**meghanāda tehi avasara āyau, kahi bahu kathā pitā samujhāyau.3.**

The women wept and beat their breast with their hands, paying tributes to his extraordinary majesty and strength. At that juncture Meghanāda (Rāvaṇa's eldest son) came and consoled his father by narrating a number of (reassuring) stories. (3)

देखेहु कालि मोरि मनुसाई। अबहिं बहुत का करौं बड़ाई॥
इष्टदेव सैं बल रथ पायउँ। सो बल तात न तोहि देखायउँ॥ ४॥

**dekhehu kāli mori manusāī, abahi̐ bahuta kā karau̐ baRāī.**
**iṣṭadeva sai̐ bala ratha pāyau̐, so bala tāta na tohi dekhāyau̐.4.**

"See my heroism tomorrow; I need not make any pretentious statement just now. I have had no occasion to show you, dear father, the strength which I acquired alongwith the chariot from my beloved deity." (4)

एहि बिधि जल्पत भयउ बिहाना। चहुँ दुआर लागे कपि नाना॥
इत कपि भालु काल सम बीरा। उत रजनीचर अति रनधीरा॥ ५॥

**ehi bidhi jalpata bhayau bihānā, cahu̐ duāra lāge kapi nānā.**
**ita kapi bhālu kāla sama bīrā, uta rajanīcara ati ranadhīrā.5.**

While he rattled on in this manner, the day broke and swarms of monkeys besieged all the four gates. On this side ranged the monkey and bear warriors terrible as death, while on the other side stood the demons exceedingly staunch in battle. (5)

लरहिं सुभट निज निज जय हेतू। बरनि न जाइ समर खगकेतू॥ ६॥

**larahi̐ subhaṭa nija nija jaya hetū, barani na jāi samara khagaketū.6.**

Every warrior fought for the victory of his own camp; the battle, O Garuḍa (says Kākabhuṣuṇḍi), defied all description. (6)

दो०—**मेघनाद मायामय रथ चढ़ि गयउ अकास।**
**गर्जेउ अट्टहास करि भइ कपि कटकहि त्रास॥ ७२॥**

Do.: **meghanāda māyāmaya ratha caRhi gayau akāsa,**
**garjeu aṭṭahāsa kari bhai kapi kaṭakahi trāsa.72.**

Mounting his charmed chariot Meghanāda ascended into the air and roared with a terrible laugh, which struck the monkey host with terror. (72)

चौ०—सक्ति सूल तरवारि कृपाना। अस्त्र सस्त्र कुलिसायुध नाना॥
डारइ परसु परिघ पाषाना। लागेउ बृष्टि करै बहु बाना॥ १॥

Cau.: **sakti sūla taravāri kṛpānā, astra sastra kulisāyudha nānā.**
**ḍārai parasu parigha pāṣānā, lāgeu bṛṣṭi karai bahu bānā.1.**

He discharged a volley of lances, pikes, swords and scimitars as well as axes, bludgeons and stones, and other missiles and weapons of every description, terrible as a thunderbolt, and further rained down shafts in profusion. (1)

दस दिसि रहे बान नभ छाई। मानहुँ मघा मेघ झरि लाई॥
धरु धरु मारु सुनिअ धुनि काना। जो मारइ तेहि कोउ न जाना॥ २॥

**dasa disi rahe bāna nabha chāī, mānahu̐ maghā megha jhari lāī.**
**dharu dharu māru sunia dhuni kānā, jo mārai tehi kou na jānā.2.**

The sky was thickly covered with arrows on all sides, as though the clouds poured in torrents in the month of Bhādrapada (approx. August-September), when the constellation Māgha (the tenth in order of the twenty-seven Nakṣatras) is in the ascendant. The cries of "Seize, seize, kill, kill" filled every ear; but nobody knew who it was that struck them. (2)

गहि गिरि तरु अकास कपि धावहिं। देखहिं तेहि न दुखित फिरि आवहिं॥
अवघट घाट बाट गिरि कंदर। माया बल कीन्हेसि सर पंजर॥ ३॥

**gahi giri taru akāsa kapi dhāvahiṁ, dekhahiṁ tehi na dukhita phiri āvahiṁ.**
**avaghaṭa ghāṭa bāṭa giri kaṁdara, māyā bala kīnhesi sara paṁjara.3.**

Snatching up rocks and trees, the monkeys sprang into the air; but they could not see him and returned sore disappointed. Meanwhile by his delusive power Meghanāda had turned every rugged valley, path and mountain cave into a veritable aviary of arrows. (3)

जाहिं कहाँ ब्याकुल भए बंदर। सुरपति बंदि परे जनु मंदर॥
मारुतसुत अंगद नल नीला। कीन्हेसि बिकल सकल बलसीला॥ ४॥

**jāhiṁ kahā̐ byākula bhae baṁdara, surapati baṁdi pare janu maṁdara.**
**mārutasuta aṁgada nala nīlā, kīnhesi bikala sakala balasīlā.4.**

The monkeys were confounded and did not know where to turn to. They felt helpless like so many Mandaras (mountains) thrown into prison, as it were, by Indra. Hanumān, Aṅgada, Nala, Nīla and all the other mighty heroes were completely discomfited by him. (4)

पुनि लछिमन सुग्रीव बिभीषन। सरन्हि मारि कीन्हेसि जर्जर तन॥
पुनि रघुपति सैं जूझै लागा। सर छाँड़इ होइ लागहिं नागा॥ ५॥

**puni lachimana sugrīva bibhīṣana, saranhi māri kīnhesi jarjara tana.**
**puni raghupati saiṁ jūjhai lāgā, sara chā̐Rai hoi lāgahiṁ nāgā.5.**

Again he assailed with his shafts Lakṣmaṇa, Sugrīva, and Vibhīṣaṇa and pierced their bodies through and through. Then he confronted Śrī Raghunātha Himself; the arrows he let fly turned into serpents even as they struck Śrī Rāma. (5)

ब्याल पास बस भए खरारी। स्वबस अनंत एक अबिकारी॥
नट इव कपट चरित कर नाना। सदा स्वतंत्र एक भगवाना॥ ६॥

**byāla pāsa basa bhae kharārī, svabasa anaṁta eka abikārī.**
**naṭa iva kapaṭa carita kara nānā, sadā svataṁtra eka bhagavānā.6.**

The Slayer of Khara, Śrī Rāma, who is all-independent, infinite and immutable, the one without a second, was overpowered by the serpents' coils. Like an actor, He plays many a part,—He, the one, ever-free and omnipotent Lord. (6)

रन सोभा लगि प्रभुहिं बँधायो। नागपास देवन्ह भय पायो॥ ७॥

**rana sobhā lagi prabhuhiṁ ba̐dhāyo, nāgapāsa devanha bhaya pāyo.7.**

It was in order to invest the battle with a glow of distinction of its own that the Lord allowed Himself to be bound by a snare of serpents, even though the gods were dismayed at this sight. (7)

दो०—**गिरिजा जासु नाम जपि मुनि काटहिं भव पास।**
**सो कि बंध तर आवइ ब्यापक बिस्व निवास॥ ७३॥**

Do.: **girijā jāsu nāma japi muni kāṭahiṁ bhava pāsa,**
**so ki baṁdha tara āvai byāpaka bisva nivāsa.73.**

Girijā, (continues Lord Śiva,) is it ever possible that the Lord, who is the all-

pervading abode of the universe and whose name, when repeated enables the hermits to cut asunder the bonds of existence, should fall in bondage? (73)

चौ०—चरित राम के सगुन भवानी। तर्कि न जाहिं बुद्धि बल बानी॥
अस बिचारि जे तग्य बिरागी। रामहि भजहिं तर्क सब त्यागी॥ १॥

Cau.: **carita rāma ke saguna bhavānī, tarki na jāhiṁ buddhi bala bānī.**
**asa bicāri je tagya birāgī, rāmahi bhajahiṁ tarka saba tyāgī.1.**

The doings of Śrī Rāma, when manifested in an embodied form (Saguṇa-Sākāra), Bhavānī, cannot be logically interpreted by resort to reason or speech. Realizing this, those who know the truth about Him and are full of dispassion adore Śrī Rāma, discarding all theological speculation. (1)

ब्याकुल कटकु कीन्ह घननादा। पुनि भा प्रगट कहइ दुर्बादा॥
जामवंत कह खल रहु ठाढ़ा। सुनि करि ताहि क्रोध अति बाढ़ा॥ २॥

**byākula kaṭaku kīnha ghananādā, puni bhā pragaṭa kahai durbādā.**
**jāmavaṁta kaha khala rahu ṭhāRhā, suni kari tāhi krodha ati bāRhā.2.**

Having thus thrown the monkey host into confusion, Meghanāda at last revealed himself and began to pour abuses. Jāmbavān said, "Remain standing a while, O wretch," When he heard this, his anger knew no bounds. (2)

बूढ़ जानि सठ छाँड़ेउँ तोही। लागेसि अधम पचारै मोही॥
अस कहि तरल त्रिसूल चलायो। जामवंत कर गहि सोइ धायो॥ ३॥

**būRha jāni saṭha chāँReuँ tohī, lāgesi adhama pacārai mohī.**
**asa kahi tarala trisūla calāyo, jāmavaṁta kara gahi soi dhāyo.3.**

"Fool, I spared you only on account of your age. And yet you have had the audacity to challenge me, O vile creature," So saying he hurled his glittering trident. Jāmbavān, however, caught it in his hand and, darting forward, (3)

मारिसि मेघनाद कै छाती। परा भूमि घुर्मित सुरघाती॥
पुनि रिसान गहि चरन फिरायो। महि पछारि निज बल देखरायो॥ ४॥

**mārisi meghanāda kai chātī, parā bhūmi ghurmita suraghātī,**
**puni risāna gahi carana phirāyo, mahi pachāri nija bala dekharāyo.4.**

struck Meghanāda in the chest with it so vehemently that the enemy of gods reeled and fell to the ground. Once again Jāmbavān in his fury took Meghanāda by the foot and, swinging him round, dashed him against the ground and thus showed him his strength. (4)

बर प्रसाद सो मरइ न मारा। तब गहि पद लंका पर डारा॥
इहाँ देवरिषि गरुड़ पठायो। राम समीप सपदि सो आयो॥ ५॥

**bara prasāda so marai na mārā, taba gahi pada laṁkā para ḍārā.**
**ihāँ devariṣi garuRa paṭhāyo, rāma samīpa sapadi so āyo.5.**

By virtue of the boon,* (granted to him by Brahmā), however, he died not for all

* In the Adhyātmarāmāyaṇa Vibhīṣaṇa tells Śrī Rāma:—

यस्तु द्वादश वर्षाणि निद्राहारविवर्जितः॥
तेनैव मृत्युर्निर्दिष्टो ब्रह्मणास्य दुरात्मनः। लक्ष्मणस्तु अयोध्याया निर्गम्यायात् त्वया सह॥

his killing. Thereupon Jāmbavān seized him by the foot and tossed him into Laṅkā. At this end the celestial sage Nārada despatched Garuḍa, who took no time in reaching by the side of Śrī Rāma. (5)

दो०—**खगपति सब धरि खाए माया नाग बरूथ।**
**माया बिगत भए सब हरषे बानर जूथ॥७४ ( क )॥**

Do.: **khagapati saba dhari khāe māyā nāga barūtha,**
**māyā bigata bhae saba haraṣe bānara jūtha.74(A).**

The king of birds seized and devoured the whole swarm of snakes created by Meghanāda's demoniac power. The charm was thus dispelled and all the divisions of the monkey host rejoiced again. (74 A)

**गहि गिरि पादप उपल नख धाए कीस रिसाइ।**
**चले तमीचर बिकलतर गढ़ पर चढ़े पराइ॥७४ ( ख )॥**

**gahi giri pādapa upala nakha dhāe kīsa risāi,**
**cale tamīcara bikalatara gaRha para caRhe parāi.74(B).**

Armed with rocks, trees, stones, and claws, the monkeys rushed forth in their fury; while the demons took to their heels in utter confusion and climbed up the fort. (74 B)

चौ०—**मेघनाद कै मुरछा जागी। पितहि बिलोकि लाज अति लागी॥**
**तुरत गयउ गिरिबर कंदरा। करौं अजय मख अस मन धरा॥ १॥**

Cau.: **meghanāda kai murachā jāgī, pitahi biloki lāja ati lāgī.**
**turata gayau giribara kaṁdarā, karaů ajaya makha asa mana dharā.1.**

When Meghanāda recovered from his swoon, he felt much ashamed to find his father before him. He speedily betook himself to a convenient mountain cave and resolved to perform a sacrifice which would render him rather invincible. (1)

**इहाँ बिभीषन मंत्र बिचारा। सुनहु नाथ बल अतुल उदारा॥**
**मेघनाद मख करइ अपावन। खल मायावी देव सतावन॥ २॥**
**ihā̐ bibhīṣana maṁtra bicārā, sunahu nātha bala atula udārā.**
**meghanāda makha karai apāvana, khala māyāvī deva satāvana.2.**

At this end Vibhīṣaṇa approached the Lord and told Him his considered view. "Listen, my lord of incomparable might and generosity: the wicked Meghanāda, who is a past master in creating illusions and is also the scourge of heaven, is performing an unholy sacrifice. (2)

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तदादि निद्राहारादीन्न जानाति रघूत्तम। सेवार्थं तव राजेन्द्र ज्ञातं सर्वमिदं मया॥
तदाज्ञापय देवेश लक्ष्मणं त्वरया मया। हनिष्यति न संदेहः शेषः साक्षाद्धराधरः॥

(Yuddhakāṇḍa VIII. 64—67)

"Brahmā (the Creator) has ordained the death of this wicked soul (Meghanāda) at the hands of one who has neither slept nor taken any food for full twelve years. Given over to your service, Lakṣmaṇa, O Chief of the Raghus, has known neither sleep nor food etc., ever since he came away from Ayodhyā: I have come to know all this, O King of kings. Therefore, O Ruler of gods, command Lakṣmaṇa to accompany me with all speed; for he is no other than Śeṣa, the support of the earth, and will doubtless slay this demon."

जौं प्रभु सिद्ध होइ सो पाइहि। नाथ बेगि पुनि जीति न जाइहि॥
सुनि रघुपति अतिसय सुख माना। बोले अंगदादि कपि नाना॥ ३॥

**jaů prabhu siddha hoi so pāihi, nātha begi puni jīti na jāihi.**
**suni raghupati atisaya sukha mānā, bole aṁgadādi kapi nānā.3.**

"If, my lord, the sacrifice is allowed to be completed, he will not then be speedily conquered." Śrī Raghunātha was highly gratified to hear this and summoned Aṅgada and many other monkeys. (3)

लछिमन संग जाहु सब भाई। करहु बिधंस जग्य कर जाई॥
तुम्ह लछिमन मारेहु रन ओही। देखि सभय सुर दुख अति मोही॥ ४॥

**lachimana saṁga jāhu saba bhāī, karahu bidhaṁsa jagya kara jāī.**
**tumha lachimana mārehu rana ohī, dekhi sabhaya sura dukha ati mohī.4.**

"Go with Lakṣmaṇa, brethren all, and wreck the sacrifice. And it is for you, Lakṣmaṇa, to kill him in battle. I am much distressed to find the gods in terror. (4)

मारेहु तेहि बल बुद्धि उपाई। जेहिं छीजै निसिचर सुनु भाई॥
जामवंत सुग्रीव बिभीषन। सेन समेत रहेहु तीनिउ जन॥ ५॥

**mārehu tehi bala buddhi upāī, jehiṁ chījai nisicara sunu bhāī.**
**jāmavaṁta sugrīva bibhīṣana, sena sameta rahehu tīniu jana.5.**

"You must finish him by force of your valour and intelligence; mark me, brother, the demon must be put to an end. And Jāmbavāna, Sugrīva and Vibhīṣaṇa, you three must keep by his side with your regiment." (5)

जब रघुबीर दीन्हि अनुसासन। कटि निषंग कसि साजि सरासन॥
प्रभु प्रताप उर धरि रनधीरा। बोले घन इव गिरा गँभीरा॥ ६॥

**jaba raghubīra dīnhi anusāsana, kaṭi niṣaṁga kasi sāji sarāsana.**
**prabhu pratāpa ura dhari ranadhīrā, bole ghana iva girā gǎbhīrā.6.**

When Śrī Raghuvīra had given His command, Lakṣmaṇa, who was staunch in battle, girt the quiver at his back and strung his bow; and cherishing the Lord's glory in his heart, he spoke in a voice deep as thunder: (6)

जौं तेहि आजु बधें बिनु आवौं। तौ रघुपति सेवक न कहावौं॥
जौं सत संकर करहिं सहाई। तदपि हतउँ रघुबीर दोहाई॥ ७॥

**jaů tehi āju badhě binu āvaů, tau raghupati sevaka na kahāvaů.**
**jaů sata saṁkara karahiṁ sahāī, tadapi hataů raghubīra dohāī.7.**

"If I return today without slaying him (Meghanāda), let me no longer be called a servant of Śrī Raghunātha. Nay, even if a hundred Śivas come to his help, I shall nonetheless kill him in the name of Śrī Raghuvīra." (7)

दो०—**रघुपति चरन नाइ सिरु चलेउ तुरंत अनंत।**
**अंगद नील मयंद नल संग सुभट हनुमंत॥ ७५॥**

Do.: **raghupati carana nāi siru caleu turaṁta anaṁta,**
**aṁgada nīla mayaṁda nala saṁga subhaṭa hanumaṁta.75.**

Bowing his head at the feet of Śrī Raghunātha, Lakṣmaṇa, who was none else than Lord Ananta or Śeṣa, set out at once, accompanied by stalwarts like Aṅgada, Nīla, Mayanda, Nala and Hanumān. (75)

चौ०—जाइ कपिन्ह सो देखा बैसा। आहुति देत रुधिर अरु भैंसा॥
कीन्ह कपिन्ह सब जग्य बिधंसा। जब न उठइ तब करहिं प्रसंसा॥ १॥

Cau.: jāi kapinha so dekhā baisā, āhuti deta rudhira aru bhaiṁsā.
kīnha kapinha saba jagya bidhaṁsā, jaba na uṭhai taba karahiँ prasaṁsā.1.

Arriving there, the monkeys found him squatting and offering oblations of blood and live buffaloes to the sacrificial fire. The monkeys wrecked the whole sacrifice; yet, when the demon refused to stir, they began to applaud him (ironically). (1)

तदपि न उठइ धरेन्हि कच जाई। लातन्हि हति हति चले पराई॥
लै त्रिसूल धावा कपि भागे। आए जहँ रामानुज आगे॥ २॥

tadapi na uṭhai dharenhi kaca jāī, lātanhi hati hati cale parāī.
lai trisūla dhāvā kapi bhāge, āe jahå rāmānuja āge.2.

Even then he did not quit his place; the monkeys thereupon went and caught him by the hair and, striking him with their feet one after the other, ran away. He rushed forth, trident in hand, while the monkeys fled before him and came where Śrī Rāma's younger brother Lakṣmaṇa stood at the head of his army. (2)

आवा परम क्रोध कर मारा। गर्ज घोर रव बारहिं बारा॥
कोपि मरुतसुत अंगद धाए। हति त्रिसूल उर धरनि गिराए॥ ३॥

āvā parama krodha kara mārā, garja ghora rava bārahiँ bārā.
kopi marutasuta aṁgada dhāe, hati trisūla ura dharani girāe.3.

Driven by the wildest fury he came and shouted with a terrible roar again and again. Hanumān, the son of the wind-god, and Aṅgada darted forward in great indignation: but he struck them on the breast with his trident and felled them to the ground. (3)

प्रभु कहँ छाँड़ेसि सूल प्रचंडा। सर हति कृत अनंत जुग खंडा॥
उठि बहोरि मारुति जुबराजा। हतहिं कोपि तेहि घाउ न बाजा॥ ४॥

prabhu kahå chåResi sūla pracaṁḍā, sara hati kṛta anaṁta juga khaṁḍā.
uṭhi bahori māruti jubarājā, hatahiँ kopi tehi ghāu na bājā.4.

He then hurled his fierce trident at Lord Lakṣmaṇa, but Ananta (Lakṣmaṇa) intercepted it with his arrow and broke it into two. Meanwhile, Hanumān and Prince Aṅgada had risen again and struck him furiously; but he received no injury. (4)

फिरे बीर रिपु मरइ न मारा। तब धावा करि घोर चिकारा॥
आवत देखि क्रुद्ध जनु काला। लछिमन छाड़े बिसिख कराला॥ ५॥

phire bīra ripu marai na mārā, taba dhāvā kari ghora cikārā.
āvata dekhi kruddha janu kālā, lachimana chāRe bisikha karālā.5.

When the heroes turned round thinking that the enemy could not be killed in spite of the best efforts, he rushed forth with a terrible yell. When Lakṣmaṇa saw him coming furiously like Death himself, he shot fierce arrows. (5)

देखेसि आवत पबि सम बाना। तुरत भयउ खल अंतरधाना॥
बिबिध बेष धरि करइ लराई। कबहुँक प्रगट कबहुँ दुरि जाई॥ ६॥

**dekhesi āvata pabi sama bānā, turata bhayau khala aṁtaradhānā.**
**bibidha beṣa dhari karai larāī, kabahůka pragaṭa kabahů duri jāī.6.**

The wretch, however, vanished out of sight the moment he saw arrows terrible as thunderbolt darting towards him. He fought assuming various forms, now revealing himself and now disappearing. (6)

देखि अजय रिपु डरपे कीसा। परम क्रुद्ध तब भयउ अहीसा॥
लछिमन मन अस मंत्र दृढ़ावा। एहि पापिहि मैं बहुत खेलावा॥ ७॥

**dekhi ajaya ripu ḍarape kīsā, parama kruddha taba bhayau ahīsā.**
**lachimana mana asa maṁtra dṛRhāvā, ehi pāpihi maĩ bahuta khelāvā.7.**

The monkeys were filled with dismay when they saw that the enemy had not been conquered. Lakṣmaṇa (the lord of serpents), thereupon flew into a towering rage. He made a firm resolve in his mind to dispose of the demon; for he thought, "I have played with this wretch much too long." (7)

सुमिरि कोसलाधीस प्रतापा। सर संधान कीन्ह करि दापा॥
छाड़ा बान माझ उर लागा। मरती बार कपटु सब त्यागा॥ ८॥

**sumiri kosalādhīsa pratāpā, sara saṁdhāna kīnha kari dāpā.**
**chāRā bāna mājha ura lāgā, maratī bāra kapaṭu saba tyāgā.8.**

Recalling the might of Śrī Rāma, he in an exalted and valorous mood set an arrow to his bow and shot it with such steady aim that it struck Meghanāda full in the breast and the demon abandoned all false appearances at the moment of his death. (8)

दो०—**रामानुज कहँ रामु कहँ अस कहि छाँड़ेसि प्रान।**
**धन्य धन्य तव जननी कह अंगद हनुमान॥ ७६॥**

Do.: **rāmānuja kahå̃ rāmu kahå̃ asa kahi chå̃Resi prāna,**
**dhanya dhanya tava jananī kaha aṁgada hanumāna.76.**

He gave up his ghost with the words "Where is Rāma's younger brother, Lakṣmaṇa?" "Where is Rāma?" on his lips. "Blessed indeed is your mother!" exclaimed Aṅgada and Hanumān. (76)

चौ०—बिनु प्रयास हनुमान उठायो। लंका द्वार राखि पुनि आयो॥
तासु मरन सुनि सुर गंधर्बा। चढ़ि बिमान आए नभ सर्बा॥ १॥

Cau.: **binu prayāsa hanumāna uṭhāyo, laṁkā dvāra rākhi puni āyo,**
**tāsu marana suni sura gaṁdharbā, caRhi bimāna āe nabha sarbā.1.**

Hanumān lifted him without any exertion and after placing him at the main gate of Laṅkā, returned. Hearing of his death, the gods as well as the Gandharvas all appeared in the heavens in their aerial cars. (1)

बरषि सुमन दुंदुभीं बजावहिं। श्रीरघुनाथ बिमल जसु गावहिं॥
जय अनंत जय जगदाधारा। तुम्ह प्रभु सब देवन्हि निस्तारा॥ २॥

**baraṣi sumana duṁdubhī̐ bajāvahiँ, śrīraghunātha bimala jasu gāvahiँ.**
**jaya anaṁta jaya jagadādhārā, tumha prabhu saba devanhi nistārā.2.**

Raining down flowers, they beat their drums and sang the spotless glory of Śrī Raghunātha. "Glory to Lord Ananta! Glory to the support of the whole universe! You, O lord, have delivered the gods." (2)

अस्तुति करि सुर सिद्ध सिधाए। लछिमन कृपासिंधु पहिं आए॥
सुत बध सुना दसानन जबहीं। मुरुछित भयउ परेउ महि तबहीं॥ ३॥

**astuti kari sura siddha sidhāe, lachimana kṛpāsiṁdhu pahiँ āe.**
**suta badha sunā dasānana jabahī̐, muruchita bhayau pareu mahi tabahī̐.3.**

Having thus hymned his praises, the gods as well as the Siddhas went their way, while Lakṣmaṇa arrived in the presence of the All-merciful Śrī Rāma. The moment the ten-headed monster heard the news of his son's death, he dropped unconscious to the ground. (3)

मंदोदरी रुदन कर भारी। उर ताड़न बहु भाँति पुकारी॥
नगर लोग सब ब्याकुल सोचा। सकल कहहिं दसकंधर पोचा॥ ४॥

**maṁdodarī rudana kara bhārī, ura tāRana bahu bhā̐ti pukārī.**
**nagara loga saba byākula socā, sakala kahahiँ dasakaṁdhara pocā.4.**

Mandodarī made grievous lamentation, beating her breast and wailing loudly in many ways. The citizens were all smitten with grief; everyone abused Rāvaṇa. (4)

दो०—**तब दसकंठ बिबिधि बिधि समुझाईं सब नारि।**
**नस्वर रूप जगत सब देखहु हृदयँ बिचारि॥ ७७॥**

Do.: **taba dasakaṁṭha bibidhi bidhi samujhāī̐ saba nāri,**
**nasvara rūpa jagata saba dekhahu hṛdayă̐ bicāri.77.**

Rāvaṇa then consoled all the womenfolk in various ways. "Perceive and realize in your heart", he said, "that the entire universe is perishable." (77)

चौ०—तिन्हहि ग्यान उपदेसा रावन। आपुन मंद कथा सुभ पावन॥
पर उपदेस कुसल बहुतेरे। जे आचरहिं ते नर न घनेरे॥ १॥

Cau.: **tinhahi gyāna upadesā rāvana, āpuna maṁda kathā subha pāvana.**
**para upadesa kusala bahutere, je ācarahiँ te nara na ghanere.1.**

Rāvaṇa taught them sound wisdom; though vile himself, his counsel was so pious and wholesome! Indeed there are hosts of people clever in instructing others; but those who practise good morals themselves are few and far between. (1)

निसा सिरानि भयउ भिनुसारा। लगे भालु कपि चारिहुँ द्वारा॥
सुभट बोलाइ दसानन बोला। रन सन्मुख जा कर मन डोला॥ २॥

**nisā sirāni bhayau bhinusārā, lage bhālu kapi cārihŭ̐ dvārā.**
**subhaṭa bolāi dasānana bolā, rana sanmukha jā kara mana ḍolā.2.**

When the night was over and the day broke, the bears and monkeys invested all the four gates. The ten-headed monster Rāvaṇa summoned his heroes and said, "He whose heart quails before the enemy in battle, (2)

सो अबहीं बरु जाउ पराई। संजुग बिमुख भएँ न भलाई॥
निज भुज बल मैं बयरु बढ़ावा। देहउँ उतरु जो रिपु चढ़ि आवा॥ ३॥

**so abahī̐ baru jāu parāī, saṁjuga bimukha bhaē̐ na bhalāī.**
**nija bhuja bala maiṅ bayaru baRhāvā, dehau̐ utaru jo ripu caRhi āvā.3.**

"had better withdraw even now; for if he turns his back on the field of battle, he will have to suffer for it. Relying on the strength of my own arm have I waged the war and shall give befitting reply to the enemy, who has invaded us." (3)

अस कहि मरुत बेग रथ साजा। बाजे सकल जुझाऊ बाजा॥
चले बीर सब अतुलित बली। जनु कज्जल कै आँधी चली॥ ४॥

**asa kahi maruta bega ratha sājā, bāje sakala jujhāū bājā.**
**cale bīra saba atulita balī, janu kajjala kai ā̐dhī calī.4.**

So saying, he got ready his chariot, swift as the wind, and all the musical instruments of war sounded. The heroes, who were all matchless in strength, rushed forth like a storm of soot. (4)

असगुन अमित होहिं तेहि काला। गनइ न भुज बल गर्ब बिसाला॥ ५॥

**asaguna amita hohiṅ tehi kālā, ganai na bhujabala garba bisālā.5.**

Numberless ill-omens occurred at that time; but, extremely proud of might of his arm, he heeded them not. (5)

छं०—अति गर्ब गनइ न सगुन असगुन स्त्रवहिं आयुध हाथ ते।
भट गिरत रथ ते बाजि गज चिक्करत भाजहिं साथ ते॥
गोमाय गीध कराल खर रव स्वान बोलहिं अति घने।
जनु कालदूत उलूक बोलहिं बचन परम भयावने॥

Chaṁ.: **ati garba ganai na saguna asaguna sravahiṅ āyudha hātha te,**
**bhaṭa girata ratha te bāji gaja cikkarata bhājahiṅ sātha te.**
**gomāya gīdha karāla khara rava svāna bolahiṅ ati ghane,**
**janu kāladūta ulūka bolahiṅ bacana parama bhayāvane.**

In his overweening pride he took no heed of the omens, whether good or bad. Weapons dropped from his hands and warriors fell down from their cars, while horses and elephants ran shrieking out of the line. Frightful jackals, vultures and donkeys gave a shrill cry, while dogs whined in large numbers. And owls, like messengers of death, uttered most alarming notes.

दो०—ताहि कि संपति सगुन सुभ सपनेहुँ मन बिश्राम।
भूत द्रोह रत मोहबस राम बिमुख रति काम॥ ७८॥

Do.: **tāhi ki saṁpati saguna subha sapanehu̐ mana biśrāma,**
**bhūta droha rata mohabasa rāma bimukha rati kāma.78.**

Can he ever expect prosperity and good omens and attain peace of mind even in

dream, who is actively malevolent to the living creation, is hostile to Śrī Rāma and is steeped in the enjoyment of the senses, all under a spell of delusion? (78)

**चौ०—चलेउ निसाचर कटकु अपारा। चतुरंगिनी अनी बहु धारा॥**
**बिबिधि भाँति बाहन रथ जाना। बिपुल बरन पताक ध्वज नाना॥ १॥**

Cau.: **caleu nisācara kaṭaku apārā, caturaṁginī anī bahu dhārā.**
**bibidhi bhā̐ti bāhana ratha jānā, bipula barana patāka dhvaja nānā.1.**

The demon host, which defied all calculation, marched. Complete in all its four limbs, viz., elephants and chariots, horse and foot, it was divided into many regiments and was equipped with mounts, cars and other conveyances of every description as well as with numerous banners and standards of diverse colour. (1)

**चले मत्त गज जूथ घनेरे। प्राबिट जलद मरुत जनु प्रेरे॥**
**बरन बरन बिरदैत निकाया। समर सूर जानहिं बहु माया॥ २॥**
**cale matta gaja jūtha ghanere, prābiṭa jalada maruta janu prere.**
**barana barana biradaita nikāyā, samara sūra jānahiṁ bahu māyā.2.**

Numberless troops of elephants in rut marched like rainy clouds driven by the wind. There were multitudes of distinguished warriors wearing uniforms of various colours, all heroic in battle and conversant with many illusive devices. (2)

**अति बिचित्र बाहिनी बिराजी। बीर बसंत सेन जनु साजी॥**
**चलत कटक दिगसिंधुर डगहीं। छुभित पयोधि कुधर डगमगहीं॥ ३॥**
**ati bicitra bāhinī birājī, bīra basaṁta sena janu sājī.**
**calata kaṭaka digasiṁdhura ḍagahī̐, chubhita payodhi kudhara ḍagamagahī̐.3.**

Thus the army was magnificent in every way and looked like the mustered array of the gallant deity presiding over the vernal season. Even as the host marched, the elephants guarding the eight quarters tottered, the ocean was stirred to its very depth and the mountains rocked. (3)

**उठी रेनु रबि गयउ छपाई। मरुत थकित बसुधा अकुलाई॥**
**पनव निसान घोर रव बाजहिं। प्रलय समय के घन जनु गाजहिं॥ ४॥**
**uṭhī renu rabi gayau chapāī, maruta thakita basudhā akulāī.**
**panava nisāna ghora rava bājahiṁ, pralaya samaya ke ghana janu gājahiṁ.4.**

The dust rose so hugely that it obscured the sun; (then suddenly) the air became still and the earth was distressed. Drums and kettle-drums made an awful sound like the thunder of clouds at the time of universal destruction. (4)

**भेरि नफीरि बाज सहनाई। मारू राग सुभट सुखदाई॥**
**केहरि नाद बीर सब करहीं। निज निज बल पौरुष उच्चरहीं॥ ५॥**
**bheri naphīri bāja sahanāī, mārū rāga subhaṭa sukhadāī.**
**kehari nāda bīra saba karahī̐, nija nija bala pauruṣa uccarahī̐.5.**

Tabors, clarionettes and hautboys sounded the martial strain that gladdened the hearts of warriors. All the heroes roared like lions, each extolling his own might and valour. (5)

कहइ दसानन सुनहु सुभट्टा। मर्दहु भालु कपिन्ह के ठट्टा॥
हौं मारिहउँ भूप द्वौ भाई। अस कहि सन्मुख फौज रेंगाई॥ ६॥

**kahai dasānana sunahu subhaṭṭā, mardahu bhālu kapinha ke ṭhaṭṭā.**
**haů mārihaů bhūpa dvau bhāī, asa kahi sanmukha phauja rĕgāī.6.**

Rāvaṇa exclaimed; "Listen, my valiant warriors: wipe out the hordes of these bears and monkeys, while I shall slay the two brother princes." So saying he ordered his army to march forward. (6)

यह सुधि सकल कपिन्ह जब पाई। धाए करि रघुबीर दोहाई॥ ७॥

**yaha sudhi sakala kapinha jaba pāī, dhāe kari raghubīra dohāī.7.**

When the monkeys received this news, they all rushed forth invoking the glory of Śrī Rāma. (7)

छं०—धाए बिसाल कराल मर्कट भालु काल समान ते।
मानहुँ सपच्छ उड़ाहिं भूधर बृंद नाना बान ते॥
नख दसन सैल महाद्रुमायुध सबल संक न मानहीं।
जय राम रावन मत्त गज मृगराज सुजसु बखानहीं॥

Chaṁ.: **dhāe bisāla karāla markaṭa bhālu kāla samāna te,**
**mānahů sapaccha uRāhı̆ bhūdhara bṛṁda nānā bāna te.**
**nakha dasana saila mahādrumāyudha sabala saṁka na mānahı̆̄,**
**jaya rāma rāvana matta gaja mṛgarāja sujasu bakhānahı̆̄.**

The gigantic monkeys and bears, who were terrible as death, rushed forward like hosts of winged mountains of diverse colour. With claws and teeth, rocks and huge trees for their weapons they were all very powerful and knew no fear. They shouted "Glory to Śrī Rama, a veritable lion for the wild elephant in the shape of Rāvaṇa" and sang His glories.

दो०—दुहु दिसि जय जयकार करि निज निज जोरी जानि।
भिरे बीर इत रामहि उत रावनहि बखानि॥ ७९॥

Do.: **duhu disi jaya jayakāra kari nija nija jorī jāni,**
**bhire bīra ita rāmahi uta rāvanahi bakhāni.79.**

With a shout of "Victory! victory!!" on both sides and each finding his own match, the heroes came to a close combat, the monkeys singing the glory of Śrī Rāma and the demons extolling Rāvaṇa. (79)

चौ०—रावनु रथी बिरथ रघुबीरा। देखि बिभीषन भयउ अधीरा॥
अधिक प्रीति मन भा संदेहा। बंदि चरन कह सहित सनेहा॥ १॥

Cau.: **rāvanu rathī biratha raghubīrā, dekhi bibhīṣana bhayau adhīrā.**
**adhika prīti mana bhā saṁdehā, baṁdi carana kaha sahita sanehā.1.**

Vibhīṣaṇa was disconcerted when he saw Rāvaṇa mounted on a chariot and Śrī Raghuvīra without any. His great fondness for the Lord filled his mind with diffidence, and bowing at His feet he spoke with a tender heart: (1)

नाथ न रथ नहिं तन पद त्राना। केहि बिधि जितब बीर बलवाना॥
सुनहु सखा कह कृपानिधाना। जेहिं जय होइ सो स्यंदन आना॥ २॥
**nātha na ratha nahi̐ tana pada trānā, kehi bidhi jitaba bīra balavānā.**
**sunahu sakhā kaha kṛpānidhānā, jehi̐ jaya hoi so syaṁdana ānā.2.**

"My lord, You have no chariot nor any protection either for Your body (in the shape of armour) or for Your feet (in the shape of sandals). How then will You conquer this mighty hero?" "Listen, friend," replied the All-merciful Śrī Rāma, "the chariot which leads one to victory is quite different. (2)

सौरज धीरज तेहि रथ चाका। सत्य सील दृढ़ ध्वजा पताका॥
बल बिबेक दम परहित घोरे। छमा कृपा समता रजु जोरे॥ ३॥
**sauraja dhīraja tehi ratha cākā, satya sīla dṛRha dhvajā patākā.**
**bala bibeka dama parahita ghore, chamā kṛpā samatā raju jore.3.**

"Valour and fortitude are the wheels of that chariot, while truthfulness and good conduct are its enduring banner and standard. Even so, strength, discretion, self-control and benevolence are its four horses, that have been harnessed to the chariot with the cords of forgiveness, compassion and evenness of mind. (3)

ईस भजनु सारथी सुजाना। बिरति चर्म संतोष कृपाना॥
दान परसु बुधि सक्ति प्रचंडा। बर बिग्यान कठिन कोदंडा॥ ४॥
**īsa bhajanu sārathī sujānā, birati carma saṁtoṣa kṛpānā.**
**dāna parasu budhi sakti pracaṁḍā, bara bigyāna kaṭhina kodaṁḍā.4.**

"Adoration of God is the expert driver; dispassion, the shield; and contentment, the sword. Again, charity is the axe; reason, the fierce lance; and the highest wisdom, the mighty relentless bow. (4)

अमल अचल मन त्रोन समाना। सम जम नियम सिलीमुख नाना॥
कवच अभेद बिप्र गुर पूजा। एहि सम बिजय उपाय न दूजा॥ ५॥
**amala acala mana trona samānā, sama jama niyama silīmukha nānā.**
**kavaca abheda bipra gura pūjā, ehi sama bijaya upāya na dūjā.5.**

"A pure and steady mind is like a quiver; while quietude and the various forms of abstinence (Yamas) and religious observances (Niyamas) are a sheaf of arrows. Homage to the Brāhmaṇas and to one's own preceptor is an impenetrable coat of mail; there is no other equipment for victory as efficacious as this. (5)

सखा धर्ममय अस रथ जाकें। जीतन कहँ न कतहुँ रिपु ताकें॥ ६॥
**sakhā dharmamaya asa ratha jākĕ, jītana kahă na katahŭ ripu tākĕ.6.**

"My friend, he who owns such a chariot of piety shall have no enemy to conquer anywhere." (6)

दो०—**महा अजय संसार रिपु जीति सकइ सो बीर।**
**जाकें अस रथ होइ दृढ़ सुनहु सखा मतिधीर॥ ८० (क)॥**

Do.: **mahā ajaya saṁsāra ripu jīti sakai so bīra,**
**jākĕ asa ratha hoi dṛRha sunahu sakhā matidhīra.80(A).**

"Listen, O friend of resolute mind, the hero who happens to be in possession of such a strong chariot can conquer even that mighty and invincible foe: attachment to the world." (80 A)

**सुनि प्रभु बचन बिभीषन हरषि गहे पद कंज।**
**एहि मिस मोहि उपदेसेहु राम कृपा सुख पुंज॥ ८० ( ख )॥**

**suni prabhu bacana bibhīṣana haraṣi gahe pada kaṁja,**
**ehi misa mohi upadesehu rāma kṛpā sukha puṁja.80(B).**

Hearing the Lord's words, Vibhīṣaṇa clasped His lotus feet in joy. "You have utilized this opportunity to exhort me, O Rāma, an embodiment of grace and bliss that You are." (80 B)

**उत पचार दसकंधर इत अंगद हनुमान।**
**लरत निसाचर भालु कपि करि निज निज प्रभु आन॥ ८० ( ग )॥**

**uta pacāra dasakaṁdhara ita aṁgada hanumāna,**
**larata nisācara bhālu kapi kari nija nija prabhu āna.80(C).**

On that side the ten-headed Rāvaṇa threw his challenge, while on this side Aṅgada and Hanumān dared him to a combat. The demons, on the one hand, and the bears and monkeys, on the other, steadily fought, each side swearing by its lord. (80 C)

चौ०—सुर ब्रह्मादि सिद्ध मुनि नाना। देखत रन नभ चढ़े बिमाना॥
हमहू उमा रहे तेहिं संगा। देखत राम चरित रन रंगा॥ १॥

Cau.: **sura brahmādi siddha muni nānā, dekhata rana nabha caRhe bimānā.**
**hamahū umā rahe tehi̐ saṁgā, dekhata rāma carita rana raṁgā.1.**

Brahmā and the other gods, as well as a number of Siddhas and sages mounted their aerial cars and watched the combat from the heavens. I, too, Umā (continues Lord Śiva,) happened to be in that company and witnessed Śrī Rāma's exploits replete with martial zeal. (1)

सुभट समर रस दुहु दिसि माते। कपि जयसील राम बल ताते॥
एक एक सन भिरहिं पचारहिं। एकन्ह एक मर्दि महि पारहिं॥ २॥

**subhaṭa samara rasa duhu disi māte, kapi jayasīla rāma bala tāte.**
**eka eka sana bhirahi̐ pacārahi̐, ekanha eka mardi mahi pārahi̐.2.**

The warriors of both sides were maddened with passion for war; the monkeys, however, led the field through the might of Śrī Rāma. With shouts of defiance they closed in single combat, each crushing his adversary and throwing him to the ground. (2)

मारहिं काटहिं धरहिं पछारहिं। सीस तोरि सीसन्ह सन मारहिं॥
उदर बिदारहिं भुजा उपारहिं। गहि पद अवनि पटकि भट डारहिं॥ ३॥

**mārahi̐ kāṭahi̐ dharahi̐ pachārahi̐, sīsa tori sīsanha sana mārahi̐.**
**udara bidārahi̐ bhujā upārahi̐, gahi pada avani paṭaki bhaṭa ḍārahi̐.3.**

They smote the enemy, hacked him to pieces, clutched him and dashed him to the ground; nay, they tore his head off and pelted another (demon-warrior) with the same (cut-off head). They ripped up bellies, plucked up arms and seizing the opponent by the foot, dashed him to the ground. (3)

निसिचर भट महि गाड़हिं भालू। ऊपर ढारि देहिं बहु बालू॥
बीर बलीमुख जुद्ध बिरुद्धे। देखिअत बिपुल काल जनु क्रुद्धे॥ ४॥

**nisicara bhaṭa mahi gāRahi̐ bhālū, ūpara ḍhāri dehi̐ bahu bālū.**
**bīra balīmukha juddha biruddhe, dekhiata bipula kāla janu kruddhe.4.**

The bears buried the demon warriors underground and piled over them large heaps of sand. The gallant monkeys on the battle-field looked like so many infuriated forms of Death as they desperately fought against the enemy. (4)

छं०—क्रुद्धे कृतांत समान कपि तन स्रवत सोनित राजहीं।
मर्दहिं निसाचर कटक भट बलवंत घन जिमि गाजहीं॥
मारहिं चपेटन्हि डाटि दातन्ह काटि लातन्ह मीजहीं।
चिक्करहिं मर्कट भालु छल बल करहिं जेहिं खल छीजहीं॥ १॥

Chaṁ.: **kruddhe kṛtāṁta samāna kapi tana sravata sonita rājahī̐,**
**mardahi̐ nisācara kaṭaka bhaṭa balavaṁta ghana jimi gājahī̐.**
**mārahi̐ capeṭanhi ḍāṭi dātanha kāṭi lātanha mījahī̐,**
**cikkarahi̐ markaṭa bhālu chala bala karahi̐ jehi̐ khala chījahī̐.1.**

Their bodies streaming with blood, the powerful monkey-warriors looked like the god of death in fury. Crushing the warriors of the demon host they roared like thunder-clouds. They slapped and browbeat their opponents, bit them and trampled them under foot. The monkeys and bears sent out a shrill cry and employed every stratagem to annihilate the demon host. (1)

धरि गाल फारहिं उर बिदारहिं गल अँतावरि मेलहीं।
प्रह्लादपति जनु बिबिध तनु धरि समर अंगन खेलहीं॥
धरु मारु काटु पछारु घोर गिरा गगन महि भरि रही।
जय राम जो तृन ते कुलिस कर कुलिस ते कर तृन सही॥ २॥

**dhari gāla phārahi̐ ura bidārahi̐ gala a̐tāvari melahī̐,**
**prahlādapati janu bibidha tanu dhari samara aṁgana khelahī̐.**
**dharu māru kāṭu pachāru ghora girā gagana mahi bhari rahī,**
**jaya rāma jo tṛna te kulisa kara kulisa te kara tṛna sahī.2.**

They seized and tore open the cheeks, ripped up the bellies and hung the entrails round their necks, as though the lord of Prahlāda (Bhagavān Narasiṁha) had assumed a multiplicity of forms and sported on the field of death. The savage cries of "Seize, smite, cut to pieces and knock down!" filled both heaven and earth. Glory to Śrī Rāma, who can actually convert a blade of grass into a thunderbolt and vice versa. (2)

दो०—निज दल बिचलत देखेसि बीस भुजाँ दस चाप।
रथ चढ़ि चलेउ दसानन फिरहु फिरहु करि दाप॥ ८१॥

Do.: **nija dala bicalata dekhesi bīsa bhujā̐ dasa cāpa,**
**ratha caRhi caleu dasānana phirahu phirahu kari dāpa.81.**

When the ten-headed Rāvaṇa saw his troops breaking, he mounted his chariot and drawing ten bows in his twenty arms turned round, shouting in great fury "Turn back, turn back." (81)

चौ०—धायउ परम क्रुद्ध दसकंधर। सन्मुख चले हूह दै बंदर॥
गहि कर पादप उपल पहारा। डारेन्हि ता पर एकहिं बारा॥ १॥

Cau.: **dhāyau parama kruddha dasakaṁdhara, sanmukha cale hūha dai baṁdara.**
**gahi kara pādapa upala pahārā, ḍārenhi tā para ekahiṁ bārā.1.**

The wrath of the ten-headed monster Rāvaṇa knew no bound as he darted forward. But the monkeys also hurried to confront him shouting resolutely. Taking in their hands trees, stones and rocks, they hurled them upon him all at once. (1)

लागहिं सैल बज्र तन तासू। खंड खंड होइ फूटहिं आसू॥
चला न अचल रहा रथ रोपी। रन दुर्मद रावन अति कोपी॥ २॥

**lāgahiṁ saila bajra tana tāsū, khaṁḍa khaṁḍa hoi phūṭahiṁ āsū.**
**calā na acala rahā ratha ropī, rana durmada rāvana ati kopī.2.**

The rocks broke to pieces the moment they struck his adamantine frame. Rāvaṇa, who was maddened with the lust for war and was most furious by temperament, flinched not but remained firm as a rock, rooted with his chariot where it stood. (2)

इत उत झपटि दपटि कपि जोधा। मर्दै लाग भयउ अति क्रोधा॥
चले पराइ भालु कपि नाना। त्राहि त्राहि अंगद हनुमाना॥ ३॥

**ita uta jhapaṭi dapaṭi kapi jodhā, mardai lāga bhayau ati krodhā.**
**cale parāi bhālu kapi nānā, trāhi trāhi aṁgada hanumānā.3.**

Burning all over with rage he darted and bullied hither and thither and started crushing the monkey warriors. Many a bear and monkey took to his heel, crying: "Help, help, Aṅgada and Hanumān ! (3)

पाहि पाहि रघुबीर गोसाईं। यह खल खाइ काल की नाईं॥
तेहिं देखे कपि सकल पराने। दसहुँ चाप सायक संधाने॥ ४॥

**pāhi pāhi raghubīra gosāī̐, yaha khala khāi kāla kī nāī̐.**
**tehiṁ dekhe kapi sakala parāne, dasahu̐ cāpa sāyaka saṁdhāne.4.**

"Save, save, O Lord Raghuvīra! This wretch is devouring us like Death." When the monster saw that all the monkeys had fled, he fitted an arrow to each of his ten bows. (4)

छं०—संधानि धनु सर निकर छाड़ेसि उरग जिमि उड़ि लागहीं।
रहे पूरि सर धरनी गगन दिसि बिदिसि कहँ कपि भागहीं॥
भयो अति कोलाहल बिकल कपि दल भालु बोलहिं आतुरे।
रघुबीर करुना सिंधु आरत बंधु जन रच्छक हरे॥

Chaṁ.: **saṁdhāni dhanu sara nikara chāResi uraga jimi uRi lāgahī̐,**
**rahe pūri sara dharanī gagana disi bidisi kahā̐ kapi bhāgahī̐.**
**bhayo ati kolāhala bikala kapi dala bhālu bolahiṁ āture,**
**raghubīra karunā siṁdhu ārata baṁdhu jana racchaka hare.**

Putting an arrow to each of his bows, he shot a volley of arrows, which flew and lodged like winged serpents. The shafts filled all available space on earth as well as in the sky including the eight quarters, so that the monkeys knew not where to go. There was a wild uproar in the ranks of the monkeys and bears, who were all sore distressed and cried in anguish: "O Raghuvīra, O Ocean of mercy, O Befriender of the distressed, O Hari, O Saviour of mankind !"

दो०—**निज दल बिकल देखि कटि कसि निषंग धनु हाथ।**
**लछिमन चले क्रुद्ध होइ नाइ राम पद माथ॥ ८२॥**

Do.: **nija dala bikala dekhi kaṭi kasi niṣaṁga dhanu hātha,**
**lachimana cale kruddha hoi nāi rāma pada mātha.82.**

Seeing the distress of his troops, Lakṣmaṇa fastened the quiver at his back and taking the bow in his hand he bowed his head at Śrī Rāma's feet and sallied forth, full of rage. (82)

चौ०—रे खल का मारसि कपि भालू। मोहि बिलोकु तोर मैं कालू॥
खोजत रहेउँ तोहि सुतघाती। आजु निपाति जुड़ावउँ छाती॥ १॥

Cau.: **re khala kā mārasi kapi bhālū, mohi biloku tora maiṁ kālū.**
**khojata raheuṁ tohi sutaghātī, āju nipāti juRāvauṁ chātī.1.**

"Pooh! You are making the monkeys and bears your target, O vile wretch, look at me, I am your death." "It is you whom I have been looking for, you slayer of my son. Today I will soothe my heart by killing you." (1)

अस कहि छाड़ेसि बान प्रचंडा। लछिमन किए सकल सत खंडा॥
कोटिन्ह आयुध रावन डारे। तिल प्रवान करि काटि निवारे॥ २॥

**asa kahi chāResi bāna pracaṁḍā, lachimana kie sakala sata khaṁḍā.**
**koṭinha āyudha rāvana ḍāre, tila pravāna kari kāṭi nivāre.2.**

So saying he discharged a flight of fierce arrows; but Lakṣmaṇa shivered them into hundred pieces each. Nay, Rāvaṇa hurled upon him myriads of other missiles, but Lakṣmaṇa foiled them all by reducing them to particles as small as sesamum seeds. (2)

पुनि निज बानन्ह कीन्ह प्रहारा। स्यंदनु भंजि सारथी मारा॥
सत सत सर मारे दस भाला। गिरि सृंगन्ह जनु प्रबिसहिं ब्याला॥ ३॥

**puni nija bānanha kīnha prahārā, syaṁdanu bhaṁji sārathī mārā.**
**sata sata sara māre dasa bhālā, giri sṛṁganha janu prabisahiṁ byālā.3.**

Again, Lakṣmaṇa assailed him with his own shafts, smashing his chariot and killing the charioteer. Nay, each of his ten heads he transfixed with a hundred arrows, which seemed like serpents boring their way into the peaks of a mountain. (3)

पुनि सत सर मारा उर माहीं। परेउ धरनि तल सुधि कछु नाहीं॥
उठा प्रबल पुनि मुरुछा जागी। छाड़िसि ब्रह्म दीन्हि जो साँगी॥ ४॥

**puni sata sara mārā ura māhīṁ, pareu dharani tala sudhi kachu nāhīṁ.**
**uṭhā prabala puni muruchā jāgī, chāRisi brahma dīnhi jo sāṁgī.4.**

With a hundred arrows more he struck him in the breast: he fell senseless to the

ground. On regaining his consciousness the mighty demon rose again and hurled a lance that had been bestowed on him by Brahmā (the Creator). (4)

छं०—सो ब्रह्म दत्त प्रचंड सक्ति अनंत उर लागी सही।
परयो बीर बिकल उठाव दसमुख अतुल बल महिमा रही॥
ब्रह्मांड भवन बिराज जाकें एक सिर जिमि रज कनी।
तेहि चह उठावन मूढ़ रावन जान नहिं त्रिभुअन धनी॥

Chaṁ.: **so brahma datta pracaṁḍa sakti anaṁta ura lāgī sahī,**
**paryo bīra bikala uṭhāva dasamukha atula bala mahimā rahī.**
**brahmāṁḍa bhavana birāja jākẽ eka sira jimi raja kanī,**
**tehi caha uṭhāvana mūRha rāvana jāna nahiṁ tribhuana dhanī.**

That fierce lance, the gift of Brahmā, struck Lakṣmaṇa right in the breast and the hero dropped to the ground full of agony. The ten-headed monster tried to lift the Prince and carry him off, but the pomp of the demon's matchless strength proved ineffective. How foolish it was on the part of Rāvaṇa to have sought to lift him on one of whose (thousand) heads rest all the spheres of the universe like a mere grain of sand. He little knew that he was no other than the Lord of the three spheres, Lakṣmaṇa.

दो०—देखि पवनसुत धायउ बोलत बचन कठोर।
आवत कपिहि हन्यो तेहिं मुष्टि प्रहार प्रघोर॥८३॥

Do.: **dekhi pavanasuta dhāyau bolata bacana kaṭhora,**
**āvata kapihi hanyo tehiṁ muṣṭi prahāra praghora.83.**

The son of the wind-god, who perceived this, rushed forward speaking harsh words; but even as Hanumān came near, the monster struck him a terrible blow with his fist. (83)

चौ०—जानु टेकि कपि भूमि न गिरा। उठा सँभारि बहुत रिस भरा॥
मुठिका एक ताहि कपि मारा। परेउ सैल जनु बज्र प्रहारा॥१॥

Cau.: **jānu ṭeki kapi bhūmi na girā, uṭhā sa̐bhāri bahuta risa bharā.**
**muṭhikā eka tāhi kapi mārā, pareu saila janu bajra prahārā.1.**

Hanumān sank on his knees but did not fall to the ground. Recovering himself, he rose in exceeding wrath and struck Rāvaṇa a blow with his fist; the demon fell like a mountain struck by lightning. (1)

मुरुछा गै बहोरि सो जागा। कपि बल बिपुल सराहन लागा॥
धिग धिग मम पौरुष धिग मोही। जौं तैं जिअत रहेसि सुरद्रोही॥२॥

**muruchā gai bahori so jāgā, kapi bala bipula sarāhana lāgā.**
**dhiga dhiga mama pauruṣa dhiga mohī, jau̐ taiṁ jiata rahesi suradrohī.2.**

When the spell of his swoon was over and consciousness returned to him, he began to admire Hanumān's enormous strength. "Shame on my valour and shame on myself, if you are still alive, you enemy of gods !" (2)

अस कहि लछिमन कहुँ कपि ल्यायो। देखि दसानन बिसमय पायो॥
कह रघुबीर समुझु जियँ भ्राता। तुम्ह कृतांत भच्छक सुर त्राता॥३॥

**asa kahi lachimana kahũ kapi lyāyo, dekhi dasānana bisamaya pāyo.**
**kaha raghubīra samujhu jiyå̃ bhrātā, tumha kṛtāṁta bhacchaka sura trātā.3.**

So saying, Hanumān carried Lakṣmaṇa off to Śrī Rāma : the ten-headed monster was amazed at this sight. Said Śrī Raghuvīra, "Bear in mind, brother, that you are the devourer of Death and the saviour of the gods." (3)

सुनत बचन उठि बैठ कृपाला। गई गगन सो सकति कराला॥
पुनि कोदंड बान गहि धाए। रिपु सन्मुख अति आतुर आए॥ ४॥

**sunata bacana uṭhi baiṭha kṛpālā, gaī gagana so sakati karālā.**
**puni kodaṁḍa bāna gahi dhāe, ripu sanmukha ati ātura āe.4.**

Immediately on hearing these words the gracious Lakṣmaṇa arose and sat up, while the fierce lance vanished into the heavens. Taking his bow and arrows again he darted and came post-haste in front of the enemy. (4)

छं०—आतुर बहोरि बिभंजि स्यंदन सूत हति ब्याकुल कियो।
गिर्‌यो धरनि दसकंधर बिकलतर बान सत बेध्यो हियो॥
सारथी दूसर घालि रथ तेहि तुरत लंका लै गयो।
रघुबीर बंधु प्रताप पुंज बहोरि प्रभु चरनन्हि नयो॥

Chaṁ.:**ātura bahori bibhaṁji syaṁdana sūta hati byākula kiyo,**
**giryo dharani dasakaṁdhara bikalatara bāna sata bedhyo hiyo.**
**sārathī dūsara ghāli ratha tehi turata laṁkā lai gayo,**
**raghubīra baṁdhu pratāpa puṁja bahori prabhu carananhi nayo.**

With great despatch Lakṣmaṇa smashed Rāvaṇa's chariot again and struck down his charioteer, who fell writhing with pain. Rāvaṇa, whose heart he transfixed with a hundred arrows, fell to the ground, much distressed. Another charioteer came and laid him in his own chariot and immediately took him away to Laṅkā; while Lakṣmaṇa, Śrī Rāma's glorious brother, bowed at the Lord's feet again.

दो०—उहाँ दसानन जागि करि करै लाग कछु जग्य।
राम बिरोध बिजय चह सठ हठ बस अति अग्य॥ ८४॥

Do.: **uhå̃ dasānana jāgi kari karai lāga kachu jagya,**
**rāma birodha bijaya caha saṭha haṭha basa ati agya.84.**

At the other end, Rāvaṇa the ten-headed monster, on regaining consciousness, set to perform some sacrifice. In his perversity and rank ignorance the fool sought to gain victory even by antagonizing Śrī Rāma! (84)

चौ०—इहाँ बिभीषन सब सुधि पाई। सपदि जाइ रघुपतिहि सुनाई॥
नाथ करइ रावन एक जागा। सिद्ध भएँ नहिं मरिहि अभागा॥ १॥

Cau.: **ihå̃ bibhīṣana saba sudhi pāī, sapadi jāi raghupatihi sunāī.**
**nātha karai rāvana eka jāgā, siddha bhaẽ nahiṁ marihi abhāgā.1.**

At this end Vibhīṣaṇa got all the information and, hastening to Śrī Raghunātha, apprised Him of everything. "My lord, Rāvaṇa is busy with a sacrificial performance and if he completes it, the wretch will not die easily. (1)

पठवहु नाथ बेगि भट बंदर। करहिं बिधंस आव दसकंधर॥
प्रात होत प्रभु सुभट पठाए। हनुमदादि अंगद सब धाए॥ २॥

**paṭhavahu nātha begi bhaṭa baṁdara, karahiं bidhaṁsa āva dasakaṁdhara.**
**prāta hota prabhu subhaṭa paṭhāe, hanumadādi aṁgada saba dhāe.2.**

"Therefore, my lord, despatch some valiant monkey-warriors at once, so that they may wreck his sacrifice, and the ten-headed monster be compelled to return (to the battlefield)." As soon as the day broke the Lord sent out His heroes—Hanumān, Aṅgada and others, who all rushed forward. (2)

कौतुक कूदि चढ़े कपि लंका। पैठे रावन भवन असंका॥
जग्य करत जबहीं सो देखा। सकल कपिन्ह भा क्रोध बिसेषा॥ ३॥

**kautuka kūdi caRhe kapi laṁkā, paiṭhe rāvana bhavana asaṁkā.**
**jagya karata jabahī̐ so dekhā, sakala kapinha bhā krodha biseṣā.3.**

In mere sport the monkeys sprang up to the fort of Laṅkā and fearlessly entered Rāvaṇa's palace. The moment they saw him engaged in a sacrifice all the monkeys grew wildly furious. (3)

रन ते निलज भाजि गृह आवा। इहाँ आइ बक ध्यान लगावा॥
अस कहि अंगद मारा लाता। चितव न सठ स्वारथ मन राता॥ ४॥

**rana te nilaja bhāji gṛha āvā, ihā̐ āi baka dhyāna lagāvā.**
**asa kahi aṁgada mārā lātā, citava na saṭha svāratha mana rātā.4.**

"You shameless wretch, having run away home from the battle, you are sitting here and feign meditation!" So saying, Aṅgada struck him with his foot; but the fool did not even look at them, his mind being absorbed in the pursuit of his own end. (4)

छं०—नहिं चितव जब करि कोप कपि गहि दसन लातन्ह मारहीं।
धरि केस नारि निकारि बाहेर तेऽतिदीन पुकारहीं॥
तब उठेउ क्रुद्ध कृतांत सम गहि चरन बानर डारई।
एहि बीच कपिन्ह बिधंस कृत मख देखि मन महुँ हारई॥

Chaṁ.: **nahiं citava jaba kari kopa kapi gahi dasana lātanha mārahī̐,**
**dhari kesa nāri nikāri bāhera te'tidīna pukārahī̐.**
**taba uṭheu kruddha kṛtāṁta sama gahi carana bānara ḍāraī,**
**ehi bīca kapinha bidhaṁsa kṛta makha dekhi mana mahu̐ hāraī.**

When he refused to look at them, the monkeys in their fury bit him with their teeth and kicked him. His wives, too, they seized by their locks and dragged them out of doors while they cried most piteously. Then at last he rose, furious as Death, and, catching hold of the monkeys by their legs, he threw them away. Meanwhile, when he saw that the monkeys had wrecked the sacrifice, he felt discomfited at heart.

दो॰—जग्य बिधंसि कुसल कपि आए रघुपति पास।
चलेउ निसाचर क्रुद्ध होइ त्यागि जिवन कै आस॥ ८५॥

Do.: **jagya bidhaṁsi kusala kapi āe raghupati pāsa,**
**caleu nisācara kruddha hoi tyāgi jivana kai āsa.85.**

Having wrecked his sacrifice, the clever monkeys safely returned to Śrī Raghunātha; while Rāvaṇa set out, ablaze with fury, abandoning all hope of life. (85)

चौ॰—चलत होहिं अति असुभ भयंकर। बैठहिं गीध उड़ाइ सिरन्ह पर॥
भयउ कालबस काहु न माना। कहेसि बजावहु जुद्ध निसाना॥ १॥

Cau.: **calata hohiṁ ati asubha bhayaṁkara, baiṭhahiṁ gīdha uRāi siranha para.**
**bhayau kālabasa kāhu na mānā, kahesi bajāvahu juddha nisānā.1.**

Evil omens of a most fearful nature occurred to him even as he went. Vultures flew and perched on his heads. Being in the jaws of death, he paid no heed to anyone and exclaimed: "Beat the drums of war." (1)

चली तमीचर अनी अपारा। बहु गज रथ पदाति असवारा॥
प्रभु सन्मुख धाए खल कैसें। सलभ समूह अनल कहँ जैसें॥ २॥

**calī tamīcara anī apārā, bahu gaja ratha padāti asavārā.**
**prabhu sanmukha dhāe khala kaiseँ, salabha samūha anala kahaँ jaiseँ.2.**

The demon host appeared endless as it marched on with its myriads of elephants, chariots, foot-soldiers and horsemen. The wicked demons rushed to face the Lord like a swarm of moths darting towards fire. (2)

इहाँ देवतन्ह अस्तुति कीन्ही। दारुन बिपति हमहि एहिं दीन्ही॥
अब जनि राम खेलावहु एही। अतिसय दुखित होति बैदेही॥ ३॥

**ihaँ devatanha astuti kīnhī, dāruna bipati hamahi ehiṁ dīnhī.**
**aba jani rāma khelāvahu ehī, atisaya dukhita hoti baidehī.3.**

At this end the gods prayed to the Lord: "This fellow (Rāvaṇa) has inflicted terrible suffering on us. Play with him no more, O Śrī Rāma; Jānakī is feeling most disconsolate." (3)

देव बचन सुनि प्रभु मुसुकाना। उठि रघुबीर सुधारे बाना॥
जटा जूट दृढ़ बाँधें माथे। सोहहिं सुमन बीच बिच गाथे॥ ४॥

**deva bacana suni prabhu musukānā, uṭhi raghubīra sudhāre bānā.**
**jaṭā jūṭa dṛRha baँdheँ māthe, sohahiṁ sumana bīca bica gāthe.4.**

The Lord smiled to hear the gods' prayer; Śrī Raghuvīra rose and put His arrows in order. The matted locks on His head had been tightly coiled and were interlaced with flowers. (4)

अरुन नयन बारिद तनु स्यामा। अखिल लोक लोचनाभिरामा॥
कटितट परिकर कस्यो निषंगा। कर कोदंड कठिन सारंगा॥ ५॥

**aruna nayana bārida tanu syāmā, akhila loka locanābhirāmā.**
**kaṭitaṭa parikara kasyo niṣaṁgā, kara kodaṁḍa kaṭhina sāraṁgā.5.**

With His ruddy eyes and body dark as a rain-cloud He ravished the eyes of the whole world. He fastened His quiver to a piece of cloth girt round His waist and took in His hand formidable Sārṅga bow. (5)

छं०—**सारंग कर सुंदर निषंग सिलीमुखाकर कटि कस्यो।**
**भुजदंड पीन मनोहरायत उर धरासुर पद लस्यो॥**
**कह दास तुलसी जबहिं प्रभु सर चाप कर फेरन लगे।**
**ब्रह्मांड दिग्गज कमठ अहि महि सिंधु भूधर डगमगे॥**

Chaṁ.: **sāraṁga kara suṁdara niṣaṁga silīmukhākara kaṭi kasyo,**
**bhujadaṁḍa pīna manoharāyata ura dharāsura pada lasyo.**
**kaha dāsa tulasī jabahi̐ prabhu sara cāpa kara pherana lage,**
**brahmāṁḍa diggaja kamaṭha ahi mahi siṁdhu bhūdhara ḍagamage.**

The Lord took the Sārṅga bow in His hand and fastened at His back the beautiful quiver with an inexhaustible stock of arrows. He had a pair of muscular arms and a charming and broad chest which was adorned with the print of the Brāhmaṇa's (Bhṛgu's) foot. When the Lord, says Tulasīdāsa, commenced feeling the bow and arrow with His hands, the whole universe, including the elephants guarding the eight quarters, the divine Tortoise, the serpent-god (Śeṣa) and the earth with its oceans and mountains, began to quiver.

दो०—**सोभा देखि हरषि सुर बरषहिं सुमन अपार।**
**जय जय जय करुनानिधि छबि बल गुन आगार॥ ८६॥**

Do.: **sobhā dekhi harași sura barașahi̐ sumana apāra,**
**jaya jaya jaya karunānidhi chabi bala guna āgāra.86.**

The gods rejoiced to see His beauty and rained down flowers in an endless shower, exclaiming "Glory, glory, all glory to the Fountain of mercy, the pinnacle of beauty, strength and goodness." (86)

चौ०—एहीं बीच निसाचर अनी। कसमसात आई अति घनी॥
देखि चले सन्मुख कपि भट्टा। प्रलयकाल के जनु घन घट्टा॥ १॥

Cau.: **ehī̐ bīca nisācara anī, kasamasāta āī ati ghanī.**
**dekhi cale sanmukha kapi bhaṭṭā, pralayakāla ke janu ghana ghaṭṭā.1.**

Meanwhile, arrived the vast demon host with its overcrowded ranks. The moment the monkey warriors saw the army, they advanced to meet it like the masses of clouds that gather at the time of universal destruction *(Pralaya)*. (1)

बहु कृपान तरवारि चमंकहिं। जनु दहँ दिसि दामिनीं दमंकहिं॥
गज रथ तुरग चिकार कठोरा। गर्जहिं मनहुँ बलाहक घोरा॥ २॥

**bahu kṛpāna taravāri camaṁkahi̐, janu dahȁ disi dāminī̐ damaṁkahi̐.**
**gaja ratha turaga cikāra kaṭhorā, garjahi̐ manahȕ balāhaka ghorā.2.**

Innumerable swords and claymores flashed like gleams of lightning from every

direction. The shrill cries of the elephants and horses and the rattling sound of the chariots resembled the terrible thundering of clouds. (2)

कपि लंगूर बिपुल नभ छाए। मनहुँ इंद्रधनु उए सुहाए॥
उठइ धूरि मानहुँ जलधारा। बान बुंद भै बृष्टि अपारा॥ ३॥

**kapi laṁgūra bipula nabha chāe, manahů iṁdradhanu ue suhāe.**
**uṭhai dhūri mānahů jaladhārā, bāna buṁda bhai bṛṣṭi apārā.3.**

Myriads of monkeys' tails stretched across the heavens like an array of magnificent rainbows appearing in the sky. The dust rose in thick columns like streams of water in the air and the arrows shot forth in an endless shower like rain-drops. (3)

दुहुँ दिसि पर्बत करहिं प्रहारा। बज्रपात जनु बारहिं बारा॥
रघुपति कोपि बान झरि लाई। घायल भै निसिचर समुदाई॥ ४॥

**duhů disi parbata karahiṁ prahārā, bajrapāta janu bārahiṁ bārā.**
**raghupati kopi bāna jhari lāī, ghāyala bhai nisicara samudāī.4.**

Mountains hurled from either side crashed like repeated strokes of lightning. Śrī Raghunātha in His fury let fly arrows in showers, which straightway wounded the demon crew. (4)

लागत बान बीर चिक्करहीं। घुर्मि घुर्मि जहँ तहँ महि परहीं॥
स्रवहिं सैल जनु निर्झर भारी। सोनित सरि कादर भयकारी॥ ५॥

**lāgata bāna bīra cikkarahī̇̃, ghurmi ghurmi jahå̃ tahå̃ mahi parahī̇̃.**
**sravahiṁ saila janu nirjhara bhārī, sonita sari kādara bhayakārī.5.**

The demon warriors shrieked with pain as the arrows struck them, and swinging round and round they fell to the ground here, there and everywhere. Streaming with blood, the wounded demons looked like mountains with their large cascades; and the blood ran in the form of a stream, the terror of cowards. (5)

छं०—कादर भयंकर रुधिर सरिता चली परम अपावनी।
दोउ कूल दल रथ रेत चक्र अबर्त बहति भयावनी॥
जलजंतु गज पदचर तुरग खर बिबिध बाहन को गने।
सर सक्ति तोमर सर्प चाप तरंग चर्म कमठ घने॥

Chaṁ.: **kādara bhayaṁkara rudhira saritā calī parama apāvanī,**
**dou kūla dala ratha reta cakra abarta bahati bhayāvanī.**
**jalajaṁtu gaja padacara turaga khara bibidha bāhana ko gane,**
**sara sakti tomara sarpa cāpa taraṁga carma kamaṭha ghane.**

A most unholy river of blood, that smote recreants with terror, ran across the battle-field. With the two armies for its banks, the chariots for its intervening sands and their wheels for its whirlpools, it was a frightful flood indeed. The foot-soldiers, and, even so, elephants, horses, donkeys and other mounts of all kinds, more than one could count, (that floated on the river) represented the various aquatic creatures; the arrows, lances and iron clubs (swept by it) stood for its serpents: the bows borne along the current represented its waves and the shields stood for its many tortoises.

दो०—बीर परहिं जनु तीर तरु मज्जा बहु बह फेन।
कादर देखि डरहिं तहँ सुभटन्ह के मन चेन॥८७॥

Do.: **bīra parahi̐ janu tīra taru majjā bahu baha phena,**
**kādara dekhi ḍarahi̐ taha̐ subhaṭanha ke mana cena.87.**

Warriors fell here and there like the trees on its banks and the abundant marrow of their bones represented its scum. Dastards shuddered at its very sight, while heroes were delighted at heart to see it. (87)

चौ०—मज्जहिं भूत पिसाच बेताला। प्रमथ महा झोटिंग कराला॥
काक कंक लै भुजा उड़ाहीं। एक ते छीनि एक लै खाहीं॥१॥

Cau.: **majjahi̐ bhūta pisāca betālā, pramatha mahā jhoṭiṁga karālā.**
**kāka kaṁka lai bhujā uRāhī̐, eka te chīni eka lai khāhī̐.1.**

Spirits, ghouls and goblins and even so frightful genii with a long shaggy mass of hair and Pramathas (Śiva's own attendants) took their plunge in it. Crows and kites flew off with human arms, which they snatched from one another and ate up themselves. (1)

एक कहहिं ऐसिउ सौंघाई। सठहु तुम्हार दरिद्र न जाई॥
कहँरत भट घायल तट गिरे। जहँ तहँ मनहुँ अर्धजल परे॥२॥

**eka kahahi̐ aisiu sau̐ghāī, saṭhahu tumhāra daridra na jāī.**
**kaha̐rata bhaṭa ghāyala taṭa gire, jaha̐ taha̐ manahu̐ ardhajala pare.2.**

Some said, "What a pity, fools that you should continue to suffer from want even in such plenty?" Wounded warriors fallen on the banks groaned like the moribund lying all round half in and half out of water (on the bank of a sacred river, lake etc., in order to ensure that they may breathe their last while their body is being washed by the sacred water since such a death is accounted as highly beneficial to the spirit of the dying man). (2)

खैंचहिं गीध आँत तट भए। जनु बंसी खेलत चित दए॥
बहु भट बहहिं चढ़े खग जाहीं। जनु नावरि खेलहिं सरि माहीं॥३॥

**khai̐cahi̐ gīdha a̐ta taṭa bhae, janu baṁsī khelata cita dae.**
**bahu bhaṭa bahahi̐ caRhe khaga jāhī̐, janu nāvari khelahi̐ sari māhī̐.3.**

Standing on its banks, vultures tore the entrails of the dead like fishermen angling with rapt attention. Many a dead warrior floated down with birds perched on them, as if the latter were enjoying a game of boating on the river. (3)

जोगिनि भरि भरि खप्पर संचहिं। भूत पिसाच बधू नभ नंचहिं॥
भट कपाल करताल बजावहिं। चामुंडा नाना बिधि गावहिं॥४॥

**jogini bhari bhari khappara saṁcahi̐, bhūta pisāca badhū nabha naṁcahi̐.**
**bhaṭa kapāla karatāla bajāvahi̐, cāmuṁḍā nānā bidhi gāvahi̐.4.**

The Yoginīs (female attendants of Goddess Durgā) took to storing blood in skulls, while female spirits and sprites danced in the air. Even so, Cāmuṇḍās (another class of female attendants of Durgā) sang songs in various strains, clashing the skulls of dead warriors like so many pairs of cymbals. (4)

जंबुक निकर कटक्कट कट्टहिं। खाहिं हुआहिं अघाहिं दपट्टहिं॥
कोटिन्ह रुंड मुंड बिनु डोल्लहिं। सीस परे महि जय जय बोल्लहिं॥५॥

**jaṁbuka nikara kaṭakkaṭa kaṭṭahi̐, khāhi̐ huāhi̐ aghāhi̐ dapaṭṭahi̐.**
**koṭinha ruṁḍa muṁḍa binu ḍollahi̐, sīsa pare mahi jaya jaya bollahi̐.5.**

Herds of Jackals snapped their teeth as they tore the dead, feasted upon them and yelled; and, when surfeited, they snarled. Myriads of headless trunks trotted along the battle-field, while the heads lying on the ground shouted "Victory! Victory!!" (5)

छं०—**बोल्लहिं जो जय जय मुंड रुंड प्रचंड सिर बिनु धावहीं।**
**खप्परिन्ह खग्ग अलुज्झि जुज्झहिं सुभट भटन्ह ढहावहीं॥**
**बानर निसाचर निकर मर्दहिं राम बल दर्पित भए।**
**संग्राम अंगन सुभट सोवहिं राम सर निकरन्हि हए॥**

Chaṁ.:**bollahi̐ jo jaya jaya muṁḍa ruṁḍa pracaṁḍa sira binu dhāvahī̐,**
**khapparinha khagga alujjhi jujjhahi̐ subhaṭa bhaṭanha ḍhahāvahī̐.**
**bānara nisācara nikara mardahi̐ rāma bala darpita bhae,**
**saṁgrāma aṁgana subhaṭa sovahi̐ rāma sara nikaranhi hae.**

The heads shouted "Victory! Victory!!" while headless trunks darted wildly about. Birds got entangled in skulls even as they contended with one another; while heroes overthrew their rivals. Imperious through Śrī Rāma's strength, the monkeys crushed the demon crew; and mortally struck by Śrī Rāma's flight of arrows, the heroes lay in eternal sleep on the battle field.

दो०—**रावन हृदयँ बिचारा भा निसिचर संघार।**
**मैं अकेल कपि भालु बहु माया करौं अपार॥८८॥**

Do.: **rāvana hṛdayå̐ bicārā bhā nisicara saṁghāra,**
**mai̐ akela kapi bhālu bahu māyā karaů̐ apāra.88.**

Rāvaṇa thought within himself, "The demons have been wiped out and I am left alone, while the monkeys are still numerous. Let me, therefore, create innumerable illusions." (88)

चौ०—देवन्ह प्रभुहि पयादें देखा। उपजा उर अति छोभ बिसेषा॥
सुरपति निज रथ तुरत पठावा। हरष सहित मातलि लै आवा॥१॥

Cau.: **devanha prabhuhi payāde̐ dekhā, upajā ura ati chobha biseṣā.**
**surapati nija ratha turata paṭhāvā, haraṣa sahita mātali lai āvā.1.**

When the gods saw that the Lord was on foot, they were exceedingly pained at heart. Indra (the lord of heaven) forthwith despatched his own chariot, which Mātali (Indra's charioteer) gladly brought there. (1)

तेज पुंज रथ दिब्य अनूपा। हरषि चढ़े कोसलपुर भूपा॥
चंचल तुरग मनोहर चारी। अजर अमर मन सम गतिकारी॥२॥

**teja puṁja ratha dibya anūpā, haraṣi caRhe kosalapura bhūpā.**
**caṁcala turaga manohara cārī, ajara amara mana sama gatikārī.2.**

It was a heavenly and unique chariot, which was all splendour; the King of Kosalapura

(Ayodhyā), Śrī Rāma, gladly mounted it. It was driven by four high-spirited and charming (heavenly) horses, which knew no decay or death and flew with the speed of the mind. (2)

रथारूढ़ रघुनाथहि देखी। धाए कपि बलु पाइ बिसेषी॥
सही न जाइ कपिन्ह कै मारी। तब रावन माया बिस्तारी॥ ३॥

**rathārūRha raghunāthahi dekhī, dhāe kapi balu pāi biseṣī.**
**sahī na jāi kapinha kai mārī, taba rāvana māyā bistārī.3.**

The monkeys rushed forward with renewed vigour when they saw Śrī Raghunātha mounted on a chariot. When Rāvaṇa felt that the monkeys' onset was irresistible, he took to creating illusions. (3)

सो माया रघुबीरहि बाँची। लछिमन कपिन्ह सो मानी साँची॥
देखी कपिन्ह निसाचर अनी। अनुज सहित बहु कोसलधनी॥ ४॥

**so māyā raghubīrahi bā̐cī, lachimana kapinha so mānī sā̐cī.**
**dekhī kapinha nisācara anī, anuja sahita bahu kosaladhanī.4.**

The illusive creation did not touch Śrī Raghuvīra; while the monkeys, nay, even Lakṣmaṇa took it for real. The monkeys saw among a large demon host a number of Rāmas and as many Lakṣmaṇas. (4)

छं०—**बहु राम लछिमन देखि मर्कट भालु मन अति अपडरे।**
**जनु चित्र लिखित समेत लछिमन जहँ सो तहँ चितवहिं खरे॥**
**निज सेन चकित बिलोकि हँसि सर चाप सजि कोसलधनी।**
**माया हरी हरि निमिष महुँ हरषी सकल मर्कट अनी॥**

Chaṁ.: **bahu rāma lachimana dekhi markaṭa bhālu mana ati apaḍare,**
**janu citra likhita sameta lachimana jahā̐ so tahā̐ citavahiṁ khare.**
**nija sena cakita biloki hā̐si sara cāpa saji kosaladhanī,**
**māyā harī hari nimiṣa mahu̐ haraṣī sakala markaṭa anī.**

The monkeys and bears were much terrified at heart to see numerous Rāmas and Lakṣmaṇas. All of them, including Lakṣmaṇa, stood gazing like the figures in a picture wherever they were. The Lord of Kosala Śrī Rāma smilingly observed His army in a state of nonplus; He fitted an arrow to His bow and in a trice Śrī Hari dispersed the delusion to the delight of the whole monkey host.

दो०—**बहुरि राम सब तन चितइ बोले बचन गँभीर।**
**द्वंदजुद्ध देखहु सकल श्रमित भए अति बीर॥ ८९॥**

Do.: **bahuri rāma saba tana citai bole bacana gā̐bhīra,**
**dvaṁdajuddha dekhahu sakala śramita bhae ati bīra.89.**

Śrī Rāma then cast His glance on all and spoke in solemn words: "Watch now my duel (with Rāvaṇa); for all of you, my heroes, are extremely tired." (89)

चौ०—अस कहि रथ रघुनाथ चलावा। बिप्र चरन पंकज सिरु नावा॥
तब लंकेस क्रोध उर छावा। गर्जत तर्जत सन्मुख धावा॥ १॥

Cau.: **asa kahi ratha raghunātha calāvā, bipra carana paṁkaja siru nāvā.**
**taba laṁkesa krodha ura chāvā, garjata tarjata sanmukha dhāvā.1.**

So saying, Śrī Raghunātha bowed His head at the Brāhmaṇas' lotus feet even as He moved forward His chariot. Thereupon Rāvaṇa felt much enraged at heart and darted to meet Him, challenging Him in a thundering voice: (1)

जीतेहु जे भट संजुग माहीं। सुनु तापस मैं तिन्ह सम नाहीं॥
रावन नाम जगत जस जाना। लोकप जाकें बंदीखाना॥ २॥
**jītehu je bhaṭa saṁjuga māhī̃, sunu tāpasa mai̐ tinha sama nāhī̃.**
**rāvana nāma jagata jasa jānā, lokapa jākẽ baṁdīkhānā.2.**

"Listen, hermit, I am not like one of those warriors whom you have vanquished in battle. My name is Rāvaṇa, whose glory is known all the world over, and whose prison holds within its walls the regents of the spheres! (2)

खर दूषन बिराध तुम्ह मारा। बधेहु ब्याध इव बालि बिचारा॥
निसिचर निकर सुभट संघारेहु। कुंभकरन घननादहि मारेहु॥ ३॥
**khara dūṣana birādha tumha mārā, badhehu byādha iva bāli bicārā.**
**nisicara nikara subhaṭa saṁghārehu, kuṁbhakarana ghananādahi mārehu.3.**

"You slew Khara, Dūṣaṇa and Virādha and killed poor Vāli even as a hunter would shoot his game. Nay, you wiped out a host of demon warriors and killed even Kumbhakarṇa and Meghanāda. (3)

आजु बयरु सबु लेउँ निबाही। जौं रन भूप भाजि नहिं जाही॥
आजु करउँ खलु काल हवाले। परेहु कठिन रावन के पाले॥ ४॥
**āju bayaru sabu leū̃ nibāhī, jaū̃ rana bhūpa bhāji nahi̐ jāhī.**
**āju karaū̃ khalu kāla havāle, parehu kaṭhina rāvana ke pāle.4.**

"Today I will wreak vengeance on you for all this unless, O prince, you flee away from the battle. Today I will surely give you over to death, for it is the relentless Rāvaṇa whom you have to deal with." (4)

सुनि दुर्बचन कालबस जाना। बिहँसि बचन कह कृपानिधाना॥
सत्य सत्य सब तव प्रभुताई। जल्पसि जनि देखाउ मनुसाई॥ ५॥
**suni durbacana kālabasa jānā, bihãsi bacana kaha kṛpānidhānā.**
**satya satya saba tava prabhutāī, jalpasi jani dekhāu manusāī.5.**

Hearing his indescent boast the All-merciful Śrī Rāma took him as doomed to death and smilingly replied as follows: "True, true is all your greatness. But prate no more; show your valour, if you can. (5)

छं०—जनि जल्पना करि सुजसु नासहि नीति सुनहि करहि छमा।
संसार महँ पूरुष त्रिबिध पाटल रसाल पनस समा॥
एक सुमनप्रद एक सुमन फल एक फलइ केवल लागहीं।
एक कहहिं कहहिं करहिं अपर एक करहिं कहत न बागहीं॥

Chaṁ.: **jani jalpanā kari sujasu nāsahi nīti sunahi karahi chamā,**
**saṁsāra mahā̐ pūruṣa tribidha pāṭala rasāla panasa samā.**
**eka sumanaprada eka sumana phala eka phalai kevala lāgahī̐,**
**eka kahahī̐ kahahī̐ karahī̐ apara eka karahī̐ kahata na bāgahī̐.**

"Do not ruin your reputation by bragging. Pray, excuse me and listen to a sound maxim. There are three types of men in this world—those resembling the rose, the mango and the bread-tree respectively. The one gives flowers alone, the second flowers and fruit both and the third yields fruit alone. Even so, the one talks, the second talks as well as does, while the third does but never goes about proclaiming it."

दो०—**राम बचन सुनि बिहँसा मोहि सिखावत ग्यान।**
**बयरु करत नहिं तब डरे अब लागे प्रिय प्रान॥ ९० ॥**

Do.: **rāma bacana suni bihā̐sā mohi sikhāvata gyāna,**
**bayaru karata nahī̐ taba ḍare aba lāge priya prāna.90.**

Rāvaṇa heartily laughed when he heard Śrī Rāma's words. "Ah! You teach me wisdom! You did not shrink from waging war against me then; now it seems you hold your life very dear." (90)

चौ०—**कहि दुर्बचन क्रुद्ध दसकंधर। कुलिस समान लाग छाँड़ै सर॥**
**नानाकार सिलीमुख धाए। दिसि अरु बिदिसि गगन महि छाए॥ १ ॥**

Cau.: **kahi durbacana kruddha dasakaṁdhara, kulisa samāna lāga chā̐Rai sara.**
**nānākāra silīmukha dhāe, disi aru bidisi gagana mahi chāe.1.**

Having uttered these taunting words Rāvaṇa furiously began to discharge arrows like so many thunderbolts. Shafts of various designs flew and filled all the quarters, nay, every corner of the earth and heavens. (1)

**पावक सर छाँड़ेउ रघुबीरा। छन महुँ जरे निसाचर तीरा॥**
**छाड़िसि तीब्र सक्ति खिसिआई। बान संग प्रभु फेरि चलाई॥ २ ॥**

**pāvaka sara chā̐Reu raghubīrā, chana mahů jare nisācara tīrā.**
**chāRisi tībra sakti khisiāī, bāna saṁga prabhu pheri calāī.2.**

Śrī Raghuvīra let fly a fiery dart, and in a moment the demon's bolts were all consumed. Rāvaṇa ground his teeth out of frustration and hurled a fierce lance; but the Lord sent it back along with His arrow. (2)

**कोटिन्ह चक्र त्रिसूल पबारै। बिनु प्रयास प्रभु काटि निवारै॥**
**निफल होहिं रावन सर कैसें। खल के सकल मनोरथ जैसें॥ ३ ॥**

**koṭinha cakra trisūla pabārai, binu prayāsa prabhu kāṭi nivārai.**
**niphala hohī̐ rāvana sara kaisě, khala ke sakala manoratha jaisě.3.**

The demon then cast a cloud of discs and tridents; but the Lord frustrated them by tearing them asunder without any exertion. Rāvaṇa's arrows proved as futile as the schemes of the wicked invariably are. (3)

**तब सत बान सारथी मारेसि। परेउ भूमि जय राम पुकारेसि॥**
**राम कृपा करि सूत उठावा। तब प्रभु परम क्रोध कहुँ पावा॥ ४ ॥**

**taba sata bāna sārathī māresi, pareu bhūmi jaya rāma pukāresi.**
**rāma kṛpā kari sūta uṭhāvā, taba prabhu parama krodha kahů pāvā.4.**

Then with a hundred arrows he struck Śrī Rāma's charioteer (Mātali), who fell to the ground shouting "Victory to Śrī Rāma!" Śrī Rāma compassionately lifted up the charioteer; the Lord was now stirred up with a terrible fury. (4)

छं०—**भए क्रुद्ध जुद्ध बिरुद्ध रघुपति त्रोन सायक कसमसे।**
**कोदंड धुनि अति चंड सुनि मनुजाद सब मारुत ग्रसे॥**
**मंदोदरी उर कंप कंपति कमठ भू भूधर त्रसे।**
**चिक्करहिं दिग्गज दसन गहि महि देखि कौतुक सुर हँसे॥**

Chaṁ.: **bhae kruddha juddha biruddha raghupati trona sāyaka kasamase,**
**kodaṁḍa dhuni ati caṁḍa suni manujāda saba māruta grase.**
**maṁdodarī ura kaṁpa kaṁpati kamaṭha bhū bhūdhara trase,**
**cikkarahi̐ diggaja dasana gahi mahi dekhi kautuka sura hằse.**

When Śrī Raghunātha encountered the enemy on the battle-field, full of rage, the arrows in His quiver vied with one another in their endeavour to shoot forth. The man-eating demons were all seized with terror at the sound of the most awful twang of His bow. Mandodarī's heart quaked; the ocean, the Tortoise supporting the globe, the earth and the mountains trembled; and the elephants guarding the quarters squealed, and clutched the globe with their tusks. The gods smiled at this amusing sight.

दो०—**तानेउ चाप श्रवन लगि छाँड़े बिसिख कराल।**
**राम मारगन गन चले लहलहात जनु ब्याल॥ ९१॥**

Do.: **tāneu cāpa śravana lagi chằRe bisikha karāla,**
**rāma māragana gana cale lahalahāta janu byāla.91.**

Śrī Rāma drew the bow-string right up to His ear and let fly His terrible darts, which sped forth vibrating like so many serpents. (91)

चौ०—**चले बान सपच्छ जनु उरगा। प्रथमहिं हतेउ सारथी तुरगा॥**
**रथ बिभंजि हति केतु पताका। गर्जा अति अंतर बल थाका॥ १॥**

Cau.: **cale bāna sapaccha janu uragā, prathamahi̐ hateu sārathī turagā.**
**ratha bibhaṁji hati ketu patākā, garjā ati aṁtara bala thākā.1.**

The arrows flew like winged serpents. At the first onset they killed Rāvaṇa's charioteer and horses; then, smashing the chariot, they tore off his ensign and flags. Even though his strength had inwardly failed him, he roared aloud. (1)

**तुरत आन रथ चढ़ि खिसिआना। अस्त्र सस्त्र छाँड़ेसि बिधि नाना॥**
**बिफल होहिं सब उद्यम ताके। जिमि परद्रोह निरत मनसा के॥ २॥**
**turata āna ratha caRhi khisiānā, astra sastra chằResi bidhi nānā.**
**biphala hohi̐ saba udyama tāke, jimi paradroha nirata manasā ke.2.**

And immediately mounting another car, ground his teeth and hurled missiles and

other weapons of every description. All his efforts, however, failed like those of a man whose mind is ever intent on harming others. (2)

**तब रावन दस सूल चलावा। बाजि चारि महि मारि गिरावा॥**
**तुरग उठाइ कोपि रघुनायक। खैंचि सरासन छाँड़े सायक॥ ३॥**
**taba rāvana dasa sūla calāvā, bāji cāri mahi māri girāvā.**
**turaga uṭhāi kopi raghunāyaka, khaĩci sarāsana chā̐Re sāyaka.3.**

Then Rāvaṇa hurled forth ten pikes, which struck the four horses of Śrī Rāma's chariot and overthrew them. The Lord raised His horses and, drawing the bow-string, let fly His darts in great fury. (3)

**रावन सिर सरोज बनचारी। चलि रघुबीर सिलीमुख धारी॥**
**दस दस बान भाल दस मारे। निसरि गए चले रुधिर पनारे॥ ४॥**
**rāvana sira saroja banacārī, cali raghubīra silīmukha dhārī.**
**dasa dasa bāna bhāla dasa māre, nisari gae cale rudhira panāre.4.**

The arrows of Śrī Rāma sped forth like a string of bees* to enter Rāvaṇa's heads, as though they were a bed of lotuses. Śrī Rāma struck each of his brows with ten arrows, which pierced through them; and blood gushed forth in torrents. (4)

**स्रवत रुधिर धायउ बलवाना। प्रभु पुनि कृत धनु सर संधाना॥**
**तीस तीर रघुबीर पबारे। भुजन्हि समेत सीस महि पारे॥ ५॥**
**sravata rudhira dhāyau balavānā, prabhu puni kṛta dhanu sara saṁdhānā.**
**tīsa tīra raghubīra pabāre, bhujanhi sameta sīsa mahi pāre.5.**

Though bleeding profusely, the mighty demon rushed forward; the Lord once more fitted arrows to His bow. Śrī Raghuvīra discharged thirty shafts, which shot down his heads and arms to the ground. (5)

**काटतहीं पुनि भए नबीने। राम बहोरि भुजा सिर छीने॥**
**प्रभु बहु बार बाहु सिर हए। कटत झटिति पुनि नूतन भए॥ ६॥**
**kāṭatahī̐ puni bhae nabīne, rāma bahori bhujā sira chīne.**
**prabhu bahu bāra bāhu sira hae, kaṭata jhaṭiti puni nūtana bhae.6.**

But they grew afresh as soon as they were severed; Śrī Rāma, however, struck off his heads and arms once more. Time after time the Lord smote off his arms and heads; but they were renewed as soon as they were blown off. (6)

**पुनि पुनि प्रभु काटत भुज सीसा। अति कौतुकी कोसलाधीसा॥**
**रहे छाइ नभ सिर अरु बाहू। मानहुँ अमित केतु अरु राहू॥ ७॥**
**puni puni prabhu kāṭata bhuja sīsā, ati kautukī kosalādhīsā.**
**rahe chāi nabha sira aru bāhū, mānahu̐ amita ketu aru rāhū.7.**

Again and again the Lord tore off his arms and heads; for the King of Kosala Śrī Rāma takes delight in playful activities. The sky was full of heads and arms like an infinite number of Ketus and Rāhus. (7)

* The word 'Śilīmukha' in the original bears a double meaning. It denotes both an arrow and a bee. Hence the sentence has been translated as above.

छं०—जनु राहु केतु अनेक नभ पथ स्रवत सोनित धावहीं।
रघुबीर तीर प्रचंड लागहिं भूमि गिरन न पावहीं॥
एक एक सर सिर निकर छेदे नभ उड़त इमि सोहहीं।
जनु कोपि दिनकर कर निकर जहँ तहँ बिधुंतुद पोहहीं॥

Chaṁ.: **janu rāhu ketu aneka nabha patha sravata sonita dhāvahī̐,**
**raghubīra tīra pracaṁḍa lāgahiṁ bhūmi girana na pāvahī̐.**
**eka eka sara sira nikara chede nabha uRata imi sohahī̐,**
**janu kopi dinakara kara nikara jahā̐ tahā̐ bidhuṁtuda pohahī̐.**

It seemed as though multitudes of Rāhus and Ketus were rushing through the air, streaming with blood; hit by the terrible shafts of Śrī Raghuvīra again and again, they could not fall to the ground. The arrows, as they flew through the air, each transfixing myriad of heads, seemed like so many rays of the angry sun, each stringing all over a number of Rāhus.

दो०—जिमि जिमि प्रभु हर तासु सिर तिमि तिमि होहिं अपार।
सेवत बिषय बिबर्ध जिमि नित नित नूतन मार॥९२॥

Do.: **jimi jimi prabhu hara tāsu sira timi timi hohiṁ apāra,**
**sevata biṣaya bibardha jimi nita nita nūtana māra.92.**

As quickly as the Lord struck off his heads, they instantly got renewed again and yet again and became innumerable like the passions of a man, which grow ever more and more even as he enjoys the pleasures of sense. (92)

चौ०—दसमुख देखि सिरन्ह कै बाढ़ी। बिसरा मरन भई रिस गाढ़ी॥
गर्जेउ मूढ़ महा अभिमानी। धायउ दसहु सरासन तानी॥१॥

Cau.: **dasamukha dekhi siranha kai bāRhī, bisarā marana bhaī risa gāRhī.**
**garjeu mūRha mahā abhimānī, dhāyau dasahu sarāsana tānī.1.**

When the ten-headed monster perceived the multiplication of his heads, he thought no more of his own death, but was seized with burning wrath. The fool roared in his great pride and rushed forward with all his ten bows drawn. (1)

समर भूमि दसकंधर कोप्यो। बरषि बान रघुपति रथ तोप्यो॥
दंड एक रथ देखि न परेऊ। जनु निहार महुँ दिनकर दुरेऊ॥२॥

**samara bhūmi dasakaṁdhara kopyo, baraṣi bāna raghupati ratha topyo.**
**daṁḍa eka ratha dekhi na pareū, janu nihāra mahů̐ dinakara dureū.2.**

Flying into a rage on the battle-field, the ten-headed monster discharged a shower of arrows and screened with it Śrī Raghuvīra's chariot, which was lost to sight for nearly half an hour, even as the sun is obscured by mist. (2)

हाहाकार सुरन्ह जब कीन्हा। तब प्रभु कोपि कारमुक लीन्हा॥
सर निवारि रिपु के सिर काटे। ते दिसि बिदिसि गगन महि पाटे॥३॥

**hāhākāra suranha jaba kīnhā, taba prabhu kopi kāramuka līnhā.**
**sara nivāri ripu ke sira kāṭe, te disi bidisi gagana mahi pāṭe.3.**

When the gods raised a piteous cry, the Lord took up His bow, full of wrath. Intercepting the enemy's arrows, He struck off his heads, which covered all the quarters as well as the intermediate points of the compass, as also the heaven and earth. (3)

काटे सिर नभ मारग धावहिं। जय जय धुनि करि भय उपजावहिं॥
कहँ लछिमन सुग्रीव कपीसा। कहँ रघुबीर कोसलाधीसा॥ ४॥

**kāṭe sira nabha māraga dhāvahı̐, jaya jaya dhuni kari bhaya upajāvahı̐.**
**kahå̐ lachimana sugrīva kapīsā, kahå̐ raghubīra kosalādhīsā.4.**

The severed heads flew through the air and struck terror into the monkeys' hearts as they uttered the cries of "Victory, Victory!! Where is Lakṣmaṇa, where is Sugrīva, the lord of the monkeys? Where is Raghuvīra, the lord of Kosala,?" (4)

छं०—कहँ रामु कहि सिर निकर धाए देखि मर्कट भजि चले।
संधानि धनु रघुबंसमनि हँसि सरन्हि सिर बेधे भले॥
सिर मालिका कर कालिका गहि बृंद बृंदन्हि बहु मिलीं।
करि रुधिर सरि मज्जनु मनहुँ संग्राम बट पूजन चलीं॥

Chaṁ.:**kahå̐ rāmu kahi sira nikara dhāe dekhi markaṭa bhaji cale,**
**saṁdhāni dhanu raghubaṁsamani hå̐si saranhi sira bedhe bhale.**
**sira mālikā kara kālikā gahi bṛṁda bṛṁdanhi bahu milī̐,**
**kari rudhira sari majjanu manahů saṁgrāma baṭa pūjana calī̐.**

"Where is Rāma?" cried the multitudes of heads as they sped. The monkeys took to flight as they saw them. Śrī Rāma, the Jewel of Raghu's race, smilingly set arrows to His bow and shot the heads through and through. Taking a rosary of skulls in their hands a large number of Kālikās (female attendants of Goddess Kālī) collected in numerous batches, as though having bathed in the stream of blood they had proceeded to worship the banyan tree of the battle.

दो०—पुनि दसकंठ क्रुद्ध होइ छाँड़ी सक्ति प्रचंड।
चली बिभीषन सन्मुख मनहुँ काल कर दंड॥ ९३॥

Do.: **puni dasakaṁṭha kruddha hoi chå̐Rī sakti pracaṁḍa,**
**calī bibhīṣana sanmukha manahů kāla kara daṁḍa.93.**

Then the ten-headed monster in his fury hurled forth his terrible missile, which flew straight towards Vibhīṣaṇa like the rod of Death. (93)

चौ०—आवत देखि सक्ति अति घोरा। प्रनतारति भंजन पन मोरा॥
तुरत बिभीषन पाछें मेला। सन्मुख राम सहेउ सोइ सेला॥ १॥

Cau.: **āvata dekhi sakti ati ghorā, pranatārati bhaṁjana pana morā.**
**turata bibhīṣana pāchě melā, sanmukha rāma saheu soi selā.1.**

When the Lord saw the most fearful missile coming, He thought to Himself, "It is

My vow to put an end to the distress of my devotee." Instantly Śrī Rāma put Vibhīṣaṇa behind Him and exposed Himself to the full force of the lance. (1)

लागि सक्ति मुरुछा कछु भई। प्रभु कृत खेल सुरन्ह बिकलई॥
देखि बिभीषन प्रभु श्रम पायो। गहि कर गदा क्रुद्ध होइ धायो॥ २॥

**lāgi sakti muruchā kachu bhaī, prabhu kṛta khela suranha bikalaī.**
**dekhi bibhīṣana prabhu śrama pāyo, gahi kara gadā kruddha hoi dhāyo.2.**

When the lance struck Him, the Lord somewhat fainted momentarily. Although it was a mere sport on the part of the Lord, the gods were filled with dismay. When Vibhīṣaṇa saw that the Lord had suffered exhaustion, he seized his club and rushed forward full of rage. (2)

रे कुभाग्य सठ मंद कुबुद्धे। तैं सुर नर मुनि नाग बिरुद्धे॥
सादर सिव कहुँ सीस चढ़ाए। एक एक के कोटिन्ह पाए॥ ३॥

**re kubhāgya saṭha maṁda kubuddhe, taiṁ sura nara muni nāga biruddhe.**
**sādara siva kahuँ sīsa caRhāe, eka eka ke koṭinha pāe.3.**

"You, O wretched Rāvaṇa, vile and perverse fool! You have antagonized gods, human beings, sages and Nāgas alike. You devoutly offered your heads to Lord Śiva and have got millions for one in return. (3)

तेहि कारन खल अब लगि बाँच्यो। अब तव कालु सीस पर नाच्यो॥
राम बिमुख सठ चहसि संपदा। अस कहि हनेसि माझ उर गदा॥ ४॥

**tehi kārana khala aba lagi bā̃cyo, aba tava kālu sīsa para nācyo.**
**rāma bimukha saṭha cahasi saṁpadā, asa kahi hanesi mājha ura gadā.4.**

"It is for this reason, O wretch, that you have been spared till this time; your death, however, seems to be impending now. Fool, you seek happiness through enmity with Śrī Rāma?" So saying, Vibhīṣaṇa struck Rāvaṇa right on the chest with his club. (4)

छं०—उर माझ गदा प्रहार घोर कठोर लागत महि पर्‍यो।
दस बदन सोनित स्त्रवत पुनि संभारि धायो रिस भर्‍यो॥
द्वौ भिरे अतिबल मल्लजुद्ध बिरुद्ध एकु एकहि हनै।
रघुबीर बल दर्पित बिभीषनु घालि नहिं ता कहुँ गनै॥

Chaṁ.: **ura mājha gadā prahāra ghora kaṭhora lāgata mahi paryo,**
**dasa badana sonita sravata puni saṁbhāri dhāyo risa bharyo.**
**dvau bhire atibala mallajuddha biruddha eku ekahi hanai,**
**raghubīra bala darpita bibhīṣanu ghāli nahiṁ tā kahuँ ganai.**

At the terrible impact of the mighty club on his chest, Rāvaṇa fell to the ground, all his ten mouths spouting blood. But he picked himself up again and darted forward full of fury. The two mighty heroes closed with each other in a wrestling combat, each mauling the other. Vibhīṣaṇa, however, who was inspired with the strength of Śrī Raghuvīra, deemed his adversary as of no account.

दो०—उमा बिभीषनु रावनहि सन्मुख चितव कि काउ।
सो अब भिरत काल ज्यों श्रीरघुबीर प्रभाउ॥ ९४॥

Do.: **umā bibhīṣanu rāvanahi sanmukha citava ki kāu,**
**so aba bhirata kāla jyō̃ śrīraghubīra prabhāu.94.**

Umā, (continues Lord Śiva,) Vibhīṣaṇa of himself would never have dared even to look at Rāvaṇa in the face. Endowed with glowing valour of Śrī Raghuvīra, however, he now closed with his brother like Death himself. (94)

चौ०—देखा श्रमित बिभीषनु भारी। धायउ हनूमान गिरि धारी॥
रथ तुरंग सारथी निपाता। हृदय माझ तेहि मारेसि लाता॥ १॥

Cau.: **dekhā śramita bibhīṣanu bhārī, dhāyau hanūmāna giri dhārī.**
**ratha turaṁga sārathī nipātā, hṛdaya mājha tehi māresi lātā.1.**

Perceiving Vibhīṣaṇa much exhausted, Hanumān rushed forward with a rock in his hand; crushing the chariot, the horses and the charioteer all at once, he gave Rāvaṇa a kick right on his chest. (1)

ठाढ़ रहा अति कंपित गाता। गयउ बिभीषनु जहँ जनत्राता॥
पुनि रावन कपि हतेउ पचारी। चलेउ गगन कपि पूँछ पसारी॥ २॥

**ṭhāRha rahā ati kaṁpita gātā, gayau bibhīṣanu jahā̃ janatrātā.**
**puni rāvana kapi hateu pacārī, caleu gagana kapi pū̃cha pasārī.2.**

The demon, however, kept standing though shaking violently all over. Meanwhile Vibhīṣaṇa withdrew into the presence of Śrī Rāma, the Protector of His devotees. Rāvaṇa thereupon challenged and assailed Hanumān, who ascended into the air spreading his tail. (2)

गहिसि पूँछ कपि सहित उड़ाना। पुनि फिरि भिरेउ प्रबल हनुमाना॥
लरत अकास जुगल सम जोधा। एकहि एकु हनत करि क्रोधा॥ ३॥

**gahisi pū̃cha kapi sahita uRānā, puni phiri bhireu prabala hanumānā.**
**larata akāsa jugala sama jodhā, ekahi eku hanata kari krodhā.3.**

Rāvaṇa laid hold of his tail, but Hanumān flew along with him. The mighty Hanumān then turned and closed with him. The two well-matched warriors fought overhead, each striking the other in great fury. (3)

सोहहिं नभ छल बल बहु करहीं। कज्जल गिरि सुमेरु जनु लरहीं॥
बुधि बल निसिचर परइ न पार्यो। तब मारुतसुत प्रभु संभार्यो॥ ४॥

**sohahĩ nabha chala bala bahu karahī̃, kajjala giri sumeru janu larahī̃.**
**budhi bala nisicara parai na pāryo, taba mārutasuta prabhu saṁbhāryo.4.**

Putting forth all their strength and stratagem while in the air, the two looked like a mountain of soot and Mount Sumeru contending with each other. When the demon could not be overthrown either through wit or valour, the son of the wind-god, Hanumān, invoked his lord. (4)

छं०—**संभारि श्रीरघुबीर धीर पचारि कपि रावनु हन्यो।**
**महि परत पुनि उठि लरत देवन्ह जुगल कहुँ जय जय भन्यो॥**
**हनुमंत संकट देखि मर्कट भालु क्रोधातुर चले।**
**रन मत्त रावन सकल सुभट प्रचंड भुज बल दलमले॥**

Chaṁ.: **saṁbhāri śrīraghubīra dhīra pacāri kapi rāvanu hanyo,**
**mahi parata puni uṭhi larata devanha jugala kahủ jaya jaya bhanyo.**
**hanumaṁta saṁkaṭa dekhi markaṭa bhālu krodhātura cale,**
**rana matta rāvana sakala subhaṭa pracaṁḍa bhuja bala dalamale.**

Invoking Śrī Raghuvīra, the strong-minded Hanumān challenged and struck Rāvaṇa. The two fell to the ground and rising again resumed fighting. The gods shouted 'Victory' to both. Seeing Hanumān in such a strait, the monkeys and bears sallied forth in furious haste; while Rāvaṇa, who was battle-mad, crushed all the heroes by the tremendous might of his arm.

दो०—**तब रघुबीर पचारे धाए कीस प्रचंड।**
**कपि बल प्रबल देखि तेहिं कीन्ह प्रगट पाषंड॥ ९५॥**

Do.: **taba raghubīra pacāre dhāe kīsa pracaṁḍa,**
**kapi bala prabala dekhi tehi̐ kīnha pragaṭa pāṣaṁḍa.95.**

Then, rallied by Śrī Raghuvīra, the fierce monkeys rushed forward. Seeing the overwhelming monkey host, Rāvaṇa, however, displayed his Māyā i.e. power to create illusions. (95)

चौ०—**अंतरधान भयउ छन एका। पुनि प्रगटे खल रूप अनेका॥**
**रघुपति कटक भालु कपि जेते। जहँ तहँ प्रगट दसानन तेते॥ १॥**

Cau.: **aṁtaradhāna bhayau chana ekā, puni pragaṭe khala rūpa anekā.**
**raghupati kaṭaka bhālu kapi jete, jahå̐ tahå̐ pragaṭa dasānana tete.1.**

He became invisible for a moment and then the wretch revealed himself in multitudinous forms. The ten-headed monster appeared in as many forms as there were bears and monkeys in the army of Śrī Raghunātha. (1)

**देखे कपिन्ह अमित दससीसा। जहँ तहँ भजे भालु अरु कीसा॥**
**भागे बानर धरहिं न धीरा। त्राहि त्राहि लछिमन रघुबीरा॥ २॥**

**dekhe kapinha amita dasasīsā, jahå̐ tahå̐ bhaje bhālu aru kīsā.**
**bhāge bānara dharahi̐ na dhīrā, trāhi trāhi lachimana raghubīrā.2.**

The monkey host beheld numberless Rāvaṇas; the bears and monkeys then fled in every direction. The monkeys had no courage to stay; they fled crying, "Help, Lakṣmaṇa ! Help, Raghuvīra !" (2)

**दहँ दिसि धावहिं कोटिन्ह रावन। गर्जहिं घोर कठोर भयावन॥**
**डरे सकल सुर चले पराई। जय कै आस तजहु अब भाई॥ ३॥**

**dahå̐ disi dhāvahi̐ koṭinha rāvana, garjahi̐ ghora kaṭhora bhayāvana.**
**ḍare sakala sura cale parāī, jaya kai āsa tajahu aba bhāī.3.**

Myriads of Rāvaṇa darted in all directions, thundering in a deep, shrill and frightful voice. All the gods took flight in panic crying, "Now, brethren, abandon all hope of victory. (3)

**सब सुर जिते एक दसकंधर। अब बहु भए तकहु गिरि कंदर॥**
**रहे बिरंचि संभु मुनि ग्यानी। जिन्ह जिन्ह प्रभु महिमा कछु जानी॥ ४॥**

**saba sura jite eka dasakaṁdhara, aba bahu bhae takahu giri kaṁdara.**
**rahe biraṁci saṁbhu muni gyānī, jinha jinha prabhu mahimā kachu jānī.4.**

"A single Rāvaṇa had subdued the whole heavenly host; now that he has multiplied, let us seek mountain caves." Only Brahmā (the Creator), Lord Śambhu (Śiva) and the wise seers, whoever knew something of the Lord's glory, remained undaunted. (4)

छं०—जाना प्रताप ते रहे निर्भय कपिन्ह रिपु माने फुरे।
चले बिचलि मर्कट भालु सकल कृपाल पाहि भयातुरे॥
हनुमंत अंगद नील नल अतिबल लरत रन बाँकुरे।
मर्दहिं दसानन कोटि कोटिन्ह कपट भू भट अंकुरे॥

Chaṁ.:**jānā pratāpa te rahe nirbhaya kapinha ripu māne phure,**
**cale bicali markaṭa bhālu sakala kṛpāla pāhi bhayāture.**
**hanumaṁta aṁgada nīla nala atibala larata rana bā̐kure,**
**mardahi̐ dasānana koṭi koṭinha kapaṭa bhū bhaṭa aṁkure.**

They who understood the Lord's might remained fearless. But the monkeys took the apparitions for real enemies, Rāvaṇas. They all lost courage and fled, monkeys and bears alike, crying in their dismay: "Protect us, our merciful lord!" The most powerful Hanumān, Aṅgada, Nīla and Nala, who were all valiant in battle, fought and crushed the myriads of gallant Rāvaṇas that had sprouted on the soil of deception.

दो०—सुर बानर देखे बिकल हँस्यो कोसलाधीस।
सजि सारंग एक सर हते सकल दससीस॥ ९६॥

Do.: **sura bānara dekhe bikala ha̐syo kosalādhīsa,**
**saji sāraṁga eka sara hate sakala dasasīsa.96.**

The Lord of Kosala, Śrī Rāma, smiled to see the dismay of the gods and the monkeys. He fitted an arrow to His famous Sārṅga bow and wiped out the whole host of illusive Rāvaṇas. (96)

चौ०—प्रभु छन महुँ माया सब काटी। जिमि रबि उएँ जाहिं तम फाटी॥
रावनु एकु देखि सुर हरषे। फिरे सुमन बहु प्रभु पर बरषे॥ १॥

Cau.: **prabhu chana mahu̐ māyā saba kāṭī, jimi rabi ue̐ jāhi̐ tama phāṭī.**
**rāvanu eku dekhi sura haraṣe, phire sumana bahu prabhu para baraṣe.1.**

In a trice the Lord dispersed the whole phantom, even as the veil of darkness is torn asunder with the rising of the sun. The gods rejoiced to see only one Rāvaṇa and, turning back, rained abundant flowers on the Lord. (1)

भुज उठाइ रघुपति कपि फेरे। फिरे एक एकन्ह तब टेरे॥
प्रभु बलु पाइ भालु कपि धाए। तरल तमकि संजुग महि आए॥ २॥

**bhuja uṭhāi raghupati kapi phere, phire eka ekanha taba ṭere.**
**prabhu balu pāi bhālu kapi dhāe, tarala tamaki saṁjuga mahi āe.2.**

Raising His arm, Śrī Raghunātha rallied the monkeys, who returned, each shouting

to the other. Inspired by the might of their lord, the bears and monkeys ran and leaping briskly they arrived on the battle field. (2)

अस्तुति करत देवतन्हि देखें। भयउँ एक मैं इन्ह के लेखें॥
सठहु सदा तुम्ह मोर मरायल। अस कहि कोपि गगन पर धायल॥ ३॥

**astuti karata devatanhi dekhẽ, bhayaũ eka maĩ inha ke lekhẽ.**
**saṭhahu sadā tumha mora marāyala, asa kahi kopi gagana para dhāyala.3.**

When Rāvaṇa saw the gods extolling Śrī Rāma, he thought to himself, "They think I am now reduced to one." "Fools! you have ever been victims of my thrashing !" So saying he sprang into the air with great indignation. (3)

हाहाकार करत सुर भागे। खलहु जाहु कहँ मोरें आगे॥
देखि बिकल सुर अंगद धायो। कूदि चरन गहि भूमि गिरायो॥ ४॥

**hāhākāra karata sura bhāge, khalahu jāhu kahã morẽ āge.**
**dekhi bikala sura aṁgada dhāyo, kūdi carana gahi bhūmi girāyo.4.**

As the gods fled uttering a piteous cry, Rāvaṇa said, "Wretches, whither can you go from my presence?" Seeing the distress of the gods, Aṅgada rushed forward and with a bound seized Rāvaṇa by the foot and threw him to the ground. (4)

छं०—गहि भूमि पार्‍यो लात मार्‍यो बालिसुत प्रभु पहिं गयो।
संभारि उठि दसकंठ घोर कठोर रव गर्जत भयो॥
करि दाप चाप चढ़ाइ दस संधानि सर बहु बरषई।
किए सकल भट घायल भयाकुल देखि निज बल हरषई॥

Chaṁ.: **gahi bhūmi pāryo lāta māryo bālisuta prabhu pahĩ gayo,**
**saṁbhāri uṭhi dasakaṁṭha ghora kaṭhora rava garjata bhayo.**
**kari dāpa cāpa caRhāi dasa saṁdhāni sara bahu baraṣaī,**
**kie sakala bhaṭa ghāyala bhayākula dekhi nija bala haraṣaī.**

Having seized Rāvaṇa and thrown him to the ground, Vāli's son, Aṅgada, gave him a kick and then rejoined his lord. The ten-headed monster, on recovering himself, rose again and roared terribly in a shrill voice. Proudly drawing the string of all his ten bows he fitted a dart to each and rained a flight of arrows, wounding all the warriors in the enemy's ranks to their utter dismay and confusion, and rejoiced to see his own might.

दो०—तब रघुपति रावन के सीस भुजा सर चाप।
काटे बहुत बढ़े पुनि जिमि तीरथ कर पाप॥ ९७॥

Do.: **taba raghupati rāvana ke sīsa bhujā sara cāpa,**
**kāṭe bahuta baRhe puni jimi tīratha kara pāpa.97.**

Thereupon Śrī Raghunātha tore off Rāvaṇa's heads and arms, alongwith the arrows and bows more than once. But each time they all multiplied like sins committed in a holy place. (97)

चौ०—सिर भुज बाढ़ि देखि रिपु केरी। भालु कपिन्ह रिस भई घनेरी॥
मरत न मूढ़ कटेहुँ भुज सीसा। धाए कोपि भालु भट कीसा॥ १॥

Cau.: **sira bhuja bāRhi dekhi ripu kerī, bhālu kapinha risa bhaī ghanerī.**
**marata na mūRha kaṭehu̐ bhuja sīsā, dhāe kopi bhālu bhaṭa kīsā.1.**

The bears and monkeys grew furious when they saw the repeated renewal of Rāvaṇa's heads and arms. "This fool does not die even though his arms and heads are cut off!" So saying, the bear and monkey warriors darted towards him in great fury. (1)

बालितनय मारुति नल नीला। बानरराज दुबिद बलसीला॥
बिटप महीधर करहिं प्रहारा। सोइ गिरि तरु गहि कपिन्ह सो मारा॥ २॥

**bālitanaya māruti nala nīlā, bānararāja dubida balasīlā.**
**biṭapa mahīdhara karahi̐ prahārā, soi giri taru gahi kapinha so mārā.2.**

Vāli's son, Aṅgada, the son of the wind-god, Hanumān, Nala, Nīla, Sugrīva, the king of the monkeys, and Dwivida, all mighty heroes, hurled trees and rocks on him. Rāvaṇa, however, caught them and threw the same back upon the monkeys. (2)

एक नखन्हि रिपु बपुष बिदारी। भागि चलहिं एक लातन्ह मारी॥
तब नल नील सिरन्हि चढ़ि गयऊ। नखन्हि लिलार बिदारत भयऊ॥ ३॥

**eka nakhanhi ripu bapuṣa bidārī, bhāgi calahi̐ eka lātanha mārī.**
**taba nala nīla siranhi caRhi gayaū, nakhanhi lilāra bidārata bhayaū.3.**

Some of the monkeys tore the enemy's body with their claws, while others would kick him and run away. Then Nala and Nīla climbed up his heads and set to tearing his foreheads with their claws. (3)

रुधिर देखि बिषाद उर भारी। तिन्हहि धरन कहुँ भुजा पसारी॥
गहे न जाहिं करन्हि पर फिरहीं। जनु जुग मधुप कमल बन चरहीं॥ ४॥

**rudhira dekhi biṣāda ura bhārī, tinhahi dharana kahu̐ bhujā pasārī.**
**gahe na jāhi̐ karanhi para phirahī̐, janu juga madhupa kamala bana carahī̐.4.**

When he saw blood coming, he felt much troubled at heart and moved up his arms to catch hold of them. But they were not to be caught as they leapt from one head to another like a pair of bees hovering over a bed of lotuses. (4)

कोपि कूदि द्वौ धरेसि बहोरी। महि पटकत भजे भुजा मरोरी॥
पुनि सकोप दस धनु कर लीन्हे। सरन्हि मारि घायल कपि कीन्हे॥ ५॥

**kopi kūdi dvau dharesi bahorī, mahi paṭakata bhaje bhujā marorī.**
**puni sakopa dasa dhanu kara līnhe, saranhi māri ghāyala kapi kīnhe.5.**

At last with a furious bound he clutched them both; but before he could dash them to the ground, they twisted his arms and ran away. Again, in his fury he took ten bows in his hands and with his arrows struck and wounded the monkeys. (5)

हनुमदादि मुरुछित करि बंदर। पाइ प्रदोष हरष दसकंधर॥
मुरुछित देखि सकल कपि बीरा। जामवंत धायउ रनधीरा॥ ६॥

**hanumadādi muruchita kari baṁdara, pāi pradoṣa haraṣa dasakaṁdhara.**
**muruchita dekhi sakala kapi bīrā, jāmavaṁta dhāyau ranadhīrā.6.**

Having rendered Hanumān and other monkey chiefs unconscious, Rāvaṇa rejoiced to see the approach of night. Seeing all the monkey heroes in a swoon, the valiant Jāmbavān rushed forward, (6)

संग भालु भूधर तरु धारी। मारन लगे पचारि पचारी॥
भयउ क्रुद्ध रावन बलवाना। गहि पद महि पटकइ भट नाना॥ ७॥

**saṁga bhālu bhūdhara taru dhārī, mārana lage pacāri pacārī.**
**bhayau kruddha rāvana balavānā, gahi pada mahi paṭakai bhaṭa nānā.7.**

with a host of bears carrying rocks and trees, which they hurled upon Rāvaṇa, challenging him again and again. This enraged the mighty Rāvaṇa, who seized a number of the warriors by the foot and began dashing them to the ground. (7)

देखि भालुपति निज दल घाता। कोपि माझ उर मारेसि लाता॥ ८॥

**dekhi bhālupati nija dala ghātā, kopi mājha ura māresi lātā.8.**

Jāmbavān (the king of the bears) flew into a rage when he saw the havoc being wrought on his host, and gave Rāvaṇa a kick on the chest. (8)

छं०—उर लात घात प्रचंड लागत बिकल रथ ते महि परा।
गहि भालु बीसहुँ कर मनहुँ कमलन्हि बसे निसि मधुकरा॥
मुरुछित बिलोकि बहोरि पद हति भालुपति प्रभु पहिं गयो।
निसि जानि स्यंदन घालि तेहि तब सूत जतनु करत भयो॥

Chaṁ.: **ura lāta ghāta pracaṁḍa lāgata bikala ratha te mahi parā,**
**gahi bhālu bīsahu̐ kara manahu̐ kamalanhi base nisi madhukarā.**
**muruchita biloki bahori pada hati bhālupati prabhu pahi̐ gayo,**
**nisi jāni syaṁdana ghāli tehi taba sūta jatanu karata bhayo.**

The violent impact of the foot on his chest made Rāvaṇa dizzy and he fell from his chariot to the ground, grasping a bear in each of his twenty hands, like bees reposing by night in the folds of the lotus. Seeing him unconscious, the king of the bears struck him with his foot once more and rejoined the Lord. Perceiving that it was night, the charioteer lifted him on to his chariot and then tried to bring him back to his senses.

दो०—मुरुछा बिगत भालु कपि सब आए प्रभु पास।
निसिचर सकल रावनहि घेरि रहे अति त्रास॥ ९८॥

Do.: **muruchā bigata bhālu kapi saba āe prabhu pāsa,**
**nisicara sakala rāvanahi gheri rahe ati trāsa.98.**

On recovering from their swoon, the bears and monkeys all arrived in the presence of the Lord, while all the demons stood round Rāvaṇa in great consternation. (98)

[PAUSE 26 FOR A THIRTY-DAY RECITATION]

चौ०—तेही निसि सीता पहिं जाई। त्रिजटा कहि सब कथा सुनाई॥
सिर भुज बाढ़ि सुनत रिपु केरी। सीता उर भइ त्रास घनेरी॥ १॥

Cau.: **tehī nisi sītā pahi̐ jāī, trijaṭā kahi saba kathā sunāī.**
**sira bhuja bāRhi sunata ripu kerī, sītā ura bhai trāsa ghanerī.1.**

That very night the demoness Trijaṭā called on Sītā and told Her the whole story. When Sītā heard of the renewal of the enemy's heads and arms, She felt much dismayed at heart. (1)

मुख मलीन उपजी मन चिंता। त्रिजटा सन बोली तब सीता॥
होइहि कहा कहसि किन माता। केहि बिधि मरिहि बिस्व दुखदाता॥ २॥

**mukha malīna upajī mana ciṁtā, trijaṭā sana bolī taba sītā.**
**hoihi kahā kahasi kina mātā, kehi bidhi marihi bisva dukhadātā.2.**

She wore a doleful countenance and Her mind was filled with anxiety. Then Sītā addressed Trijaṭā thus: "Why do you not tell me, mother, what is going to happen? How will this tormentor of the universe be annihilated? (2)

रघुपति सर सिर कटेहुँ न मरई। बिधि बिपरीत चरित सब करई॥
मोर अभाग्य जिआवत ओही। जेहिं हौं हरि पद कमल बिछोही॥ ३॥

**raghupati sara sira kaṭehu̐ na maraī, bidhi biparīta carita saba karaī.**
**mora abhāgya jiāvata ohī, jehi̐ hau̐ hari pada kamala bichohī.3.**

"He does not die even though the arrows of Śrī Raghunātha have struck off his heads. It is Providence who is devising things perversely. Nay, it is my ill-luck that sustains him, the same misfortune which separated me from Śrī Hari's lotus feet. (3)

जेहिं कृत कपट कनक मृग झूठा। अजहुँ सो दैव मोहि पर रूठा॥
जेहिं बिधि मोहि दुख दुसह सहाए। लछिमन कहुँ कटु बचन कहाए॥ ४॥

**jehi̐ kṛta kapaṭa kanaka mṛga jhūṭhā, ajahu̐ so daiva mohi para rūṭhā.**
**jehi̐ bidhi mohi dukha dusaha sahāe, lachimana kahu̐ kaṭu bacana kahāe.4.**

"The fate which created the phantom of a fictitious deer of gold still frowns at me. The same Providence who made me suffer terrible woes and prompted me to speak harsh words to Lakṣmaṇa, (4)

रघुपति बिरह सबिष सर भारी। तकि तकि मार बार बहु मारी॥
ऐसेहुँ दुख जो राख मम प्राना। सोइ बिधि ताहि जिआव न आना॥ ५॥

**raghupati biraha sabiṣa sara bhārī, taki taki māra bāra bahu mārī.**
**aisehu̐ dukha jo rākha mama prānā, soi bidhi tāhi jiāva na ānā.5.**

"nay, who pierced me through and through time and again with the mighty and poisoned shafts of separation from Śrī Raghunātha, and who keeps me alive even in such trying circumstances,—it is He and He alone who is sustaining Rāvaṇa's life." (5)

बहु बिधि कर बिलाप जानकी। करि करि सुरति कृपानिधान की॥
कह त्रिजटा सुनु राजकुमारी। उर सर लागत मरइ सुरारी॥ ६॥

**bahu bidhi kara bilāpa jānakī, kari kari surati kṛpānidhāna kī.**
**kaha trijaṭā sunu rājakumārī, ura sara lāgata marai surārī.6.**

With many such words did Jānakī make lament as She recalled to Her mind the All-merciful Śrī Rāma. Trijaṭā replied: "Listen, O Princess, the enemy of the gods will surely die if an arrow pierces his heart. (6)

प्रभु ताते उर हतइ न तेही। एहि के हृदयँ बसति बैदेही॥७॥
**prabhu tāte ura hatai na tehī, ehi ke hṛdayå basati baidehī.7.**

But the Lord is careful not to strike him there; for He knows that Jānakī (Yourself) abides in his heart. (7)

छं०—एहि के हृदयँ बस जानकी जानकी उर मम बास है।
मम उदर भुअन अनेक लागत बान सब कर नास है॥
सुनि बचन हरष बिषाद मन अति देखि पुनि त्रिजटाँ कहा।
अब मरिहि रिपु एहि बिधि सुनहि सुंदरि तजहि संसय महा॥

Chaṁ.: **ehi ke hṛdayå basa jānakī jānakī ura mama bāsa hai,**
**mama udara bhuana aneka lāgata bāna saba kara nāsa hai.**
**suni bacana harasa bisāda mana ati dekhi puni trijaṭå kahā,**
**aba marihi ripu ehi bidhi sunahi suṁdari tajahi saṁsaya mahā.**

"He is prevented by the thought that Jānakī dwells in Rāvaṇa's heart and that Jānakī's heart is His own abode; in His belly, again, are contained the numberless spheres, which will all perish the moment His arrow pierces Rāvaṇa's heart." Trijaṭā's explanation filled Sītā's mind with both joy and sorrow in a superlative degree. Perceiving this Trijaṭā spoke again: "Now listen, fair lady, how the enemy will meet his death; shake off the great misgiving which still haunts your mind.

दो०—काटत सिर होइहि बिकल छुटि जाइहि तव ध्यान।
तब रावनहि हृदय महुँ मरिहहिं रामु सुजान॥९९॥

Do.: **kāṭata sira hoihi bikala chuṭi jāihi tava dhyāna,**
**taba rāvanahi hṛdaya mahů marihahi̊ rāmu sujāna.99.**

"Rāvaṇa will get disconcerted when his heads are cut off again and again, with the result that you will escape his mind. At that particular moment will the all-wise Śrī Rāma strike him in his heart." (99)

चौ०—अस कहि बहुत भाँति समुझाई। पुनि त्रिजटा निज भवन सिधाई॥
राम सुभाउ सुमिरि बैदेही। उपजी बिरह बिथा अति तेही॥१॥

Cau.: **asa kahi bahuta bhåti samujhāī, puni trijaṭā nija bhavana sidhāī.**
**rāma subhāu sumiri baidehī, upajī biraha bithā ati tehī.1.**

With many such words did Trijaṭā comfort Sītā and then returned to her residence. As She recalled Śrī Rāma's kind disposition, Jānakī was overwhelmed with the anguish of separation from Him. (1)

निसिहि ससिहि निंदति बहु भाँती। जुग सम भई सिराति न राती॥
करति बिलाप मनहिं मन भारी। राम बिरहँ जानकी दुखारी॥२॥
**nisihi sasihi niṁdati bahu bhåtī, juga sama bhaī sirāti na rātī.**
**karati bilāpa manahi̊ mana bhārī, rāma birahå jānakī dukhārī.2.**

She reproached the night and the moon in many ways. "The night has already assumed the length of an age and does not end" she added. Disconsolate at Her separation from Śrī Rāma, Jānakī grievously lamented within Herself. (2)

जब अति भयउ बिरह उर दाहू। फरकेउ बाम नयन अरु बाहू॥
सगुन बिचारि धरी मन धीरा। अब मिलिहहिं कृपाल रघुबीरा॥ ३॥

**jaba ati bhayau biraha ura dāhū, pharakeu bāma nayana aru bāhū.**
**saguna bicāri dharī mana dhīrā, aba milihahiṁ kṛpāla raghubīrā.3.**

When Her agony of separation grew acute, Her left eye and arm throbbed. Considering it to be a good omen, She took heart and said to Herself, "The gracious Śrī Raghuvīra will surely meet me." (3)

इहाँ अर्धनिसि रावनु जागा। निज सारथि सन खीझन लागा॥
सठ रनभूमि छड़ाइसि मोही। धिग धिग अधम मंदमति तोही॥ ४॥

**ihā̐ ardhanisi rāvanu jāgā, nija sārathi sana khījhana lāgā.**
**saṭha ranabhūmi chaRāisi mohī, dhiga dhiga adhama maṁdamati tohī.4.**

In his palace Rāvaṇa recovered from his swoon at midnight and cut up rough with his charioteer, "Fool, to have severed me from the battle-field; shame, shame on you, O vile dullard !" (4)

तेहिं पद गहि बहु बिधि समुझावा। भोरु भएँ रथ चढ़ि पुनि धावा॥
सुनि आगवनु दसानन केरा। कपिदल खरभर भयउ घनेरा॥ ५॥

**tehiṁ pada gahi bahu bidhi samujhāvā, bhoru bhaĕ ratha caRhi puni dhāvā.**
**suni āgavanu dasānana kerā, kapidala kharabhara bhayau ghanerā.5.**

The charioteer clasped his feet and tried to soothe his anger in many ways. As soon as it was dawn Rāvaṇa mounted his car and sallied forth again. There was a great stir in the monkey host at the news of Rāvaṇa's return. (5)

जहँ तहँ भूधर बिटप उपारी। धाए कटकटाइ भट भारी॥ ६॥

**jahā̐ tahā̐ bhūdhara biṭapa upārī, dhāe kaṭakaṭāi bhaṭa bhārī.6.**

Tearing up mountains and trees from wherever they could, mighty warriors rushed forward gnashing their teeth. (6)

छं०—धाए जो मर्कट बिकट भालु कराल कर भूधर धरा।
अति कोप करहिं प्रहार मारत भजि चले रजनीचरा॥
बिचलाइ दल बलवंत कीसन्ह घेरि पुनि रावनु लियो।
चहुँ दिसि चपेटन्हि मारि नखन्हि बिदारि तनु ब्याकुल कियो॥

Chaṁ.: **dhāe jo markaṭa bikaṭa bhālu karāla kara bhūdhara dharā,**
**ati kopa karahiṁ prahāra mārata bhaji cale rajanīcarā.**
**bicalāi dala balavaṁta kīsanha gheri puni rāvanu liyo,**
**cahũ disi capeṭanhi māri nakhanhi bidāri tanu byākula kiyo.**

The fierce monkeys and terrible bears darted with mountains in their hands, which they hurled forth with the utmost fury. The demons, who were unable to resist the

onslaught, turned and fled. Having thus scattered the enemy ranks, the powerful monkeys next closed around Rāvaṇa and discomfited him by buffeting him on every side and tearing his body with their claws.

दो०—देखि महा मर्कट प्रबल रावन कीन्ह बिचार।
अंतरहित होइ निमिष महुँ कृत माया बिस्तार॥ १०० ॥

**Do.: dekhi mahā markaṭa prabala rāvana kīnha bicāra,**
**aṁtarahita hoi nimiṣa mahu̐ kṛta māyā bistāra.100.**

Finding the monkeys most powerful, Rāvaṇa thought of an idea. Consequently he became invisible and in a moment revealed his illusive power. (100)

छं०—जब कीन्ह तेहिं पाषंड। भए प्रगट जंतु प्रचंड॥
बेताल भूत पिसाच। कर धरें धनु नाराच॥ १ ॥

**Chaṁ.: jaba kīnha tehiṁ pāṣaṁḍa, bhae pragaṭa jaṁtu pracaṁḍa.**
**betāla bhūta pisāca, kara dhare̐ dhanu nārāca.1.**

As he let loose his illusive power, terrible beings appeared on the scene—goblins, ghosts and ghouls with bows and arrows in their hands. (1)

जोगिनि गहें करबाल। एक हाथ मनुज कपाल॥
करि सद्य सोनित पान। नाचहिं करहिं बहु गान॥ २ ॥

**jogini gahe̐ karabāla, eka hātha manuja kapāla.**
**kari sadya sonita pāna, nācahiṁ karahiṁ bahu gāna.2.**

Yoginīs holding a sword in one hand and a human skull in another, from which they quaffed draughts of fresh blood, danced and sang many a song. (2)

धरु मारु बोलहिं घोर। रहि पूरि धुनि चहुँ ओर॥
मुख बाइ धावहिं खान। तब लगे कीस परान॥ ३ ॥

**dharu māru bolahiṁ ghora, rahi pūri dhuni cahu̐ ora.**
**mukha bāi dhāvahiṁ khāna, taba lage kīsa parāna.3.**

They uttered horrible cries of "Seize and kill!", which echoed all round. With their mouths wide open they rushed to devour the monkeys, who then took to their heels. (3)

जहँ जाहिं मर्कट भागि। तहँ बरत देखहिं आगि॥
भए बिकल बानर भालु। पुनि लाग बरषै बालु॥ ४ ॥

**jaha̐ jāhiṁ markaṭa bhāgi, taha̐ barata dekhahiṁ āgi.**
**bhae bikala bānara bhālu, puni lāga baraṣai bālu.4.**

But whithersoever they turned in their flight they saw a blazing fire. The monkeys and bears were thus in a quandary. Then Rāvaṇa began raining on them a shower of sand. (4)

**जहँ तहँ थकित करि कीस। गर्जेउ बहुरि दससीस॥**
**लछिमन कपीस समेत। भए सकल बीर अचेत॥ ५॥**

**jahå tahå thakita kari kīsa, garjeu bahuri dasasīsa.**
**lachimana kapīsa sameta, bhae sakala bīra aceta.5.**

Having thus flabbergasted the monkeys on all sides, the ten-headed monster roared again. All the heroes, including Lakṣmaṇa and Sugrīva (the king of the monkeys), fainted. (5)

**हा राम हा रघुनाथ। कहि सुभट मीजहिं हाथ॥**
**एहि बिधि सकल बल तोरि। तेहिं कीन्ह कपट बहोरि॥ ६॥**

**hā rāma hā raghunātha, kahi subhaṭa mījahi̐ hātha.**
**ehi bidhi sakala bala tori, tehi̐ kīnha kapaṭa bahori.6.**

The bravest of them wrung their hands, crying "Ah, Rāma! Ah, Raghunātha!" Having thus crushed the might of all, Rāvaṇa wrought another delusion. (6)

**प्रगटेसि बिपुल हनुमान। धाए गहे पाषान॥**
**तिन्ह रामु घेरे जाइ। चहुँ दिसि बरूथ बनाइ॥ ७॥**

**pragaṭesi bipula hanumāna, dhāe gahe pāṣāna.**
**tinha rāmu ghere jāi, cahů disi barūtha banāi.7.**

He manifested a host of Hanumāns, who rushed forward with rocks in their hands and encircled Śrī Rāma in a dense cordon on every side. (7)

**मारहु धरहु जनि जाइ। कटकटहिं पूँछ उठाइ॥**
**दहँ दिसि लँगूर बिराज। तेहिं मध्य कोसलराज॥ ८॥**

**mārahu dharahu jani jāi, kaṭakaṭahi̐ půcha uṭhāi.**
**dahå disi lågūra birāja, tehi̐ madhya kosalarāja.8.**

With uplifted tails and gnashing their teeth they shouted, "Seize and kill him; let him not escape!" Surrounded by their tails on every side, the Lord of Kosala shone in their midst. (8)

**छं०—तेहिं मध्य कोसलराज सुंदर स्याम तन सोभा लही।**
**जनु इंद्रधनुष अनेक की बर बारि तुंग तमालही॥**
**प्रभु देखि हरष बिषाद उर सुर बदत जय जय जय करी।**
**रघुबीर एकहिं तीर कोपि निमेष महुँ माया हरी॥ १॥**

Chaṁ.: **tehi̐ madhya kosalarāja suṁdara syāma tana sobhā lahī,**
**janu iṁdradhanuṣa aneka kī bara bāri tuṁga tamālahī.**
**prabhu dekhi haraṣa biṣāda ura sura badata jaya jaya jaya karī,**
**raghubīra ekahi̐ tīra kopi nimeṣa mahů māyā harī.1.**

In their midst the King of Kosala with His dark-hued body shone forth as resplendent as a lofty Tamāla tree encircled by a magnificent hedge of multitudinous rainbows. The gods experienced in their heart a mixed feeling of joy and sorrow and raised the cries of "Victory! Victory!! Victory!!!" Śrī Raghuvīra now flew into a rage and with a single arrow instantly wiped away the delusion. (1)

**माया बिगत कपि भालु हरषे बिटप गिरि गहि सब फिरे।**
**सर निकर छाड़े राम रावन बाहु सिर पुनि महि गिरे॥**
**श्रीराम रावन समर चरित अनेक कल्प जो गावहीं।**
**सत सेष सारद निगम कबि तेउ तदपि पार न पावहीं॥ २॥**

**māyā bigata kapi bhālu haraṣe biṭapa giri gahi saba phire,**
**sara nikara chāRe rāma rāvana bāhu sira puni mahi gire.**
**śrīrāma rāvana samara carita aneka kalpa jo gāvahı̐,**
**sata seṣa sārada nigama kabi teu tadapi pāra na pāvahı̐.2.**

The delusion having vanished, the monkeys and bears rejoiced and all turned back with trees and rocks in their hands. Śrī Rāma shot forth a volley of arrows, which once more cut off Rāvaṇa's arms and heads to the ground. If hundreds of Śeṣas (serpent-gods), Sarasvatīs (goddesses of speech), the Vedas and bards were to recite the story of the battle between Śrī Rāma and Rāvaṇa and that too for many cycles together, even they would never be able to do justice to it. (2)

दो०—**ताके गुन गन कछु कहे जड़मति तुलसीदास।**
**जिमि निज बल अनुरूप ते माछी उड़इ अकास॥ १०१ ( क )॥**

Do.: **tāke guna gana kachu kahe jaRamati tulasīdāsa,**
**jimi nija bala anurūpa te māchī uRai akāsa.101(A).**

The dull-witted Tulasīdāsa has described only a few salient features of that combat just as a fly wings the sky according to its own capacity. (101 A)

**काटे सिर भुज बार बहु मरत न भट लंकेस।**
**प्रभु क्रीड़त सुर सिद्ध मुनि ब्याकुल देखि कलेस॥ १०१ ( ख )॥**

**kāṭe sira bhuja bāra bahu marata na bhaṭa laṁkesa,**
**prabhu krīRata sura siddha muni byākula dekhi kalesa.101(B).**

The valiant lord of Laṅkā could not be killed even though his heads and arms were struck off many times over. It was simply a pastime for the Lord; while the gods, the Siddhas and the sages were agitated to see the Lord struggling (with him). (101 B)

चौ०—**काटत बढ़हिं सीस समुदाई। जिमि प्रति लाभ लोभ अधिकाई॥**
**मरइ न रिपु श्रम भयउ बिसेषा। राम बिभीषन तन तब देखा॥ १॥**

Cau.: **kāṭata baRhahı̐ sīsa samudāī, jimi prati lābha lobha adhikāī.**
**marai na ripu śrama bhayau biseṣā, rāma bibhīṣana tana taba dekhā.1.**

No sooner were Rāvaṇa's heads cut off than a fresh crop grew like covetousness,

which increases with every new gain. The enemy could not be killed in spite of the prolonged struggle; Śrī Rāma then looked at Vibhīṣaṇa. (1)

उमा काल मर जाकीं ईछा। सो प्रभु जन कर प्रीति परीछा॥
सुनु सरबग्य चराचर नायक। प्रनतपाल सुर मुनि सुखदायक॥ २॥

**umā kāla mara jākī̐ īchā, so prabhu jana kara prīti parīchā.**
**sunu sarabagya carācara nāyaka, pranatapāla sura muni sukhadāyaka.2.**

Umā, (continues Lord Śiva,) the Lord whose will causes the death of Death himself thereby tested the devotion of His servant. "Listen, all-wise Ruler of the animate and inanimate creation, Protector of the suppliant, delight of the gods and sages: (2)

नाभिकुंड पियूष बस याकें। नाथ जिअत रावनु बल ताकें॥
सुनत बिभीषन बचन कृपाला। हरषि गहे कर बान कराला॥ ३॥

**nābhikuṁḍa piyūṣa basa yākě̐, nātha jiata rāvanu bala tākě̐.**
**sunata bibhīṣana bacana kṛpālā, haraṣi gahe kara bāna karālā.3.**

"Nectar abides in the depth of his navel; by virtue of it, my lord, Rāvaṇa survives." The All-merciful rejoiced to hear the words of Vibhīṣaṇa and took terrible shafts in His hands. (3)

असुभ होन लागे तब नाना। रोवहिं खर सृकाल बहु स्वाना॥
बोलहिं खग जग आरति हेतू। प्रगट भए नभ जहँ तहँ केतू॥ ४॥

**asubha hona lāge taba nānā, rovahi̐ khara sṛkāla bahu svānā.**
**bolahi̐ khaga jaga ārati hetū, pragaṭa bhae nabha jaha̐ taha̐ ketū.4.**

Many ill-omens manifested themselves at that time. Donkeys, jackals and dogs howled in large numbers. Birds too screamed, and thereby portended a world calamity: and comets appeared in every quarter of the heavens. (4)

दस दिसि दाह होन अति लागा। भयउ परब बिनु रबि उपरागा॥
मंदोदरि उर कंपति भारी। प्रतिमा स्रवहिं नयन मग बारी॥ ५॥

**dasa disi dāha hona ati lāgā, bhayau paraba binu rabi uparāgā.**
**maṁdodari ura kaṁpati bhārī, pratimā sravahi̐ nayana maga bārī.5.**

There was a preternatural and unusual glow in the horizon on all sides and a solar eclipse occurred even without the day of the 'no moon' (Amāvasyā). Mandodarī's heart beat wildly and idols shed tears from their eyes. (5)

छं०—प्रतिमा रुदहिं पबिपात नभ अति बात बह डोलति मही।
बरषहिं बलाहक रुधिर कच रज असुभ अति सक को कही॥
उतपात अमित बिलोकि नभ सुर बिकल बोलहिं जय जए।
सुर सभय जानि कृपाल रघुपति चाप सर जोरत भए॥

Chaṁ.: **pratimā rudahi̐ pabipāta nabha ati bāta baha ḍolati mahī,**
**baraṣahi̐ balāhaka rudhira kaca raja asubha ati saka ko kahī.**
**utapāta amita biloki nabha sura bikala bolahi̐ jaya jae,**
**sura sabhaya jāni kṛpāla raghupati cāpa sara jorata bhae.**

Idols wept, lightning flashed with thunderclap in the air, furious winds blew, the earth quaked and the clouds dropped blood, hair and dust; who could recount the innumerable ill-omens? The gods in heaven were dismayed at the sight of the boundless portentous phenomena and shouted "Victory! Victory !!" And perceiving the distress of the gods the gracious Śrī Raghunātha set an arrow to His bow.

दो०—खैंचि सरासन श्रवन लगि छाड़े सर एकतीस।
रघुनायक सायक चले मानहुँ काल फनीस॥ १०२ ॥

Do.: **khaĩci sarāsana śravana lagi chāRe sara ekatīsa,**
**raghunāyaka sāyaka cale mānahũ kāla phanīsa.102.**

Drawing the bow-string right up to His ear Śrī Raghunātha let fly thirty-one shafts, which flew forth like the serpents of Death. (102)

चौ०—सायक एक नाभि सर सोषा। अपर लगे भुज सिर करि रोषा॥
लै सिर बाहु चले नाराचा। सिर भुज हीन रुंड महि नाचा॥ १ ॥

Cau.: **sāyaka eka nābhi sara soṣā, apara lage bhuja sira kari roṣā.**
**lai sira bāhu cale nārācā, sira bhuja hīna ruṁḍa mahi nācā.1.**

One arrow sucked up the depths of the navel, while the rest struck his ten heads and twenty arms with impetuosity. The arrows carried off with them all his heads and arms, while the headless and armless trunk danced on the battle-field. (1)

धरनि धसइ धर धाव प्रचंडा। तब सर हति प्रभु कृत दुइ खंडा॥
गर्जेउ मरत घोर रव भारी। कहाँ रामु रन हतौं पचारी॥ २ ॥

**dharani dhasai dhara dhāva pracaṁḍā, taba sara hati prabhu kṛta dui khaṁḍā.**
**garjeu marata ghora rava bhārī, kahā̃ rāmu rana hataũ pacārī.2.**

The earth sunk under the weight of the trunk as it rushed violently on, till the Lord struck it with His arrow and split it into two. While dying he shouted with a loud and terrible roar: "Where is Rāma, that I may challenge and slay him in battle?" (2)

डोली भूमि गिरत दसकंधर। छुभित सिंधु सरि दिग्गज भूधर॥
धरनि परेउ द्वौ खंड बढ़ाई। चापि भालु मर्कट समुदाई॥ ३ ॥

**ḍolī bhūmi girata dasakaṁdhara, chubhita siṁdhu sari diggaja bhūdhara.**
**dharani pareu dvau khaṁḍa baRhāī, cāpi bhālu markaṭa samudāī.3.**

The earth reeled as the ten headed monster fell; the ocean, the rivers, the elephants guarding the quarters, and the mountains were shaken. Expanding the two halves he dropped to the ground, crushing under their weight a host of bears and monkeys. (3)

मंदोदरि आगें भुज सीसा। धरि सर चले जहाँ जगदीसा॥
प्रबिसे सब निषंग महु जाई। देखि सुरन्ह दुंदुभीं बजाई॥ ४ ॥

**maṁdodari āgẽ bhuja sīsā, dhari sara cale jahā̃ jagadīsā.**
**prabise saba niṣaṁga mahu jāī, dekhi suranha duṁdubhī̃ bajāī.4.**

After putting the arms and heads before Mandodarī, the darts returned to the Lord of the universe, Śrī Rāma, and all found their way back into the quiver. Seeing this, the gods beat their kettle-drums. (4)

तासु तेज समान प्रभु आनन। हरषे देखि संभु चतुरानन॥
जय जय धुनि पूरी ब्रह्मंडा। जय रघुबीर प्रबल भुजदंडा॥ ५॥

**tāsu teja samāna prabhu ānana, harașe dekhi saṁbhu caturānana.**
**jaya jaya dhuni pūrī brahmaṁḍā, jaya raghubīra prabala bhujadaṁḍā.5.**

Rāvaṇa's soul entered the Lord's mouth in the form of effulgence. Lord Śiva and the four-faced Brahma (the Creator) rejoiced to see the spectacle. The whole universe resounded with cries of 'Victory ! Victory !! Glory to Śrī Raghuvīra, mighty of arm !!!" (5)

बरषहिं सुमन देव मुनि बृंदा। जय कृपाल जय जयति मुकुंदा॥ ६॥

**barașahiँ sumana deva muni bṛṁdā, jaya kṛpāla jaya jayati mukuṁdā.6.**

Gods and sages rained down flowers, shouting "Glory, glory to the All-merciful! Glory to Mukunda (the Bestower of liberation)!!" (6)

छं०—जय कृपा कंद मुकुंद द्वंद हरन सरन सुखप्रद प्रभो।
खल दल बिदारन परम कारन कारुनीक सदा बिभो॥
सुर सुमन बरषहिं हरष संकुल बाज दुंदुभि गहगही।
संग्राम अंगन राम अंग अनंग बहु सोभा लही॥ १॥

Chaṁ.:**jaya kṛpā kaṁda mukuṁda dvaṁda harana sarana sukhaprada prabho,**
**khala dala bidārana parama kārana kārunīka sadā bibho.**
**sura sumana barașahiँ harașa saṁkula bāja duṁdubhi gahagahī,**
**saṁgrāma aṁgana rāma aṁga anaṁga bahu sobhā lahī.1.**

"Glory to You, O Mukunda (the Bestower of liberation), the fountain of mercy, the dispeller of all fear of pairs of opposites, the delight of those who take refuge in You, the torment of the ranks of the wicked, the Prime Cause, the ever compassionate and omnipresent Ruler of all." Full of joy, the gods rained down flowers; they sounded their kettle-drums very loudly. On the battle-field Śrī Rāma's limbs displayed the beauty of a number of Cupids. (1)

सिर जटा मुकुट प्रसून बिच बिच अति मनोहर राजहीं।
जनु नीलगिरि पर तड़ित पटल समेत उडुगन भ्राजहीं॥
भुजदंड सर कोदंड फेरत रुधिर कन तन अति बने।
जनु रायमुनीं तमाल पर बैठीं बिपुल सुख आपने॥ २॥

**sira jaṭā mukuṭa prasūna bica bica ati manohara rājahīँ,**
**janu nīlagiri para taRita paṭala sameta uḍugana bhrājahīँ.**
**bhujadaṁḍa sara kodaṁḍa pherata rudhira kana tana ati bane,**
**janu rāyamunīँ tamāla para baiṭhīँ bipula sukha āpane.2.**

The crown of matted hair on His head, interspersed with most beautiful flowers, gleamed like flashes of lightning on the star-lit peak of a dark mountain. As He stood turning His bow and arrow between His arms, specks of blood adorned His person, like a swarm of Raimuni sparrows perched on a Tamāla tree absorbed in their delight. (2)

दो०—कृपादृष्टि करि बृष्टि प्रभु अभय किए सुर बृंद।
भालु कीस सब हरषे जय सुख धाम मुकुंद॥ १०३॥

Do.: **kṛpādṛṣṭi kari bṛṣṭi prabhu abhaya kie sura bṛṁda,**
**bhālu kīsa saba harașe jaya sukha dhāma mukuṁda.103.**

With a shower of His gracious glances the Lord dispelled the fears of the gods; and the bears and monkeys all shouted in their joy: "Glory to Mukunda, the abode of Bliss!" (103)

चौ०—पति सिर देखत मंदोदरी। मुरुछित बिकल धरनि खसि परी॥
जुबति बृंद रोवत उठि धाईं। तेहि उठाइ रावन पहिं आईं॥ १॥

Cau.: **pati sira dekhata maṁdodarī, muruchita bikala dharani khasi parī.**
**jubati bṛṁda rovata uṭhi dhāī̐, tehi uṭhāi rāvana pahi̐ āī̐.1.**

The moment Mandodarī (Rāvaṇa's principal spouse) saw her lord's heads, she fainted in her grief and dropped to the ground. His other wives too sprang up and rushed to the spot weeping; lifting up and supporting Mandodarī they all arrived where Rāvaṇa's remains lay. (1)

पति गति देखि ते करहिं पुकारा। छूटे कच नहिं बपुष सँभारा॥
उर ताड़ना करहिं बिधि नाना। रोवत करहिं प्रताप बखाना॥ २॥

**pati gati dekhi te karahi̐ pukārā, chūṭe kaca nahi̐ bapuṣa sa̐bhārā.**
**ura tāRanā karahi̐ bidhi nānā, rovata karahi̐ pratāpa bakhānā.2.**

Seeing their lord's condition they set up a shriek; their hair flew loose and they became oblivious of their body, wildly beating their bosom and weeping, they recounted his glory. (2)

तव बल नाथ डोल नित धरनी। तेज हीन पावक ससि तरनी॥
सेष कमठ सहि सकहिं न भारा। सो तनु भूमि परेउ भरि छारा॥ ३॥

**tava bala nātha ḍola nita dharanī, teja hīna pāvaka sasi taranī.**
**seṣa kamaṭha sahi sakahi̐ na bhārā, so tanu bhūmi pareu bhari chārā.3.**

"At your might, my Lord, the earth ever shook; fire, the moon and the sun stood obscure before your splendour. Even Śeṣa (the serpent-god) and the divine Tortoise could not bear the weight of your body, which is now lying on the ground soiled with dust. (3)

बरुन कुबेर सुरेस समीरा। रन सन्मुख धरि काहुँ न धीरा॥
भुजबल जितेहु काल जम साईं। आजु परेहु अनाथ की नाईं॥ ४॥

**baruna kubera suresa samīrā, rana sanmukha dhari kāhu̐ na dhīrā.**
**bhujabala jitehu kāla jama sāī̐, āju parehu anātha kī nāī̐.4.**

"Varuṇa (the god presiding over the waters), Kubera (the god of riches), Indra (the lord of the celestials) and the wind-god—none of these ever had the courage to confront you in battle. By the might of your arm, my lord, you conquered Death as well as Yama (the god who punishes evil-doers in the other world); yet you lie today like a forlorn creature. (4)

जगत बिदित तुम्हारि प्रभुताई। सुत परिजन बल बरनि न जाई॥
राम बिमुख अस हाल तुम्हारा। रहा न कोउ कुल रोवनिहारा॥ ५॥

**jagata bidita tumhāri prabhutāī, suta parijana bala barani na jāī.**
**rāma bimukha asa hāla tumhārā, rahā na kou kula rovanihārā.5.**

"Your greatness is known all the world over; even your sons and kinsmen possessed untold strength. Hostility with Śrī Rāma has, however, reduced you to such a plight: not one of your stock is left to lament over your death. (5)

तव बस बिधि प्रपंच सब नाथा। सभय दिसिप नित नावहिं माथा॥
अब तव सिर भुज जंबुक खाहीं। राम बिमुख यह अनुचित नाहीं॥ ६॥

**tava basa bidhi prapaṁca saba nāthā, sabhaya disipa nita nāvahiṁ māthā.**
**aba tava sira bhuja jaṁbuka khāhīṁ, rāma bimukha yaha anucita nāhīṁ.6.**

"The whole of God's creation, my lord, was under your control; the frightened regents of the eight quarters ever bowed their heads to you. But now jackals feast on your heads and arms, a fate in no way undeserved by an enemy of Śrī Rāma. (6)

काल बिबस पति कहा न माना। अग जग नाथु मनुज करि जाना॥ ७॥

**kāla bibasa pati kahā na mānā, aga jaga nāthu manuja kari jānā.7.**

"Doomed to death, my lord, you heeded not my words, and took the Ruler of all animate and inanimate beings for an ordinary mortal. (7)

छं०—जान्यो मनुज करि दनुज कानन दहन पावक हरि स्वयं।
जेहि नमत सिव ब्रह्मादि सुर पिय भजेहु नहिं करुनामयं॥
आजन्म ते परद्रोह रत पापौघमय तव तनु अयं।
तुम्हहू दियो निज धाम राम नमामि ब्रह्म निरामयं॥

Chaṁ.: **jānyo manuja kari danuja kānana dahana pāvaka hari svayaṁ,**
**jehi namata siva brahmādi sura piya bhajehu nahiṁ karunāmayaṁ.**
**ājanma te paradroha rata pāpaughamaya tava tanu ayaṁ,**
**tumhahū diyo nija dhāma rāma namāmi brahma nirāmayaṁ.**

"You took for a mere man Śrī Hari Himself, a veritable fire to consume the forest of the demon race, and did not adore the All-merciful, to whom, my beloved spouse, Lord Śiva, Brahmā (the Creator) and other gods do homage. This body of yours had taken delight from its very birth in harming others and was a sink of multitudinous sins; yet Śrī Rāma has absorbed you in His own being! I bow to Him, the immutable Brahma.

दो०—अहह नाथ रघुनाथ सम कृपासिंधु नहिं आन।
जोगि बृंद दुर्लभ गति तोहि दीन्हि भगवान॥ १०४॥

Do.: **ahaha nātha raghunātha sama kṛpāsiṁdhu nahiṁ āna,**
**jogi bṛṁda durlabha gati tohi dīnhi bhagavāna.104.**

"Ah, my lord! there is none else so gracious as the divine Śrī Rāma, who bestowed on you a state which is difficult even for the Yogīs to attain." (104)

चौ०—मंदोदरी बचन सुनि काना। सुर मुनि सिद्ध सबन्हि सुख माना॥
अज महेस नारद सनकादी। जे मुनिबर परमारथबादी॥ १॥

Cau.: **maṁdodarī bacana suni kānā, sura muni siddha sabanhi sukha mānā.**
**aja mahesa nārada sanakādī, je munibara paramārathabādī.1.**

The gods, sages and Siddhas, all rejoiced to hear Mandodarī's words. Brahmā, the great Lord Śiva, Nārada, Sanaka and his three brothers (Sanandana, Sanātana and Sanatakumāra) and all other great sages who taught the highest truth (the identity of the individual soul with the supreme Spirit), (1)

भरि लोचन रघुपतिहि निहारी। प्रेम मगन सब भए सुखारी॥
रुदन करत देखीं सब नारी। गयउ बिभीषनु मन दुख भारी॥ २॥

**bhari locana raghupatihi nihārī, prema magana saba bhae sukhārī.**
**rudana karata dekhĩ saba nārī, gayau bibhīṣanu mana dukha bhārī.2.**

were all overwhelmed with emotion as they feasted their eyes on Śrī Raghunātha, and felt supremely gratified. Seeing all the women making lamentation, Vibhīṣaṇa approached them with a very heavy heart, (2)

बंधु दसा बिलोकि दुख कीन्हा। तब प्रभु अनुजहि आयसु दीन्हा॥
लछिमन तेहि बहु बिधि समुझायो। बहुरि बिभीषन प्रभु पहिं आयो॥ ३॥

**baṁdhu dasā biloki dukha kīnhā, taba prabhu anujahi āyasu dīnhā.**
**lachimana tehi bahu bidhi samujhāyo, bahuri bibhīṣana prabhu pahĩ āyo.3.**

and was grieved to see his Brother's condition. The Lord thereupon gave an order to His younger brother, Lakṣmaṇa, who consoled Vibhīṣaṇa in many ways. Then Vibhīṣaṇa returned to his lord, (3)

कृपादृष्टि प्रभु ताहि बिलोका। करहु क्रिया परिहरि सब सोका॥
कीन्हि क्रिया प्रभु आयसु मानी। बिधिवत देस काल जियँ जानी॥ ४॥

**kṛpādṛṣṭi prabhu tāhi bilokā, karahu kriyā parihari saba sokā.**
**kīnhi kriyā prabhu āyasu mānī, bidhivata desa kāla jiyå̐ jānī.4.**

who looked upon him with an eye of compassion and said, "Abandon all sorrow and perform the funeral rites." In obedience to the Lord's command he performed the obsequies, faithfully observing the scriptural ordinance, with due regard to time and place. (4)

दो०—**मंदोदरी आदि सब देइ तिलांजलि ताहि।**
**भवन गईं रघुपति गुन गन बरनत मन माहि॥ १०५॥**

Do.: **maṁdodarī ādi saba dei tilāṁjali tāhi,**
**bhavana gaī̐ raghupati guna gana baranata mana māhi.105.**

After offering to the deceased handfuls of water and sesamum seeds (for the propitiation of his soul) Mandodarī and all the other queens returned to their palace, recounting to themselves the host of excellences of Śrī Raghunātha. (105)

चौ०—आइ बिभीषन पुनि सिरु नायो। कृपासिंधु तब अनुज बोलायो॥
तुम्ह कपीस अंगद नल नीला। जामवंत मारुति नयसीला॥ १॥

Cau.: **āi bibhīṣana puni siru nāyo, kṛpāsiṁdhu taba anuja bolāyo.**
**tumha kapīsa aṁgada nala nīlā, jāmavaṁta māruti nayasīlā.1.**

सब मिलि जाहु बिभीषन साथा। सारेहु तिलक कहेउ रघुनाथा॥
पिता बचन मैं नगर न आवउँ। आपु सरिस कपि अनुज पठावउँ॥ २॥

**saba mili jāhu bibhīṣana sāthā, sārehu tilaka kaheu raghunāthā.**
**pitā bacana maĩ nagara na āvaů, āpu sarisa kapi anuja paṭhāvaů.2.**

(After finishing the obsequies) Vibhisana came and bowed his head once more. The All-merciful then called His younger brother. "Do you and Sugrīva (the lord of the monkeys) as well as Aṅgada, Nala, and Nīla with Jāmbavān and Hanumān (the son of the wind-god), sagacious as you are, all of you accompany Vibhīṣaṇa and make arrangements for his coronation," said Śrī Raghunātha. "In deference to my father's command I cannot enter a town, but I send the monkeys and my younger brother, who are as good as myself." (1-2)

तुरत चले कपि सुनि प्रभु बचना। कीन्ही जाइ तिलक की रचना॥
सादर सिंहासन बैठारी। तिलक सारि अस्तुति अनुसारी॥ ३॥

**turata cale kapi suni prabhu bacanā, kīnhī jāi tilaka kī racanā.**
**sādara siṁhāsana baiṭhārī, tilaka sāri astuti anusārī.3.**

On hearing the Lord's command the monkeys proceeded at once and arriving in the town made preparations for the installation. With due reverence they seated Vibhīṣaṇa on the throne and applying a sacred mark on his forehead as a token of kingship, they glorified him. (3)

जोरि पानि सबहीं सिर नाए। सहित बिभीषन प्रभु पहिं आए॥
तब रघुबीर बोलि कपि लीन्हे। कहि प्रिय बचन सुखी सब कीन्हे॥ ४॥

**jori pāni sabahī̐ sira nāe, sahita bibhīṣana prabhu pahĩ āe.**
**taba raghubīra boli kapi līnhe, kahi priya bacana sukhī saba kīnhe.4.**

Nay, folding their hands, they all bowed their head to him; and then with Vibhīṣaṇa they returned to the Lord. Śrī Raghuvīra next called the monkeys together and gratified them all by addressing kind words to them. (4)

छं०—किए सुखी कहि बानी सुधा सम बल तुम्हारें रिपु हयो।
पायो बिभीषन राज तिहुँ पुर जसु तुम्हारो नित नयो॥
मोहि सहित सुभ कीरति तुम्हारी परम प्रीति जो गाइहैं।
संसार सिंधु अपार पार प्रयास बिनु नर पाइहैं॥

Chaṁ.:**kie sukhī kahi bānī sudhā sama bala tumhārẽ ripu hayo,**
**pāyo bibhīṣana rāja tihů pura jasu tumhāro nita nayo.**
**mohi sahita subha kīrati tumhārī parama prīti jo gāihaĩ,**
**saṁsāra siṁdhu apāra pāra prayāsa binu nara pāihaĩ.**

The Lord cheered them by speaking to them words sweet as nectar: "It is by your might that the enemy has been killed and Vibhīṣaṇa has got the kingdom (of Laṅkā); while your glory will remain ever fresh in all the three spheres. Men who sing your glory alongwith Mine shall easily cross the boundless ocean of mundane existence."

दो०—**प्रभु के बचन श्रवन सुनि नहिं अघाहिं कपि पुंज।**
**बार बार सिर नावहिं गहहिं सकल पद कंज॥ १०६॥**

Do.: **prabhu ke bacana śravana suni nahiँ aghāhiँ kapi puṁja,**
**bāra bāra sira nāvahiँ gahahiँ sakala pada kaṁja.106.**

The monkey host would never feel sated with listening to the Lord's words. They all bowed their head and clasped His lotus feet again and again. (106)

चौ०—पुनि प्रभु बोलि लियउ हनुमाना। लंका जाहु कहेउ भगवाना॥
समाचार जानकिहि सुनावहु। तासु कुसल लै तुम्ह चलि आवहु॥ १॥

Cau.: **puni prabhu boli liyau hanumānā, laṁkā jāhu kaheu bhagavānā.**
**samācāra jānakihi sunāvahu, tāsu kusala lai tumha cali āvahu.1.**

The Lord then called Hanumān. "Go to Laṅkā", said the Almighty, "and telling Jānakī all that has happened return with the news of her welfare." (1)

तब हनुमंत नगर महुँ आए। सुनि निसिचरी निसाचर धाए॥
बहु प्रकार तिन्ह पूजा कीन्ही। जनकसुता देखाइ पुनि दीन्ही॥ २॥

**taba hanumaṁta nagara mahuँ āe, suni nisicarī nisācara dhāe.**
**bahu prakāra tinha pūjā kīnhī, janakasutā dekhāi puni dīnhī.2.**

Thereupon Hanumān entered the city and on hearing of his arrival demons and demonesses ran to meet him. They did him all kinds of homage and thereafter conducted him into the presence of Jānakī. (2)

दूरिहि ते प्रनाम कपि कीन्हा। रघुपति दूत जानकी चीन्हा॥
कहहु तात प्रभु कृपानिकेता। कुसल अनुज कपि सेन समेता॥ ३॥

**dūrihi te pranāma kapi kīnhā, raghupati dūta jānakī cīnhā.**
**kahahu tāta prabhu kṛpāniketā, kusala anuja kapi sena sametā.3.**

Hanumān made obeisance to Her from a respectable distance, and Jānakī recognized him as Śrī Rāma's own messenger. "Tell me, dear son, if my gracious lord is doing well with His younger brother and the monkey host." (3)

सब बिधि कुसल कोसलाधीसा। मातु समर जीत्यो दससीसा॥
अबिचल राजु बिभीषन पायो। सुनि कपि बचन हरष उर छायो॥ ४॥

**saba bidhi kusala kosalādhīsā, mātu samara jītyo dasasīsā.**
**abicala rāju bibhīṣana pāyo, suni kapi bacana haraṣa ura chāyo.4.**

"All is well with the Lord of Kosala, Śrī Rāma. Mother, the ten-headed monster Rāvaṇa has been conquered in battle, while Vibhīṣaṇa has attained everlasting Kingship (that will endure till the end of this Kalpa)." Sītā's heart was filled with joy when She heard Hanumān's words. (4)

छं०—**अति हरष मन तन पुलक लोचन सजल कह पुनि पुनि रमा।**
**का देउँ तोहि त्रैलोक महुँ कपि किमपि नहिं बानी समा॥**

**सुनु मातु मैं पायो अखिल जग राजु आजु न संसयं।**
**रन जीति रिपुदल बंधु जुत पस्यामि राममनामयं॥**

Chaṁ.: **ati haraṣa mana tana pulaka locana sajala kaha puni puni ramā,**
**kā deu̐ tohi trailoka mahu̐ kapi kimapi nahi̐ bānī samā.**
**sunu mātu mai̐ pāyo akhila jaga rāju āju na saṁsayaṁ,**
**rana jīti ripudala baṁdhu juta pasyāmi rāmamanāmayaṁ.**

Jānakī was overjoyed, a thrill ran through Her body and with eyes full of tears she said again and again. "What can I give you? There is nothing in all the three worlds comparable to this information." "Listen, mother, today I have doubtless attained the sovereignty of the entire creation when I find Śrī Rāma safe and sound with His brother after conquering the enemy's ranks on the battle-field."

दो०—**सुनु सुत सदगुन सकल तव हृदयँ बसहुँ हनुमंत।**
**सानुकूल कोसलपति रहहुँ समेत अनंत॥ १०७॥**

Do.: **sunu suta sadaguna sakala tava hṛdaya̐ basahu̐ hanumaṁta,**
**sānukūla kosalapati rahahu̐ sameta anaṁta.107.**

"Listen, Hanumān, my son, may all commendable virtues abide in your heart and may Śrī Rāma, the Lord of Kosala, with Śeṣa (Lakṣmaṇa), be ever gracious to you. (107)

चौ०—अब सोइ जतन करहु तुम्ह ताता। देखौं नयन स्याम मृदु गाता॥
तब हनुमान राम पहिं जाई। जनकसुता कै कुसल सुनाई॥ १॥

Cau.: **aba soi jatana karahu tumha tātā, dekhau̐ nayana syāma mṛdu gātā.**
**taba hanumāna rāma pahi̐ jāī, janakasutā kai kusala sunāī.1.**

"Now, my dear son, devise means whereby I may behold with my own eyes the tender swarthy form of my lord." Then Hanumān returned to Śrī Rāma and apprised Him of Jānakī's welfare. (1)

सुनि संदेसु भानुकुलभूषन। बोलि लिए जुबराज बिभीषन॥
मारुतसुत के संग सिधावहु। सादर जनकसुतहि लै आवहु॥ २॥

**suni saṁdesu bhānukulabhūṣana, boli lie jubarāja bibhīṣana.**
**mārutasuta ke saṁga sidhāvahu, sādara janakasutahi lai āvahu.2.**

On hearing Her tidings, Śrī Rāma, the Ornament of the solar race, called Prince Aṅgada and Vibhīṣaṇa. "Both of you accompany Hanumān, son of wind-god, and respectfully escort Jānakī here." (2)

तुरतहिं सकल गए जहँ सीता। सेवहिं सब निसिचरीं बिनीता॥
बेगि बिभीषन तिन्हहि सिखायो। तिन्ह बहु बिधि मज्जन करवायो॥ ३॥

**turatahi̐ sakala gae jaha̐ sītā, sevahi̐ saba nisicarī̐ binītā.**
**begi bibhīṣana tinhahi sikhāyo, tinha bahu bidhi majjana karavāyo.3.**

Forthwith all went to the place where Sītā was and found a whole host of demonesses waiting on Her in all humility. Vibhīṣaṇa gave prompt instructions to the demonesses, who bathed her in a variety of ways. (3)

बहु प्रकार भूषन पहिराए। सिबिका रुचिर साजि पुनि ल्याए॥
ता पर हरषि चढ़ी बैदेही। सुमिरि राम सुखधाम सनेही॥ ४॥

**bahu prakāra bhūṣana pahirāe, sibikā rucira sāji puni lyāe.**
**tā para harasi caRhī baidehī, sumiri rāma sukhadhāma sanehī.4.**

They also decked Her with ornaments of various descriptions and then brought a beautiful palanquin duly equipped. Jānakī gladly mounted it with Her thoughts fixed on the all-blissful Śrī Rāma, Her loving lord. (4)

बेतपानि रच्छक चहुँ पासा। चले सकल मन परम हुलासा॥
देखन भालु कीस सब आए। रच्छक कोपि निवारन धाए॥ ५॥

**betapāni racchaka cahů̃ pāsā, cale sakala mana parama hulāsā.**
**dekhana bhālu kīsa saba āe, racchaka kopi nivārana dhāe.5.**

Guards marched on all four sides, staves in hand; they were all supremely delighted at heart. The bears and monkeys all came to have a look at Her; but the guards darted in a fury to keep them back. (5)

कह रघुबीर कहा मम मानहु। सीतहि सखा पयादें आनहु॥
देखहुँ कपि जननी की नाईं। बिहसि कहा रघुनाथ गोसाईं॥ ६॥

**kaha raghubīra kahā mama mānahu, sītahi sakhā payādẽ ānahu.**
**dekhahů̃ kapi jananī kī nāī̃, bihasi kahā raghunātha gosāī̃.6.**

Said Śrī Raghuvīra, "Follow my advice Vibhīṣaṇa and bring Sītā on foot." "Let the monkeys gaze on Her as they would on their own mother," smilingly added the Almighty Śrī Rāma. (6)

सुनि प्रभु बचन भालु कपि हरषे। नभ ते सुरन्ह सुमन बहु बरषे॥
सीता प्रथम अनल महुँ राखी। प्रगट कीन्हि चह अंतर साखी॥ ७॥

**suni prabhu bacana bhālu kapi harase, nabha te suranha sumana bahu barase.**
**sītā prathama anala mahů̃ rākhī, pragaṭa kīnhi caha aṁtara sākhī.7.**

The bears and monkeys rejoiced to hear the Lord's words, while from the heavens the gods rained down flowers in profusion. Sītā (it will be remembered) had been previously lodged in fire (vide Araṇyakāṇḍa XXIII. 1-2); Śrī Rāma (the inner Witness of all) now sought to bring Her back to light. (7)

दो०—**तेहि कारन करुनानिधि कहे कछुक दुर्बाद।**
**सुनत जातुधानीं सब लागीं करै बिषाद॥ १०८॥**

Do.: **tehi kārana karunānidhi kahe kachuka durbāda,**
**sunata jātudhānī̃ saba lāgī̃ karai biṣāda.108.**

It was for this reason that the All-merciful addressed some reproachful words to Her. On hearing them the demon ladies (who had accompanied Her) all began to lament. (108)

चौ०—प्रभु के बचन सीस धरि सीता। बोली मन क्रम बचन पुनीता॥
लछिमन होहु धरम के नेगी। पावक प्रगट करहु तुम्ह बेगी॥ १॥

Cau.: **prabhu ke bacana sīsa dhari sītā, bolī mana krama bacana punītā.**
**lachimana hohu dharama ke negī, pāvaka pragaṭa karahu tumha begī.1.**

Sītā however, bowed to the Lord's command—pure as She was in thought, word and deed—and said, "Lakṣmaṇa, help me in the performance of this sacred rite and quickly kindle for me a fire." (1)

सुनि लछिमन सीता कै बानी। बिरह बिबेक धरम निति सानी॥
लोचन सजल जोरि कर दोऊ। प्रभु सन कछु कहि सकत न ओऊ॥ २॥

**suni lachimana sītā kai bānī, biraha bibeka dharama niti sānī.**
**locana sajala jori kara doū, prabhu sana kachu kahi sakata na oū.2.**

When Lakṣmaṇa heard Sītā's words, full of anguish caused by separation (from Her Lord) and imbued with critical insight, piety and prudence, tears rushed to his eyes and he folded his hands in prayer; but he too could not speak a word to the Lord. (2)

देखि राम रुख लछिमन धाए। पावक प्रगटि काठ बहु लाए॥
पावक प्रबल देखि बैदेही। हृदयँ हरष नहिं भय कछु तेही॥ ३॥

**dekhi rāma rukha lachimana dhāe, pāvaka pragaṭi kāṭha bahu lāe.**
**pāvaka prabala dekhi baidehī, hṛdayaँ haraṣa nahiं bhaya kachu tehī.3.**

Reading Śrī Rāma's tacit approval in His looks, however, Lakṣmaṇa ran and after kindling a fire brought plenty of firewood. Jānakī rejoiced at heart to perceive the blazing fire and did not flinch at all. (3)

जौं मन बच क्रम मम उर माहीं। तजि रघुबीर आन गति नाहीं॥
तौ कृसानु सब कै गति जाना। मो कहुँ होउ श्रीखंड समाना॥ ४॥

**jaů mana baca krama mama ura māhīँ, taji raghubīra āna gati nāhīँ.**
**tau kṛsānu saba kai gati jānā, mo kahů hou śrīkhaṁḍa samānā.4.**

"If in thought, word and deed I have never set my heart on anyone other than Śrī Raghuvīra, may the God presiding over fire, who knows the working of all minds, become cool like sandal-paste to me." (4)

छं०—श्रीखंड सम पावक प्रबेस कियो सुमिरि प्रभु मैथिली।
जय कोसलेस महेस बंदित चरन रति अति निर्मली॥
प्रतिबिंब अरु लौकिक कलंक प्रचंड पावक महुँ जरे।
प्रभु चरित काहुँ न लखे नभ सुर सिद्ध मुनि देखहिं खरे॥ १॥

Chaṁ.: **śrīkhaṁḍa sama pāvaka prabesa kiyo sumiri prabhu maithilī,**
**jaya kosalesa mahesa baṁdita carana rati ati nirmalī.**
**pratibiṁba aru laukika kalaṁka pracaṁḍa pāvaka mahů jare,**
**prabhu carita kāhů na lakhe nabha sura siddha muni dekhahiं khare.1.**

With Her thoughts fixed on Lord Śrī Rāma, Jānakī entered the flames as though they were cool like sandal-paste, exclaiming "Glory to the Lord of Kosala, whose feet are adored by the great Lord Śiva with the purest devotion!" Both Her shadow-form as well as the social stigma (occasioned by Her forced residence at Rāvaṇa's) were consumed in the blazing fire; but no one could know the secret of the Lord's doings. Even the gods, Siddhas and sages stood gazing from the celestial regions. (1)

**धरि रूप पावक पानि गहि श्री सत्य श्रुति जग बिदित जो।**
**जिमि छीरसागर इंदिरा रामहि समर्पी आनि सो॥**
**सो राम बाम बिभाग राजति रुचिर अति सोभा भली।**
**नव नील नीरज निकट मानहुँ कनक पंकज की कली॥ २॥**

**dhari rūpa pāvaka pāni gahi śrī satya śruti jaga bidita jo,**
**jimi chīrasāgara iṁdirā rāmahi samarpī āni so.**
**so rāma bāma bibhāga rājati rucira ati sobhā bhalī,**
**nava nīla nīraja nikaṭa mānahů kanaka paṁkaja kī kalī.2.**

Fire assumed a bodily form and, taking by the hand the real Śrī (Sītā), celebrated alike in the Vedas and the world, escorted and presented Her to Śrī Rāma even as the Ocean of milk presented Goddess Indirā (Lakṣmī) to Lord Viṣṇu. Standing on the left side of Śrī Rāma, Sītā shone resplendent in Her exquisite beauty like the bud of a gold lily beside a fresh blue lotus. (2)

दो०—**बरषहिं सुमन हरषि सुर बाजहिं गगन निसान।**
**गावहिं किंनर सुरबधू नाचहिं चढ़ीं बिमान॥ १०९ (क)॥**

Do.: **barașahi̐ sumana harași sura bājahi̐ gagana nisāna,**
**gāvahi̐ kiṁnara surabadhū nācahi̐ caRhi̐ bimāna.109(A).**

The gods in their delight rained down flowers and kettledrums sounded in the air. The Kinnaras sang their melodies and the celestial nymphs danced, all mounted on their aerial cars. (109 A)

**जनकसुता समेत प्रभु सोभा अमित अपार।**
**देखि भालु कपि हरषे जय रघुपति सुख सार॥ १०९ (ख)॥**

**janakasutā sameta prabhu sobhā amita apāra,**
**dekhi bhālu kapi harașe jaya raghupati sukha sāra.109(B).**

The beauty of the Lord reunited with Sītā was beyond all measure and boundless. The bears and monkeys rejoiced at the sight and shouted "Glory to Śrī Raghunātha, the essence of bliss." (109 B)

चौ०—तब रघुपति अनुसासन पाई। मातलि चलेउ चरन सिरु नाई॥
आए देव सदा स्वारथी। बचन कहहिं जनु परमारथी॥ १॥

Cau.: **taba raghupati anusāsana pāī, mātali caleu carana siru nāī.**
**āe deva sadā svārathī, bacana kahahi̐ janu paramārathī.1.**

Then, with the permission of Śrī Raghunātha, Mātali (Indra's charioteer) left for his abode in heaven after bowing his head at the Lord's feet. Now came the gods, ever alive to their own selfish interests, and spoke words as though they were seekers of the highest truth: (1)

दीन बंधु दयाल रघुराया। देव कीन्हि देवन्ह पर दाया॥
बिस्व द्रोह रत यह खल कामी। निज अघ गयउ कुमारगगामी॥ २॥

**dīna baṁdhu dayāla raghurāyā, deva kīnhi devanha para dāyā.**
**bisva droha rata yaha khala kāmī, nija agha gayau kumāragagāmī.2.**

"Friend of the meek, gracious, and divine Lord of the Raghus, you have shown great mercy to the gods. This sensual wretch, who took delight in doing harm to the whole world and trod the evil way, has perished through his own sins. (2)

तुम्ह समरूप ब्रह्म अबिनासी। सदा एकरस सहज उदासी॥
अकल अगुन अज अनघ अनामय। अजित अमोघसक्ति करुनामय॥ ३॥
**tumha samarūpa brahma abināsī, sadā ekarasa sahaja udāsī.**
**akala aguna aja anagha anāmaya, ajita amoghasakti karunāmaya.3.**

"You are the same to all, Brahma—imperishable, constant, ever unchangeable, indifferent towards all (i.e., without the feelings of love or hatred) integral, devoid of physical properties (Māyā, i.e., Sattavaguṇa, Rajoguṇa and Tamoguṇa), birthless, immutable, invincible, unfailing in power (i.e., one whose vitality never goes waste) and full of compassion. (3)

मीन कमठ सूकर नरहरी। बामन परसुराम बपु धरी॥
जब जब नाथ सुरन्ह दुखु पायो। नाना तनु धरि तुम्हइँ नसायो॥ ४॥
**mīna kamaṭha sūkara naraharī, bāmana parasurāma bapu dharī.**
**jaba jaba nātha suranha dukhu pāyo, nānā tanu dhari tumhaiṁ nasāyo.4.**

"It was You who assumed the form of a fish, a tortoise, a boar, a man-lion and a dwarf as well as that of Paraśurāma. Whenever, O Lord, the gods have been in trouble, You have put an end to it by appearing in one form or the other. (4)

यह खल मलिन सदा सुरद्रोही। काम लोभ मद रत अति कोही॥
अधम सिरोमनि तव पद पावा। यह हमरें मन बिसमय आवा॥ ५॥
**yaha khala malina sadā suradrohī, kāma lobha mada rata ati kohī.**
**adhama siromani tava pada pāvā, yaha hamarĕ mana bisamaya āvā.5.**

"This impure wretch, a perpetual enemy of the gods, was given to lust, greed and vanity, and was highly irascible too. That even this vilest creature attained Your state is a marvel to us. (5)

हम देवता परम अधिकारी। स्वारथ रत प्रभु भगति बिसारी॥
भव प्रबाहँ संतत हम परे। अब प्रभु पाहि सरन अनुसरे॥ ६॥
**hama devatā parama adhikārī, svāratha rata prabhu bhagati bisārī.**
**bhava prabāhå saṁtata hama pare, aba prabhu pāhi sarana anusare.6.**

"We gods are supremely qualified for the highest state: yet, devoted as we are to our own selfish ends, we have forgotten the worship of our lord and are ever involved in the cycle of birth and death. Now redeem us, O Lord, since we have sought shelter in You."(6)

दो०—**करि बिनती सुर सिद्ध सब रहे जहँ तहँ कर जोरि।**
**अति सप्रेम तन पुलकि बिधि अस्तुति करत बहोरि॥ ११०॥**

Do.: **kari binatī sura siddha saba rahe jahå tahå kara jori,**
**ati saprema tana pulaki bidhi astuti karata bahori.110.**

Having thus made their supplication, the gods and Siddhas all remained standing, where they were, with folded hands. Then, thrilling all over with exuberance of love, Brahmā (the Creator) commenced his prayer:— (110)

छं०—जय राम सदा सुखधाम हरे। रघुनायक सायक चाप धरे॥
भव बारन दारन सिंह प्रभो। गुन सागर नागर नाथ बिभो॥ १॥

**Chaṁ: jaya rāma sadā sukhadhāma hare, raghunāyaka sāyaka cāpa dhare.**
**bhava bārana dārana siṁha prabho, guna sāgara nāgara nātha bibho. 1.**

"Glory to You, O Rāma, perpetual abode of bliss. O Hari (the reliever of suffering), O Raghunātha, bearing a bow and arrows! Lord, You are a veritable lion to tear to pieces the elephant of mundane existence, and an ocean of virtues, my sagacious and omnipresent Master. (1)

तन काम अनेक अनूप छबी। गुन गावत सिद्ध मुनींद्र कबी॥
जसु पावन रावन नाग महा। खगनाथ जथा करि कोप गहा॥ २॥

**tana kāma aneka anūpa chabī, guna gāvata siddha munīṁdra kabī.**
**jasu pāvana rāvana nāga mahā, khaganātha jathā kari kopa gahā. 2.**

"In Your person stands concentrated the incomparable beauty of a myriad Cupids. Siddhas, as well as the greatest of sages and bards sing Your praises. Your glory is not only sacred, it purifies all; in Your wrath You seized Rāvaṇa even as Garuḍa (the king of the birds) might seize a huge serpent. (2)

जन रंजन भंजन सोक भयं। गतक्रोध सदा प्रभु बोधमयं॥
अवतार उदार अपार गुनं। महि भार बिभंजन ग्यानघनं॥ ३॥

**jana raṁjana bhaṁjana soka bhayaṁ, gatakrodha sadā prabhu bodhamayaṁ.**
**avatāra udāra apāra gunaṁ, mahi bhāra bibhaṁjana gyānaghanaṁ. 3.**

"Delight of devotees, and dispeller of their grief and fear, You are ever unmoved by passion, and are all intelligence, my lord. Your descent on the mortal plane is beneficent and full of countless virtues: You come to relieve Earth's burdens and Your manifestations on earth are hordes of wisdom personified. (3)

अज ब्यापकमेकमनादि सदा। करुनाकर राम नमामि मुदा॥
रघुबंस बिभूषन दूषन हा। कृत भूप बिभीषन दीन रहा॥ ४॥

**aja byāpakamekamanādi sadā, karunākara rāma namāmi mudā.**
**raghubaṁsa bibhūṣana dūṣana hā, kṛta bhūpa bibhīṣana dīna rahā. 4.**

"(Though descended on earth, ) You are ever unborn, omnipresent, one without a second and beginningless. I gladly bow to You, O Rāma, fountain of mercy! Ornament of Raghu's race and Slayer of demon Dūṣaṇa (Rāvaṇa's Cousin), You eradicate the faults of Your devotees and made Vibhīṣaṇa, humble as he was, the Ruler of Laṅkā. (4)

गुन ग्यान निधान अमान अजं। नित राम नमामि बिभुं बिरजं॥
भुजदंड प्रचंड प्रताप बलं। खल बृंद निकंद महा कुसलं॥ ५॥

**guna gyāna nidhāna amāna ajaṁ, nita rāma namāmi bibhuṁ birajaṁ.**
**bhujadaṁḍa pracaṁḍa pratāpa balaṁ, khala bṛṁda nikaṁda mahā kusalaṁ. 5.**

"Repository of virtue and wisdom and beyond all measure, You are devoid of ego

and are unborn, all pervading and free from the taint of Māyā; I constantly adore You, Śrī Rāma. Immense is the glory and might of Your arms, which are deft in exterminating the hordes of the evil doers. (5)

**बिनु कारन दीन दयाल हितं। छबि धाम नमामि रमा सहितं॥**
**भव तारन कारन काज परं। मन संभव दारुन दोष हरं॥ ६ ॥**

**binu kārana dīna dayāla hitaṁ, chabi dhāma namāmi ramā sahitaṁ.**
**bhava tārana kārana kāja paraṁ, mana saṁbhava dāruna doṣa haraṁ. 6.**

"Compassionate and friendly to the poor without any ostensible reason and a reservoir of beauty, I adore You alongwith Jānakī. Deliverer from the rounds of birth and death, You are beyond both cause (Prakṛti) and effect (the phenomenal universe) and eradicate the awful weaknesses of the (devotees') mind. (6)

**सर चाप मनोहर त्रोन धरं। जलजारुन लोचन भूपबरं॥**
**सुख मंदिर सुंदर श्रीरमनं। मद मार मुधा ममता समनं॥ ७ ॥**

**sara cāpa manohara trona dharaṁ, jalajāruna locana bhūpabaraṁ.**
**sukha maṁdira suṁdara śrīramanaṁ, mada māra mudhā mamatā samanaṁ. 7.**

"Armed with a charming bow, arrows, and quiver, You have eyes resembling a red lotus. A paragon of kings, home of bliss, Lakṣmī's lovely Consort, subduer of arrogance, lust and the false sense of attachment, (7)

**अनवद्य अखंड न गोचर गो। सब रूप सदा सब होइ न गो॥**
**इति बेद बदंति न दंतकथा। रबि आतप भिन्नमभिन्न जथा॥ ८ ॥**

**anavadya akhaṁḍa na gocara go, saba rūpa sadā saba hoi na go.**
**iti beda badaṁti na daṁtakathā, rabi ātapa bhinnamabhinna jathā. 8.**

"You are free from blemish, integral and imperceptible to the senses. Though manifest in all forms, You never transmuted Yourself into them all: so declare the Vedas; it is no mere gossip, as will be clear from the analogy of the sun and the sunshine, which are different and yet the same, so is your relationship with the world. (8)

**कृतकृत्य बिभो सब बानर ए। निरखंति तवानन सादर ए॥**
**धिग जीवन देव सरीर हरे। तव भक्ति बिना भव भूलि परे॥ ९ ॥**

**kṛtakṛtya bibho saba bānara e, nirakhaṁti tavānana sādara e.**
**dhiga jīvana deva sarīra hare, tava bhakti binā bhava bhūli pare. 9.**

"Blessed are all these monkeys, O omnipresent Lord, who reverently gaze on Your countenance; while accursed, O Hari, is our (so-called) immortal existence and our ethereal bodies in that we lack in devotion to You and are lost in sensuous pleasures. (9)

**अब दीनदयाल दया करिऐ। मति मोरि बिभेदकरी हरिऐ॥**
**जेहि ते बिपरीत क्रिया करिऐ। दुख सो सुख मानि सुखी चरिऐ॥ १० ॥**

**aba dīnadayāla dayā kariai, mati mori bibhedakarī hariai.**
**jehi te biparīta kriyā kariai, dukha so sukha māni sukhī cariai.10.**

"Now show Your mercy to me, compassionate as You are to the afflicted, and take away my differentiating sense (which makes the world appear as apart from You), which

leads me to wrong action and deluded by which I pass my days in merriment, mistaking woe for happiness. (10)

**खल खंडन मंडन रम्य छमा। पद पंकज सेवित संभु उमा॥**
**नृप नायक दे बरदानमिदं। चरनांबुज प्रेम सदा सुभदं॥ ११॥**

**khala khaṁḍana maṁḍana ramya chamā, pada paṁkaja sevita saṁbhu umā.**
**nṛpa nāyaka de baradānamidaṁ, caranāṁbuja prema sadā subhadaṁ.11.**

"Destroyer of the wicked and lovely jewel of the earth, Your lotus feet are adored even by Lord Śiva and Goddess Pārvatī. O King of kings, grant me this boon that I may cherish loving devotion to Your lotus feet, which are a perennial source of blessings."(11)

दो०—**बिनय कीन्हि चतुरानन प्रेम पुलक अति गात।**
**सोभासिंधु बिलोकत लोचन नहीं अघात॥ १११॥**

Do.: **binaya kīnhi caturānana prema pulaka ati gāta,**
**sobhāsiṁdhu bilokata locana nahĩ aghāta.111.**

As the four-faced Brahmā thus prayed, his body was deeply thrilled with emotion. And his eyes knew no satiation as they gazed on the Ocean of beauty, Śrī Rāma. (111)

चौ०—**तेहि अवसर दसरथ तहँ आए। तनय बिलोकि नयन जल छाए॥**
**अनुज सहित प्रभु बंदन कीन्हा। आसिरबाद पिताँ तब दीन्हा॥ १॥**

Cau.: **tehi avasara dasaratha tahå̐ āe, tanaya biloki nayana jala chāe.**
**anuja sahita prabhu baṁdana kīnhā, āsirabāda pitā̐ taba dīnhā.1.**

That very moment King Daśaratha appeared on the scene (in his celestial form); his eyes were flooded with tears as he beheld his son (Śrī Rāma). The Lord and His younger brother Lakṣmaṇa made obeisance to him and the father gave them his blessing. (1)

**तात सकल तव पुन्य प्रभाऊ। जीत्यों अजय निसाचर राऊ॥**
**सुनि सुत बचन प्रीति अति बाढ़ी। नयन सलिल रोमावलि ठाढ़ी॥ २॥**

**tāta sakala tava punya prabhāū, jītyõ ajaya nisācara rāū.**
**suni suta bacana prīti ati bāRhī, nayana salila romāvali ṭhāRhī.2.**

"Dear father, it was all due to your religious merit that I conquered the invincible demon king." Daśaratha was overwhelmed with emotion when he heard his son's words; tears rushed to his eyes again and the hair on his body stood erect. (2)

**रघुपति प्रथम प्रेम अनुमाना। चितइ पितहि दीन्हेउ दृढ़ ग्याना॥**
**ताते उमा मोच्छ नहिं पायो। दसरथ भेद भगति मन लायो॥ ३॥**

**raghupati prathama prema anumānā, citai pitahi dīnheu dṛRha gyānā.**
**tāte umā moccha nahiṁ pāyo, dasaratha bheda bhagati mana lāyo.3.**

Śrī Raghunātha understood that His father bore the same affection for Him as he did before; He, therefore, looked at His father and bestowed on him pure wisdom. Umā, (continues Lord Śiva,) Daśaratha did not attain final beatitude for the simple reason that he had set his heart on Devotion while maintaining his separate identity. (3)

**सगुनोपासक मोच्छ न लेहीं। तिन्ह कहुँ राम भगति निज देहीं॥**
**बार बार करि प्रभुहि प्रनामा। दसरथ हरषि गए सुरधामा॥ ४॥**

**sagunopāsaka moccha na lehı̐̄, tinha kahũ rāma bhagati nija dehı̐̄.**
**bāra bāra kari prabhuhi pranāmā, dasaratha harași gae suradhāmā.4.**

Worshippers of God in His embodied form spurn final beatitude: to them Śrī Rāma vouchsafes devotion to His own person. Having prostrated himself before the Lord again and again, Daśaratha joyfully returned to his abode in heaven. (4)

दो०—**अनुज जानकी सहित प्रभु कुसल कोसलाधीस।**
**सोभा देखि हरषि मन अस्तुति कर सुर ईस॥ ११२ ॥**

Do.: **anuja jānakī sahita prabhu kusala kosalādhīsa,**
**sobhā dekhi harași mana astuti kara sura īsa.112.**

Perceiving the Almighty Lord of Kosala safe and sound with His younger brother, Lakṣmaṇa, and Jānakī, and beholding their beauty, Indra (the Lord of the celestials) began extolling Him with a cheerful heart: (112)

छं०—**जय राम सोभा धाम। दायक प्रनत बिश्राम॥**
**धृत त्रोन बर सर चाप। भुजदंड प्रबल प्रताप॥ १ ॥**

Chaṁ.: **jaya rāma sobhā dhāma, dāyaka pranata biśrāma.**
**dhṛta trona bara sara cāpa, bhujadaṁḍa prabala pratāpa.1.**

"Glory to Śrī Rāma, beauty personified, the bestower of peace on the suppliant, equipped with an excellent bow, arrows and quiver and triumphing in His mighty strength of arm. (1)

**जय दूषनारि खरारि। मर्दन निसाचर धारि॥**
**यह दुष्ट मारेउ नाथ। भए देव सकल सनाथ॥ २ ॥**

**jaya dūṣanāri kharāri, mardana nisācara dhāri.**
**yaha duṣṭa māreu nātha, bhae deva sakala sanātha.2.**

"Glory to the slayer of Dūṣaṇa and Khara and the crusher of the demon hordes! Now that You have disposed of this wretch, my lord, all the gods enjoy full security. (2)

**जय हरन धरनी भार। महिमा उदार अपार॥**
**जय रावनारि कृपाल। किए जातुधान बिहाल॥ ३ ॥**

**jaya harana dharanī bhāra, mahimā udāra apāra.**
**jaya rāvanāri kṛpāla, kie jātudhāna bihāla.3.**

"Glory to the Reliever of Earth's burden, whose greatness is beneficent and unbounded. Glory to the All-merciful Slayer of Rāvaṇa, who exterminated the demon host. (3)

**लंकेस अति बल गर्ब। किए बस्य सुर गंधर्ब॥**
**मुनि सिद्ध नर खग नाग। हठि पंथ सब कें लाग॥ ४ ॥**

**laṁkesa ati bala garba, kie basya sura gaṁdharba.**
**muni siddha nara khaga nāga, haṭhi paṁtha saba kẽ lāga.4.**

"Outrageous was the pride of Rāvaṇa (the lord of Laṅkā), who had subdued even

gods and Gandharvas (the celestial musicians). Nay, he relentlessly pursued sages, the Siddhas, human beings, birds and Nāgas alike. (4)

**परद्रोह रत अति दुष्ट। पायो सो फलु पापिष्ट॥**
**अब सुनहु दीन दयाल। राजीव नयन बिसाल॥ ५॥**

**paradroha rata ati duṣṭa, pāyo so phalu pāpiṣṭa.**
**aba sunahu dīna dayāla, rājīva nayana bisāla.5.**

"Ever ready in creating enmity with others, he was extremely wicked; the vile sinner has now reaped the fruit of his misdeeds. Now listen, my lord, possessed of eyes as large as the lotus and compassionate to the humble: (5)

**मोहि रहा अति अभिमान। नहिं कोउ मोहि समान॥**
**अब देखि प्रभु पद कंज। गत मान प्रद दुख पुंज॥ ६॥**

**mohi rahā ati abhimāna, nahiṁ kou mohi samāna.**
**aba dekhi prabhu pada kaṁja, gata māna prada dukha puṁja.6.**

"My pride was inordinate; I accounted no one as equal to me. At the sight of Your lotus feet, however, my pride, which entailed much woe, has dissappeared. (6)

**कोउ ब्रह्म निर्गुन ध्याव। अब्यक्त जेहि श्रुति गाव॥**
**मोहि भाव कोसल भूप। श्रीराम सगुन सरूप॥ ७॥**

**kou brahma nirguna dhyāva, abyakta jehi śruti gāva.**
**mohi bhāva kosala bhūpa, śrīrāma saguna sarūpa.7.**

"Some people meditate on the attributeless Brahma (the Absolute), whom the Vedas declare as unmanifest. What attracts my mind, however, is the Supreme, embodied as Śrī Rāma, King of Kosala. (7)

**बैदेहि अनुज समेत। मम हृदयँ करहु निकेत॥**
**मोहि जानिऐ निज दास। दे भक्ति रमानिवास॥ ८॥**

**baidehi anuja sameta, mama hṛdayaँ karahu niketa.**
**mohi jāniai nija dāsa, de bhakti ramānivāsa.8.**

"Together with Jānakī and Your younger brother Lakṣmaṇa, therefore, pray! abide in my heart; and, recognizing me as Your own servant, bless me with devotion, O Abode of Ramā (Lakṣmī). (8)

छं०—**दे भक्ति रमानिवास त्रास हरन सरन सुखदायकं।**
**सुख धाम राम नमामि काम अनेक छबि रघुनायकं॥**
**सुर बृंद रंजन द्वंद भंजन मनुजतनु अतुलितबलं।**
**ब्रह्मादि संकर सेब्य राम नमामि करुना कोमलं॥**

Chaṁ.:**de bhakti ramānivāsa trāsa harana sarana sukhadāyakaṁ,**
**sukha dhāma rāma namāmi kāma aneka chabi raghunāyakaṁ.**

**sura bṛṁda raṁjana dvaṁda bhaṁjana manuja tanu atulitabalaṁ,**
**brahmādi saṁkara sebya rāma namāmi karunā komalaṁ.**

"Grant me devotion to Your feet, O Abode of Ramā, dispeller of fear and solace of the Suppliant. I adore You, O blissful Rāma, the Lord of the Raghus, possessing the beauty of a myriad Cupids. Delight of the hosts of gods, Queller of contrary experiences (like joy and sorrow etc.), appearing in a human form, possessing incomparable strength, worthy of adoration even to Brahmā and Śiva, O Rāma, I bow to You, tender as You are through compassion.

दो०—**अब करि कृपा बिलोकि मोहि आयसु देहु कृपाल।**
**काह करौं सुनि प्रिय बचन बोले दीनदयाल॥ ११३॥**

Do.: **aba kari kṛpā biloki mohi āyasu dehu kṛpāla,**
**kāha karaů suni priya bacana bole dīnadayāla.113.**

"Now cast Your gracious look on me, O merciful Lord, and command me what to do." Hearing these humble and submissive words, Śrī Rāma, who is noted for His compassion to the meek, enjoined him as follows: (113)

चौ०—सुनु सुरपति कपि भालु हमारे। परे भूमि निसिचरन्हि जे मारे॥
मम हित लागि तजे इन्ह प्राना। सकल जिआउ सुरेस सुजाना॥ १॥

Cau.: **sunu surapati kapi bhālu hamāre, pare bhūmi nisicaranhi je māre.**
**mama hita lāgi taje inha prānā, sakala jiāu suresa sujānā.1.**

"Listen, King of the gods: our monkeys and bears that were killed by the demons, are lying on the ground. They have laid down their lives in my service: therefore, restore them all to life, O wise lord of the celestials." (1)

सुनु खगेस प्रभु कै यह बानी। अति अगाध जानहिं मुनि ग्यानी॥
प्रभु सक त्रिभुअन मारि जिआई। केवल सक्रहि दीन्हि बड़ाई॥ २॥

**sunu khagesa prabhu kai yaha bānī, ati agādha jānahiँ muni gyānī.**
**prabhu saka tribhuana māri jiāī, kevala sakrahi dīnhi baRāī.2.**

Listen, O king of the birds: (continues Kākabhuṣuṇḍi,) these words of the Lord are profoundly mysterious; only enlightened sages can comprehend them. The Lord Himself can wipe out the inhabitants of the three spheres or bring them back to life; He wished only to give Indra honour. (2)

सुधा बरषि कपि भालु जिआए। हरषि उठे सब प्रभु पहिं आए॥
सुधाबृष्टि भै दुहु दल ऊपर। जिए भालु कपि नहिं रजनीचर॥ ३॥

**sudhā baraṣi kapi bhālu jiāe, haraṣi uṭhe saba prabhu pahiँ āe.**
**sudhābṛṣṭi bhai duhu dala ūpara, jie bhālu kapi nahiँ rajanīcara.3.**

By a shower of nectar the latter restored the monkeys and bears to life. They all arose with delight and betook themselves to the Lord. Although the shower of nectar promiscuously fell on the dead of both the armies, it is the bears and monkeys alone that became alive, and not the demons. (3)

रामाकार भए तिन्ह के मन। मुक्त भए छूटे भव बंधन॥
सुर अंसिक सब कपि अरु रीछा। जिए सकल रघुपति कीं ईछा॥ ४॥

**rāmākāra bhae tinha ke mana, mukta bhae chūṭe bhava baṁdhana.**
**sura aṁsika saba kapi aru rīchā, jie sakala raghupati kīँ īchā.4.**

Their (the demons) mind was absorbed in the thought of Śrī Rāma when they gave up the ghost; that is why they got liberated and were rid of the bonds of mundane existence. As for the monkeys and bears, they were all part manifestations of the gods (who are all immortal): hence they all came to life by the will of Śrī Rāma. (4)

राम सरिस को दीन हितकारी। कीन्हे मुकुत निसाचर झारी॥
खल मल धाम कामरत रावन। गति पाई जो मुनिबर पाव न॥५॥

**rāma sarisa ko dīna hitakārī, kīnhe mukuta nisācara jhārī.**
**khala mala dhāma kāmarata rāvana, gati pāī jo munibara pāva na.5.**

Is there anyone so kind to the afflicted as Śrī Rāma, who liberated the whole demon host? Even the wicked Rāvaṇa, who was a den of impurities and given to sensuality, attained to an exalted state which is inaccessible even to the greatest of sages. (5)

दो०—सुमन बरषि सब सुर चले चढ़ि चढ़ि रुचिर बिमान।
देखि सुअवसर प्रभु पहिं आयउ संभु सुजान॥ ११४ (क)॥

**Do.: sumana baraṣi saba sura cale caRhi caRhi rucira bimāna,**
**dekhi suavasara prabhu pahĩ āyau saṁbhu sujāna.114(A).**

After raining down flowers the gods mounted their respective shining aerial cars and departed. Finding it a welcome opportunity the all-sagacious Lord Śiva arrived in the presence of the Lord, Śrī Rāma. (114 A)

परम प्रीति कर जोरि जुग नलिन नयन भरि बारि।
पुलकित तन गदगद गिराँ बिनय करत त्रिपुरारि॥ ११४ (ख)॥

**parama prīti kara jori juga nalina nayana bhari bāri,**
**pulakita tana gadagada girā̐ binaya karata tripurāri.114(B).**

Most lovingly, with folded hands, His lotus eyes full of tears and the hair on His body standing erect, Śiva, the Slayer of the demon Tripura, made the following supplication in a choked voice: (114 B)

छं०—मामभिरक्षय रघुकुल नायक। धृत बर चाप रुचिर कर सायक॥
मोह महा घन पटल प्रभंजन। संसय बिपिन अनल सुर रंजन॥ १॥

**Chaṁ.: māmabhirakṣaya raghukula nāyaka, dhṛta bara cāpa rucira kara sāyaka.**
**moha mahā ghana paṭala prabhaṁjana, saṁsaya bipina anala sura raṁjana.1.**

"Save me, Chief of Raghu's line, bearing a mighty bow and a superb arrow in Your hands. A furious wind to disperse the mass of clouds in the shape of colossal ignorance, a fire to consume the forest of doubts, and delight of the gods: (1)

अगुन सगुन गुन मंदिर सुंदर। भ्रम तम प्रबल प्रताप दिवाकर॥
काम क्रोध मद गज पंचानन। बसहु निरंतर जन मन कानन॥ २॥

**aguna saguna guna maṁdira suṁdara, bhrama tama prabala pratāpa divākara.**
**kāma krodha mada gaja paṁcānana, basahu niraṁtara jana mana kānana.2.**

"You are both with and without attributes, a repository of virtues and most lovely to look at; nay, You are the mighty and glorious mid-day Sun to scatter the darkness of delusion. A veritable lion to kill the elephants of lust, anger and pride! You constantly abide in the wild of this devotee's mind. (2)

बिषय मनोरथ पुंज कंज बन। प्रबल तुषार उदार पार मन॥
भव बारिधि मंदर परमं दर। बारय तारय संसृति दुस्तर॥ ३॥

**biṣaya manoratha puṁja kaṁja bana, prabala tuṣāra udāra pāra mana.**
**bhava bāridhi maṁdara paramaṁ dara, bāraya tāraya saṁsṛti dustara.3.**

"A severe frost to blast the lotus bed of sensual desires, You are generous beyond conception. Nay, playing the role of Mount Mandara for churning the ocean of mundane existence, kindly stave off my fear (of birth and death) and transport me across the stormy ocean of mundane existence. (3)

स्याम गात राजीव बिलोचन। दीन बंधु प्रनतारति मोचन॥
अनुज जानकी सहित निरंतर। बसहु राम नृप मम उर अंतर॥ ४॥
मुनि रंजन महि मंडल मंडन। तुलसिदास प्रभु त्रास बिखंडन॥ ५॥

**syāma gāta rājīva bilocana, dīna baṁdhu pranatārati mocana.**
**anuja jānakī sahita niraṁtara, basahu rāma nṛpa mama ura aṁtara.4.**
**muni raṁjana mahi maṁḍala maṁḍana, tulasidāsa prabhu trāsa bikhaṁḍana.5.**

"Possessed of a swarthy form with lotus eyes, befriender of the meek, reliever of the suppliant's agony, take up Your abode in my heart for ever, O King Rāma, with Your younger brother, Lakṣmaṇa, and Jānakī, O Delight of the sages, Jewel of the terrestrial globe, lord of Tulasīdāsa and destroyer of fear. (4-5)

दो०—**नाथ जबहिं कोसलपुरीं होइहि तिलक तुम्हार।**
**कृपासिंधु मैं आउब देखन चरित उदार॥ ११५॥**

Do.: **nātha jabahiṁ kosalapurīṁ hoihi tilaka tumhāra,**
**kṛpāsiṁdhu maiṁ āuba dekhana carita udāra.115.**

"When, my lord, Your Coronation takes place at Kosalapura (Ayodhyā), I will come to witness Your benevolent doings, O Ocean of Mercy!" (115)

चौ०—करि बिनती जब संभु सिधाए। तब प्रभु निकट बिभीषनु आए॥
नाइ चरन सिरु कह मृदु बानी। बिनय सुनहु प्रभु सारँगपानी॥ १॥

Cau.: **kari binatī jaba saṁbhu sidhāe, taba prabhu nikaṭa bibhīṣanu āe.**
**nāi carana siru kaha mṛdu bānī, binaya sunahu prabhu sāraṁgapānī.1.**

When Lord Śiva had said His prayer and left, Vibhīṣaṇa then approached the Lord. Bowing his head at the latter's feet, he submitted in gentle terms: "Listen to my prayer, O Lord! wielding the Sārṅga bow!! (1)

सकुल सदल प्रभु रावन मार्‍यो। पावन जस त्रिभुवन बिस्तार्‍यो॥
दीन मलीन हीन मति जाती। मो पर कृपा कीन्हि बहु भाँती॥ २॥

**sakula sadala prabhu rāvana māryo, pāvana jasa tribhuvana bistāryo.**
**dīna malīna hīna mati jātī, mo para kṛpā kīnhi bahu bhā̐tī.2.**

"My lord, You have killed Rāvaṇa with all his kinsfolk and army and Your sacred renown has spread throughout the three spheres. And above all You have shown mercy in every way to me—meek, sinner, ignorant and low-born that I am. (2)

अब जन गृह पुनीत प्रभु कीजे। मज्जनु करिअ समर श्रम छीजे॥
देखि कोस मंदिर संपदा। देहु कृपाल कपिन्ह कहुँ मुदा॥ ३॥

**aba jana gṛha punīta prabhu kīje, majjanu karia samara śrama chīje.**
**dekhi kosa maṁdira saṁpadā, dehu kṛpāla kapinha kahu̐ mudā.3.**

"Now, my lord, consecrate Your servant's abode (by Your holy presence), bathe Yourself and get over the exertion of the battle. Then inspect the treasury, palaces and wealth and gladly bestow, my gracious lord, whatever You please on the monkeys. (3)

सब बिधि नाथ मोहि अपनाइअ। पुनि मोहि सहित अवधपुर जाइअ॥
सुनत बचन मृदु दीनदयाला। सजल भए द्वौ नयन बिसाला॥ ४॥

**saba bidhi nātha mohi apanāia, puni mohi sahita avadhapura jāia.**
**sunata bacana mṛdu dīnadayālā, sajala bhae dvau nayana bisālā.4.**

"Pray! accept me as Your own in every way, my lord, and then proceed to Ayodhyā taking me along with you" Even as the Lord, who is so compassionate to the meek, heard these humble words, His large eyes were filled with tears. (4)

दो०—**तोर कोस गृह मोर सब सत्य बचन सुनु भ्रात।**
**भरत दसा सुमिरत मोहि निमिष कल्प सम जात॥ ११६ ( क )॥**

Do.: **tora kosa gṛha mora saba satya bacana sunu bhrāta,**
**bharata dasā sumirata mohi nimiṣa kalpa sama jāta.116(A).**

"Listen, brother: what you say is quite true: your treasury and palaces are all My own. But, when I recollect Bharata's condition, every moment that passes seems an age to Me. (116 A)

**तापस बेष गात कृस जपत निरंतर मोहि।**
**देखौं बेगि सो जतनु करु सखा निहोरउँ तोहि॥ ११६ ( ख )॥**

**tāpasa beṣa gāta kṛsa japata niraṁtara mohi,**
**dekhau̐ begi so jatanu karu sakhā nihorau̐ tohi.116(B).**

"Clad in the robes of a hermit, with wasted body, he constantly repeats My name. Therefore, take steps, My friend, I beseech you, that I may soon be able to see him again.(116 B)

**बीतें अवधि जाउँ जौं जिअत न पावउँ बीर।**
**सुमिरत अनुज प्रीति प्रभु पुनि पुनि पुलक सरीर॥ ११६ ( ग )॥**

**bīte̐ avadhi jāu̐ jau̐ jiata na pāvau̐ bīra,**
**sumirata anuja prīti prabhu puni puni pulaka sarīra.116(C).**

"If, on the other hand, I reach there after the expiry of the term of My exile, I won't

expect to find My brother alive." And even as the Lord recalled His brother's affection, He felt a thrill all over His body again and again. (116 C)

**करेहु कल्प भरि राजु तुम्ह मोहि सुमिरेहु मन माहिं।**
**पुनि मम धाम पाइहहु जहाँ संत सब जाहिं॥ ११६ (घ)॥**

**karehu kalpa bhari rāju tumha mohi sumirehu mana māhi̐,**
**puni mama dhāma pāihahu jahā̐ saṁta saba jāhi̐.116(D).**

"As for yourself, you shall enjoy kingship till the end of creation; inwardly remember Me all the time and then you shall ascend to My abode, the destination of all holy men." (116 D)

चौ०—सुनत बिभीषन बचन राम के। हरषि गहे पद कृपाधाम के॥
बानर भालु सकल हरषाने। गहि प्रभु पद गुन बिमल बखाने॥ १॥

Cau.: **sunata bibhīṣana bacana rāma ke, haraṣi gahe pada kṛpādhāma ke.**
**bānara bhālu sakala haraṣāne, gahi prabhu pada guna bimala bakhāne.1.**

Delighted to hear Śrī Rāma's words, Vibhīṣaṇa clasped the feet of the All-merciful. The monkeys and bears too all rejoiced and, clasping the Lord's feet, began to recount His sacred virtues. (1)

बहुरि बिभीषन भवन सिधायो। मनि गन बसन बिमान भरायो॥
लै पुष्पक प्रभु आगें राखा। हँसि करि कृपासिंधु तब भाषा॥ २॥

**bahuri bibhīṣana bhavana sidhāyo, mani gana basana bimāna bharāyo.**
**lai puṣpaka prabhu āgẽ rākhā, ha̐si kari kṛpāsiṁdhu taba bhāṣā.2.**

Then Vibhīṣaṇa withdrew to his palace and had his celebrated aerial car loaded with precious stones and articles of dress. He then brought the aerial car, Puṣpaka, as it was called, and set it before the Lord; the All-merciful Śrī Raghunātha thereupon smilingly said: (2)

चढ़ि बिमान सुनु सखा बिभीषन। गगन जाइ बरषहु पट भूषन॥
नभ पर जाइ बिभीषन तबही। बरषि दिए मनि अंबर सबही॥ ३॥

**caRhi bimāna sunu sakhā bibhīṣana, gagana jāi baraṣahu paṭa bhūṣana.**
**nabha para jāi bibhīṣana tabahī, baraṣi die mani aṁbara sabahī.3.**

"Listen, my friend, Vibhīṣaṇa: step into the aerial car and rising into the air, scramble clothes and ornaments." Vibhīṣaṇa immediately rose into the air and dropped down all the jewels and raiment. (3)

जोइ जोइ मन भावइ सोइ लेहीं। मनि मुख मेलि डारि कपि देहीं॥
हँसे रामु श्री अनुज समेता। परम कौतुकी कृपा निकेता॥ ४॥

**joi joi mana bhāvai soi lehi̐, mani mukha meli ḍāri kapi dehi̐.**
**ha̐se rāmu śrī anuja sametā, parama kautukī kṛpā niketā.4.**

The monkeys picked up whatever each took a fancy to; they put precious stones into their mouth (thinking them to be some edible substance) but would throw them out the moment they realized their mistake. Śrī Rāma as well as Sītā and His younger brother Lakṣmaṇa felt amused at the sight, exceedingly playful as the All-merciful is. (4)

दो०—मुनि जेहि ध्यान न पावहिं नेति नेति कह बेद।
कृपासिंधु सोइ कपिन्ह सन करत अनेक बिनोद॥ ११७ ( क )॥

**Do.: muni jehi dhyāna na pāvahiṁ neti neti kaha beda,**
**kṛpāsiṁdhu soi kapinha sana karata aneka binoda.117(A).**

That Ocean of compassion, whom sages are unable to catch even in meditation and whom the Vedas describe only in negative terms such as "Not this, not this," amused Himself with the monkeys in several ways. (117 A)

उमा जोग जप दान तप नाना मख ब्रत नेम।
राम कृपा नहिं करहिं तसि जसि निष्केवल प्रेम॥ ११७ ( ख )॥

**umā joga japa dāna tapa nānā makha brata nema,**
**rāma kṛpā nahiṁ karahiṁ tasi jasi niṣkevala prema.117(B).**

Umā, (continues Lord Śiva,) practice of Yoga (concentration of mind), Japa (muttering of prayers), charity and penance, performance of sacrifices, fasting and other religious observances fail to evoke Śrī Rāma's compassion as much as pure devotion does. (117 B)

चौ०—भालु कपिन्ह पट भूषन पाए। पहिरि पहिरि रघुपति पहिं आए॥
नाना जिनस देखि सब कीसा। पुनि पुनि हँसत कोसलाधीसा॥ १॥

**Cau.: bhālu kapinha paṭa bhūṣana pāe, pahiri pahiri raghupati pahiṁ āe.**
**nānā jinasa dekhi saba kīsā, puni puni hĕsata kosalādhīsā.1.**

Having thus secured raiment and jewels, the bears and monkeys adorned their person with the same and appeared before Śrī Raghunātha. The Lord of Kosala laughed again and again to see all the monkeys, a motley host indeed. (1)

चितइ सबन्हि पर कीन्ही दाया। बोले मृदुल बचन रघुराया॥
तुम्हरें बल मैं रावनु मार्‍यो। तिलक बिभीषन कहँ पुनि सार्‍यो॥ २॥

**citai sabanhi para kīnhī dāyā, bole mṛdula bacana raghurāyā.**
**tumharĕ bala maiṁ rāvanu māryo, tilaka bibhīṣana kahĕ puni sāryo.2.**

Śrī Raghunātha showered His grace on all by casting a benign look at them, and spoke to them in endearing terms: "It was by virtue of your valour that I killed Rāvaṇa and then crowned Vibhīṣaṇa. (2)

निज निज गृह अब तुम्ह सब जाहू। सुमिरेहु मोहि डरपहु जनि काहू॥
सुनत बचन प्रेमाकुल बानर। जोरि पानि बोले सब सादर॥ ३॥

**nija nija gṛha aba tumha saba jāhū, sumirehu mohi ḍarapahu jani kāhū.**
**sunata bacana premākula bānara, jori pāni bole saba sādara.3.**

"Now go home, all of you; do keep remembering Me and fear no one." The monkeys were all overcome with emotions to hear these words and reverently replied with folded hands: (3)

प्रभु जोइ कहहु तुम्हहि सब सोहा। हमरें होत बचन सुनि मोहा॥
दीन जानि कपि किए सनाथा। तुम्ह त्रैलोक ईस रघुनाथा॥ ४॥

**prabhu joi kahahu tumhahi saba sohā, hamarĕ hota bacana suni mohā.**
**dīna jāni kapi kie sanāthā, tumha trailoka īsa raghunāthā.4.**

"O Lord, whatever You say becomes You well. But we get mystified on hearing Your words. You are the Sovereign of all the three spheres, O Śrī Raghunātha; knowing our humble state You took us under Your protection. (4)

सुनि प्रभु बचन लाज हम मरहीं। मसक कहूँ खगपति हित करहीं॥
देखि राम रुख बानर रीछा। प्रेम मगन नहिं गृह कै ईछा॥५॥

**suni prabhu bacana lāja hama marahī̃, masaka kahū̃ khagapati hita karahī̃.**
**dekhi rāma rukha bānara rīchā, prema magana nahĩ gṛha kai īchā.5.**

"But we are overwhelmed with shyness to hear such words from the lips of our Master (Yourself). Can a swarm of mosquitoes ever help Garuḍa (the king of the birds)?" The bears and monkeys were overcome with emotions when they saw what was in the mind of the Lord, (viz., His reluctance to take them to Ayodhyā); they had no inclination to return home. (5)

दो०—**प्रभु प्रेरित कपि भालु सब राम रूप उर राखि।**
**हरष बिषाद सहित चले बिनय बिबिध बिधि भाषि॥ ११८ (क)॥**

Do.: **prabhu prerita kapi bhālu saba rāma rūpa ura rākhi,**
**harasa bisāda sahita cale binaya bibidha bidhi bhāsi.118(A).**

But in obedience to the Lord's command the monkeys and bears all dispersed with a mixed feeling of joy and sorrow and with many a humble submission, enshrining Śrī Rāma's image in their heart. (118 A)

**कपिपति नील रीछपति अंगद नल हनुमान।**
**सहित बिभीषन अपर जे जूथप कपि बलवान॥ ११८ (ख)॥**

**kapipati nīla rīchapati aṁgada nala hanumāna,**
**sahita bibhīṣana apara je jūthapa kapi balavāna.118(B).**

The monkey-king (Sugrīva), Nīla, Jāmbavān (the lord of the bears), Aṅgada, Nala, Hanumān and all the other mighty generals of the monkey host, together with Vibhīṣaṇa, (118 B)

**कहि न सकहिं कछु प्रेम बस भरि भरि लोचन बारि।**
**सन्मुख चितवहिं राम तन नयन निमेष निवारि॥ ११८ (ग)॥**

**kahi na sakahĩ kachu prema basa bhari bhari locana bāri,**
**sanmukha citavahĩ rāma tana nayana nimeṣa nivāri.118(C).**

were too overwhelmed with emotion to utter a word. With eyes full of tears they stood facing Śrī Rāma and gazing intently on Him. (118 C)

चौ०—अतिसय प्रीति देखि रघुराई। लीन्हे सकल बिमान चढ़ाई॥
मन महुँ बिप्र चरन सिरु नायो। उत्तर दिसिहि बिमान चलायो॥ १॥

Cau.: **atisaya prīti dekhi raghurāī, līnhe sakala bimāna caRhāī.**
**mana mahů bipra carana siru nāyo, uttara disihi bimāna calāyo.1.**

Perceiving the exuberance of their love, Śrī Raghunātha mounted the aerial car alongwith Sītā and Lakṣmaṇa and took them all up into the car. He mentally bowed His head at the feet of the Brāhmaṇas and directed the aerial car to move towards the north. (1)

**चलत बिमान कोलाहल होई। जय रघुबीर कहइ सबु कोई॥**
**सिंहासन अति उच्च मनोहर। श्री समेत प्रभु बैठे ता पर॥ २॥**

**calata bimāna kolāhala hoī, jaya raghubīra kahai sabu koī.**
**siṁhāsana ati ucca manohara, śrī sameta prabhu baiṭhe tā para.2.**

An uproarious noise burst forth as the car took off, all shouting "Glory to Śrī Raghuvīra!" The car was provided with a lofty and charming throne; the Lord took His seat on it alongwith Sītā. (2)

**राजत रामु सहित भामिनी। मेरु सृंग जनु घन दामिनी॥**
**रुचिर बिमान चलेउ अति आतुर। कीन्ही सुमन बृष्टि हरषे सुर॥ ३॥**

**rājata rāmu sahita bhāminī, meru sṛṁga janu ghana dāminī.**
**rucira bimāna caleu ati ātura, kīnhī sumana bṛṣṭi harașe sura.3.**

Accompanied by His Spouse, Śrī Rāma shone forth like a dark cloud with lightning on a peak of Mount Meru. The splendid car moved with all speed on its way, to the joy of the gods, who rained down flowers on it. (3)

**परम सुखद चलि त्रिबिध बयारी। सागर सर सरि निर्मल बारी॥**
**सगुन होहिं सुंदर चहुँ पासा। मन प्रसन्न निर्मल नभ आसा॥ ४॥**

**parama sukhada cali tribidha bayārī, sāgara sara sari nirmala bārī.**
**saguna hohiṁ suṁdara cahum̐ pāsā, mana prasanna nirmala nabha āsā.4.**

A most delightful cool breeze breathed soft and fragrant; the water of the ocean, lakes and streams became crystal clear and auspicious omens occurred on all sides. Nay, everyone felt cheerful at heart; the whole expanse of the sky including the four quarters was clear. (4)

**कह रघुबीर देखु रन सीता। लछिमन इहाँ हत्यो इँद्रजीता॥**
**हनूमान अंगद के मारे। रन महि परे निसाचर भारे॥ ५॥**

**kaha raghubīra dekhu rana sītā, lachimana iham̐ hatyo im̐drajītā.**
**hanūmāna aṁgada ke māre, rana mahi pare nisācara bhāre.5.**

Said Śrī Raghunātha: "Mark, Sītā: it was on this spot that Lakṣmaṇa slew Meghanāda (the Crown Prince of Laṅkā). Here lie on the battle-field mighty demons killed by Hanumān and Aṅgada. (5)

**कुंभकरन रावन द्वौ भाई। इहाँ हते सुर मुनि दुखदाई॥ ६॥**

**kuṁbhakarana rāvana dvau bhāī, iham̐ hate sura muni dukhadāī.6.**

"And here fell the two brothers, Kumbhakarṇa and Rāvaṇa, the tormentors of gods and sages." (6)

दो०—**इहाँ सेतु बाँध्यों अरु थापेउँ सिव सुख धाम।**
**सीता सहित कृपानिधि संभुहि कीन्ह प्रनाम॥ ११९ ( क )॥**

Do.: **ihā̐ setu bā̐dhyo̐ aru thāpeu̐ siva sukha dhāma, sītā sahita kṛpānidhi saṁbhuhi kīnha pranāma.119(A).**

"It was here that I had a bridge constructed and also installed a symbol (Liṅgam) of the blissful Lord Śiva." So saying, the All-merciful Śrī Rāma and Sītā both made obeisance to Śrī Rameśwara Mahādeva. (119 A)

**जहँ जहँ कृपासिंधु बन कीन्ह बास बिश्राम।**
**सकल देखाए जानकिहि कहे सबन्हि के नाम॥ ११९ ( ख )॥**

**jahā̐ jahā̐ kṛpāsiṁdhu bana kīnha bāsa biśrāma,**
**sakala dekhāe jānakihi kahe sabanhi ke nāma.119(B).**

Every spot in the woods, where Śrī Rāma, the Ocean of compassion had either taken up His abode or rested awhile, was pointed out by the Lord to Jānakī, mentioning each by name. (119 B)

चौ०—तुरत बिमान तहाँ चलि आवा। दंडक बन जहँ परम सुहावा॥
कुंभजादि मुनिनायक नाना। गए रामु सब कें अस्थाना॥ १॥

Cau.: **turata bimāna tahā̐ cali āvā, daṁḍaka bana jahā̐ parama suhāvā.**
**kuṁbhajādi munināyaka nānā, gae rāmu saba kē̐ asthānā.1.**

Forthwith the aerial car reached the most charming Daṇḍaka forest, the abode of many a great sage like Agastya and others: Śrī Rāma visited the hermitages of all. (1)

सकल रिषिन्ह सन पाइ असीसा। चित्रकूट आए जगदीसा॥
तहँ करि मुनिन्ह केर संतोषा। चला बिमानु तहाँ ते चोखा॥ २॥

**sakala riṣinha sana pāi asīsā, citrakūṭa āe jagadīsā.**
**tahā̐ kari muninha kera saṁtoṣā, calā bimānu tahā̐ te cokhā.2.**

After receiving the blessings of all these sages, the Lord of the universe arrived at Citrakūṭa; and, having gratified the sages there, the aerial car departed thence with all speed. (2)

बहुरि राम जानकिहि देखाई। जमुना कलि मल हरनि सुहाई॥
पुनि देखी सुरसरी पुनीता। राम कहा प्रनाम करु सीता॥ ३॥

**bahuri rāma jānakihi dekhāī, jamunā kali mala harani suhāī.**
**puni dekhī surasarī punītā, rāma kahā pranāma karu sītā.3.**

Śrī Rāma next pointed out to Jānakī the beautiful Yamunā that washes away the impurities of the Kali age. Thereafter they beheld the holy Gaṅgā and Śrī Rāma said, "Sītā, make obeisance. (3)

तीरथपति पुनि देखु प्रयागा। निरखत जन्म कोटि अघ भागा॥
देखु परम पावनि पुनि बेनी। हरनि सोक हरि लोक निसेनी॥ ४॥

**tīrathapati puni dekhu prayāgā, nirakhata janma koṭi agha bhāgā.**
**dekhu parama pāvani puni benī, harani soka hari loka nisenī.4.**

"Now have a look at Prayāga, the king of all sacred places, whose very sight drives away sins committed through a myriad lives. Again look at the most holy Triveṇī (the

confluence of the Gaṅgā, Yamunā and the subterranean Sarasvatī), the dispeller of grief and a ladder to Śrī Hari's Abode. (4)

पुनि देखु अवधपुरी अति पावनि। त्रिबिध ताप भव रोग नसावनि॥५॥

**puni dekhu avadhapurī ati pāvani, tribidha tāpa bhava roga nasāvani.5.**

"Now see the most sacred city of Ayodhyā, that relieves the threefold agony and uproots the malady of transmigration." (5)

दो०—सीता सहित अवध कहुँ कीन्ह कृपाल प्रनाम।
सजल नयन तन पुलकित पुनि पुनि हरषित राम॥१२०(क)॥

Do.: **sītā sahita avadha kahů̐ kīnha kṛpāla pranāma,
sajala nayana tana pulakita puni puni haraṣita rāma.120(A).**

The gracious Śrī Rāma and Sītā both made obeisance to Ayodhyā. Tears rushed to His eyes, every hair on His body stood erect and the Lord felt delighted again and again. (120 A)

पुनि प्रभु आइ त्रिबेनीं हरषित मज्जनु कीन्ह।
कपिन्ह सहित बिप्रन्ह कहुँ दान बिबिध बिधि दीन्ह॥१२०(ख)॥

**puni prabhu āi tribenī̐ haraṣita majjanu kīnha,
kapinha sahita bipranha kahů̐ dāna bibidha bidhi dīnha.120(B).**

The Lord then landed at the Triveṇī and with much joy bathed in the confluence. He, together with the monkeys, bestowed a variety of gifts on the Brāhmaṇas. (120 B)

चौ०—प्रभु हनुमंतहि कहा बुझाई। धरि बटु रूप अवधपुर जाई॥
भरतहि कुसल हमारि सुनाएहु। समाचार लै तुम्ह चलि आएहु॥१॥

Cau.: **prabhu hanumaṁtahi kahā bujhāī, dhari baṭu rūpa avadhapura jāī.
bharatahi kusala hamāri sunāehu, samācāra lai tumha cali āehu.1.**

The Lord instructed Hanumān as follows: "Go ahead of us to the city of Ayodhyā in the guise of a celibate, tell Bharata the news of our welfare and then come back with all the news about him." (1)

तुरत पवनसुत गवनत भयऊ। तब प्रभु भरद्वाज पहिं गयऊ॥
नाना बिधि मुनि पूजा कीन्ही। अस्तुति करि पुनि आसिष दीन्ही॥२॥

**turata pavanasuta gavanata bhayaū, taba prabhu bharadvāja pahi̐ gayaū.
nānā bidhi muni pūjā kīnhī, astuti kari puni āsiṣa dīnhī.2.**

Hanumān, the son of the wind-god, immediately left and the Lord then called on Bharadvāja. The sage offered Him all kinds of worship and after reciting His glories, gave Him his blessing. (2)

मुनि पद बंदि जुगल कर जोरी। चढ़ि बिमान प्रभु चले बहोरी॥
इहाँ निषाद सुना प्रभु आए। नाव नाव कहँ लोग बोलाए॥३॥

**muni pada baṁdi jugala kara jorī, caRhi bimāna prabhu cale bahorī.
ihā̐ niṣāda sunā prabhu āe, nāva nāva kahā̐ loga bolāe.3.**

The Lord in His turn adored the sage's feet with folded hands, mounted the car and

went on His journey. At this end the Niṣāda chief heard that the Lord had come and exclaiming "The boat, where is the boat?" summoned his people. (3)

सुरसरि नाघि जान तब आयो। उतरेउ तट प्रभु आयसु पायो॥
तब सीताँ पूजी सुरसरी। बहु प्रकार पुनि चरनन्हि परी॥ ४॥

**surasari nāghi jāna taba āyo, utareu taṭa prabhu āyasu pāyo.**
**taba sītā̐ pūjī surasarī, bahu prakāra puni carananhi parī.4.**

Meanwhile the aerial car flew across the celestial stream and landed on the bank (adjoining Śṛṅgaverapura) in obedience to the Lord's command. Then Sītā offered all kinds of worship to the celestial stream and threw Herself at the feet of the Goddess presiding over the stream. (4)

दीन्हि असीस हरषि मन गंगा। सुंदरि तव अहिवात अभंगा॥
सुनत गुहा धायउ प्रेमाकुल। आयउ निकट परम सुख संकुल॥ ५॥

**dīnhi asīsa haraṣi mana gaṁgā, suṁdari tava ahivāta abhaṁgā.**
**sunata guhā dhāyau premākula, āyau nikaṭa parama sukha saṁkula.5.**

In gladness of soul Gaṅgā pronounced Her blessing: "May You enjoy eternal, happy married life, O fair lady." Overwhelmed with love, Guha ran to meet the Lord as soon as he heard of His landing and approached his Master, full of ecstatic joy. (5)

प्रभुहि सहित बिलोकि बैदेही। परेउ अवनि तन सुधि नहिं तेही॥
प्रीति परम बिलोकि रघुराई। हरषि उठाइ लियो उर लाई॥ ६॥

**prabhuhi sahita biloki baidehī, pareu avani tana sudhi nahiṁ tehī.**
**prīti parama biloki raghurāī, haraṣi uṭhāi liyo ura lāī.6.**

Perceiving the Lord accompanied by Jānakī, he fell flat on the ground, having no body-consciousness. Śrī Raghunātha felt overjoyed to see the exuberance of his love; He took him up and clasped him to His bosom. (6)

छं०—लियो हृदयँ लाइ कृपा निधान सुजान रायँ रमापती।
बैठारि परम समीप बूझी कुसल सो कर बीनती॥
अब कुसल पद पंकज बिलोकि बिरंचि संकर सेब्य जे।
सुख धाम पूरनकाम राम नमामि राम नमामि ते॥ १॥

Chaṁ.:**liyo hṛdayā̐ lāi kṛpā nidhāna sujāna rāyā̐ ramāpatī,**
**baiṭhāri parama samīpa būjhī kusala so kara bīnatī.**
**aba kusala pada paṁkaja biloki biraṁci saṁkara sebya je,**
**sukha dhāma pūranakāma rāma namāmi rāma namāmi te.1.**

The All-merciful Lord of Ramā (Sītā or Lakṣmī), the wisest among the wise, took and clasped him to His bosom and, seating him very close to Him, enquired after his welfare. Guha submitted in reply: "Now all is well with me, for I have beheld Your lotus-feet, worthy of adoration even to Brahmā and Lord Śiva. O blissful Śrī Rāma, self-sufficient as You are, I simply adore You! O Śrī Rāma, I adore You!!" (1)

सब भाँति अधम निषाद सो हरि भरत ज्यों उर लाइयो।
मतिमंद तुलसीदास सो प्रभु मोह बस बिसराइयो॥

**यह रावनारि चरित्र पावन राम पद रतिप्रद सदा।**
**कामादिहर बिग्यानकर सुर सिद्ध मुनि गावहिं मुदा॥ २॥**

**saba bhā̐ti adhama niṣāda so hari bharata jyõ ura lāiyo,**
**matimaṁda tulasīdāsa so prabhu moha basa bisarāiyo.**
**yaha rāvanāri caritra pāvana rāma pada ratiprada sadā,**
**kāmādihara bigyānakara sura siddha muni gāvahiṁ mudā.2.**

That Niṣāda, who was low in every respect, Śrī Hari clasped to His bosom as though he were Bharata himself! A victim of infatuation, this dull-witted Tulasīdāsa, however, has cast out of his mind even such a benign lord. This story of the Slayer of Rāvaṇa, is not only sanctifying but vouchsafes loving and perpetual devotion to Śrī Rāma's feet. Nay, it uproots lust and other evil passions and begets true wisdom and is joyously sung by gods, the Siddhas and sages. (2)

दो०—**समर बिजय रघुबीर के चरित जे सुनहिं सुजान।**
**बिजय बिबेक बिभूति नित तिन्हहि देहिं भगवान॥ १२१ (क)॥**

Do.: **samara bijaya raghubīra ke carita je sunahiṁ sujāna,**
**bijaya bibeka bibhūti nita tinhahiṁ dehiṁ bhagavāna.121(A).**

The Lord rewards with everlasting victory, wisdom and worldly prosperity those men of good understanding who listen to the stories relating to the victory of Śrī Rāma in battle. (121 A)

**यह कलिकाल मलायतन मन करि देखु बिचार।**
**श्रीरघुनाथ नाम तजि नाहिन आन अधार॥ १२१ (ख)॥**

**yaha kalikāla malāyatana mana kari dekhu bicāra,**
**śrīraghunātha nāma taji nāhina āna adhāra.121(B).**

Ponder well and see for yourself, O my mind: this age of Kali is the very home of impurities. There is nothing to fall back upon in this age (to get absolved of sins) other than the name of the illustrious Śrī Raghunātha. (121 B)

[PAUSE 27 FOR A THIRTY-DAY RECITATION]

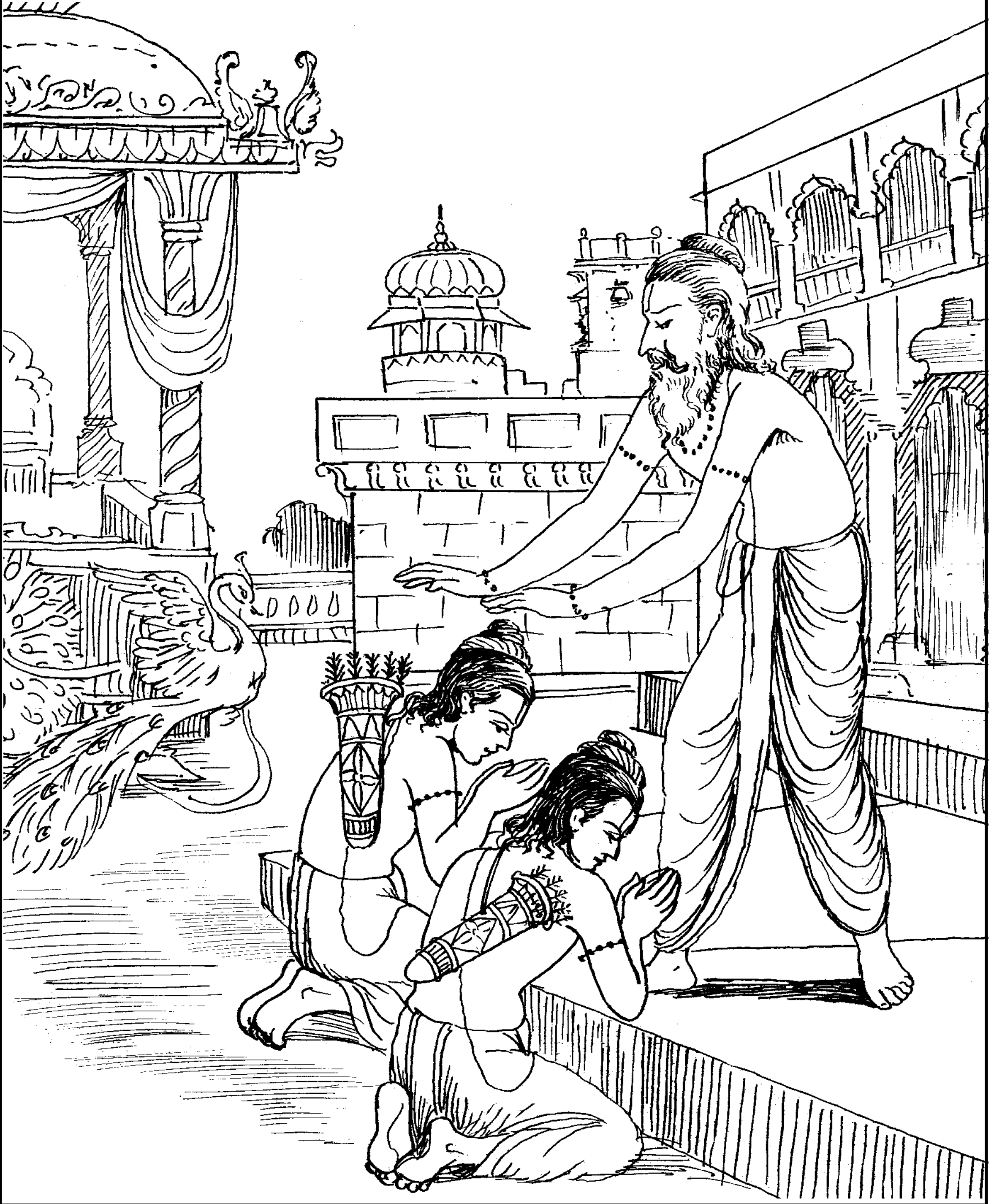
**इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने षष्ठः सोपानः समाप्तः।**

**iti śrīmadrāmacaritamānase sakalakalikaluṣavidhvaṁsane ṣaṣṭhaḥ sopānaḥ samāptaḥ.**

*Thus ends the sixth descent into the Mānasa lake of Śrī Rāma's exploits, that eradicate all the impurities of the Kali age.*



**Guru-Vandanā**



**धाइ धरे गुर चरन सरोरुह। अनुज सहित अति पुलक तनोरुह॥**

**dhāi dhare gura carana saroruha, anuja sahita ati pulaka tanoruha.**

ॐ

# Śrī Rāmacaritamānasa

### (The Mānasa lake containing the exploits of Śrī Rāma)

## Descent Seven

### (Uttara-Kāṇḍa)

श्लोक

**केकीकण्ठाभनीलं सुरवरविलसद्विप्रपादाब्जचिह्नं**
**शोभाढ्यं पीतवस्त्रं सरसिजनयनं सर्वदा सुप्रसन्नम्।**
**पाणौ नाराचचापं कपिनिकरयुतं बन्धुना सेव्यमानं**
**नौमीड्यं जानकीशं रघुवरमनिशं पुष्पकारूढरामम्॥ १॥**

Śloka

**kekīkaṇṭhābhanīlaṁ suravaravilasadviprapādābjacinhaṁ**
**śobhāḍhyaṁ pītavastraṁ sarasijanayanaṁ sarvadā suprasannam,**
**pāṇau nārācacāpaṁ kapinikarayutaṁ bandhunā sevyamānaṁ**
**naumīḍyaṁ jānakīśaṁ raghuvaramaniśaṁ puṣpakārūḍharāmam.1.**

I unceasingly adore Śrī Rāma, the praiseworthy lord of Jānakī, the chief of Raghu's lineage, possessed of a form greenish blue as the neck of a peacock and adorned with a print of the Brāhmaṇa's lotus-foot, which testifies to His being the greatest of all gods, rich in splendour, clad in yellow robes, lotus-eyed, ever-propitious, holding a bow and arrow in His hands, mounted on the aerial car named Puṣpaka, accompanied by a host of monkeys and waited upon by His brother Lakṣmaṇa. (1)

**कोसलेन्द्रपदकञ्जमञ्जुलौ कोमलावजमहेशवन्दितौ।**
**जानकीकरसरोजलालितौ चिन्तकस्य मनभृङ्गसङ्गिनौ॥**

**kosalendrapadakañjamañjulau komalāvajamaheśavanditau,**
**jānakīkarasarojalālitau cintakasya manabhṛṅgasaṅginau.2.**

The lotus-feet of Śrī Rāma, the Lord of Kosala, charming and delicate, are adored by Brahmā (the Unborn) and Lord Śiva and fondled by the lotus hands of Jānakī and are the haunt of the bee-like mind of the worshipper. (2)

**कुन्दइन्दुदरगौरसुन्दरं अम्बिकापतिमभीष्टसिद्धिदम्।**
**कारुणीककलकञ्जलोचनं नौमि शङ्करमनङ्गमोचनम्॥**

**kundaindudaragaurasundaraṁ ambikāpatimabhīṣṭasiddhidam,**
**kāruṇīkakalakañjalocanaṁ naumi śaṅkaramanaṅgamocanam.3.**

I glorify the All-merciful Lord Śaṅkara, possessing a comely form, white as the jasmine

flower, the moon and the conch, with eyes resembling a lovely lotus, Mother Pārvatī's Spouse, the bestower of one's desired fruit and the deliverer from the clutches of carnality. (3)

दो०—रहा एक दिन अवधि कर अति आरत पुर लोग।
जहँ तहँ सोचहिं नारि नर कृस तन राम बियोग॥

**Do.: rahā eka dina avadhi kara ati ārata pura loga,**
**jahå̐ tahå̐ socahi̐ nāri nara kṛsa tana rāma biyoga.**

The term of Śrī Rāma's exile was to expire only the next day, which made the people of the city extremely anxious. Wasted in body through separation from Śrī Rāma, men and women alike were plunged in thinking everywhere.

सगुन होहिं सुंदर सकल मन प्रसन्न सब केर।
प्रभु आगवन जनाव जनु नगर रम्य चहुँ फेर॥

**saguna hohi̐ suṁdara sakala mana prasanna saba kera,**
**prabhu āgavana janāva janu nagara ramya cahů̐ phera.**

Meanwhile auspicious omens of all kinds occurred and everyone felt cheerful at heart. The city itself brightened up all round as if to announce the Lord's impending arrival.

कौसल्यादि मातु सब मन अनंद अस होइ।
आयउ प्रभु श्री अनुजजुत कहन चहत अब कोइ॥

**kausalyādi mātu saba mana anaṁda asa hoi,**
**āyau prabhu śrī anujajuta kahana cahata aba koi.**

Kausalyā and the other mothers all felt inwardly happy as if someone was about to tell them that the Lord had come with Sītā and Lakṣmaṇa.

भरत नयन भुज दच्छिन फरकत बारहिं बार।
जानि सगुन मन हरष अति लागे करन बिचार॥

**bharata nayana bhuja dacchina pharakata bārahi̐ bāra,**
**jāni saguna mana haraṣa ati lāge karana bicāra.**

Bharata's right eye and arm throbbed again and again. Recognizing this to be a lucky omen, he felt overjoyed at heart; but the very next moment he became thoughtful again.

चौ०—रहेउ एक दिन अवधि अधारा। समुझत मन दुख भयउ अपारा॥
कारन कवन नाथ नहिं आयउ। जानि कुटिल किधौं मोहि बिसरायउ॥ १॥

**Cau.: raheu eka dina avadhi adhārā, samujhata mana dukha bhayau apārā.**
**kārana kavana nātha nahi̐ āyau, jāni kuṭila kidhau̐ mohi bisarāyau.1.**

The term of Śrī Rāma's exile, which was the sole prop of his life, was going to expire only a day hence: the thought filled Bharata's mind with untold grief. "How is it that the Lord has not turned up? Has He cast me out of His mind, knowing me to be crooked? (1)

अहह धन्य लछिमन बड़भागी। राम पदारबिंदु अनुरागी॥
कपटी कुटिल मोहि प्रभु चीन्हा। ताते नाथ संग नहिं लीन्हा॥ २॥

**ahaha dhanya lachimana baRabhāgī, rāma padārabiṁdu anurāgī.**
**kapaṭī kuṭila mohi prabhu cīnhā, tāte nātha saṁga nahiṁ līnhā.2.**

"Ah ! How blessed and fortunate is Lakṣmaṇa, who is truly devoted to Śrī Rāma's lotus-feet. The Lord knew me to be deceitful and perverse; that is why He did not take me alongwith Him. (2)

जौं करनी समुझै प्रभु मोरी। नहिं निस्तार कलप सत कोरी॥
जन अवगुन प्रभु मान न काऊ। दीन बंधु अति मृदुल सुभाऊ॥ ३॥

**jaů karanī samujhai prabhu morī, nahiṁ nistāra kalapa sata korī.**
**jana avaguna prabhu māna na kāū, dīna baṁdhu ati mṛdula subhāū.3.**

"If the Lord were to consider my doings, there would be no redemption for me even after countless cycles. But, being a friend of the humble and most tender-hearted, the Lord never takes into account the faults of His devotees. (3)

मोरे जियँ भरोस दृढ़ सोई। मिलिहहिं राम सगुन सुभ होई॥
बीतें अवधि रहहिं जौं प्राना। अधम कवन जग मोहि समाना॥ ४॥

**more jiyǎ bharosa dṛRha soī, milihahiṁ rāma saguna subha hoī.**
**bītě avadhi rahahiṁ jaů prānā, adhama kavana jaga mohi samānā.4.**

"I have a firm conviction in my heart that Śrī Rāma will surely meet me; for the omens are so propitious. But, if I outlive the expiry of the time-limit, no one would be so despicable in this world as I." (4)

दो०—**राम बिरह सागर महँ भरत मगन मन होत।**
**बिप्र रूप धरि पवनसुत आइ गयउ जनु पोत॥ १ (क)॥**

Do.: **rāma biraha sāgara mahǎ bharata magana mana hota,**
**bipra rūpa dhari pavanasuta āi gayau janu pota.1(A).**

While Bharata's mind was thus sinking in the ocean of separation from Śrī Rāma, Hanumān, the son of the wind-god, disguised as a Brāhmaṇa, came like a bark to his rescue. (1 A)

**बैठे देखि कुसासन जटा मुकुट कृस गात।**
**राम राम रघुपति जपत स्त्रवत नयन जलजात॥ १ (ख)॥**

**baiṭhe dekhi kusāsana jaṭā mukuṭa kṛsa gāta,**
**rāma rāma raghupati japata sravata nayana jalajāta.1(B).**

He found Bharata seated on a mat of Kuśa grass, emaciated in body, with a coil of matted hair for a crown and the words "Rāma, Rāma, Raghupati" on his lips, his lotus eyes streaming with tears. (1 B)

चौ०—देखत हनूमान अति हरषेउ। पुलक गात लोचन जल बरषेउ॥
मन महँ बहुत भाँति सुख मानी। बोलेउ श्रवन सुधा सम बानी॥ १॥

Cau.: **dekhata hanūmāna ati haraṣeu, pulaka gāta locana jala baraṣeu.**
**mana mahǎ bahuta bhǎti sukha mānī, boleu śravana sudhā sama bānī.1.**

At this sight Hanumān was over-joyed; every hair on his body stood erect and his eyes rained copiously. He felt gratified at heart in everyway and addressed Bharata in words that were as nectar to his ears: (1)

जासु बिरहँ सोचहु दिन राती। रटहु निरंतर गुन गन पाँती॥
रघुकुल तिलक सुजन सुखदाता। आयउ कुसल देव मुनि त्राता॥ २॥
**jāsu birahå socahu dina rātī, raṭahu niraṁtara guna gana pắtī.**
**raghukula tilaka sujana sukhadātā, āyau kusala deva muni trātā.2.**

"He, in whose absence you pine day and night, whose innumerable virtues you are incessantly recounting, the glory of Raghu's line, the delight of the virtuous and the deliverer of gods and sages, Śrī Rāma, has safely arrived. (2)

रिपु रन जीति सुजस सुर गावत। सीता सहित अनुज प्रभु आवत॥
सुनत बचन बिसरे सब दूखा। तृषावंत जिमि पाइ पियूषा॥ ३॥
**ripu rana jīti sujasa sura gāvata, sītā sahita anuja prabhu āvata.**
**sunata bacana bisare saba dūkhā, tṛṣāvaṁta jimi pāi piyūṣā.3.**

"Having conquered His foe in battle, with the gods to hymn His praises, the Lord is now on His way with Sītā and Lakṣmaṇa." The moment Bharata heard these words he forgot all his woes, like a thirsty man who has secured nectar. (3)

को तुम्ह तात कहाँ ते आए। मोहि परम प्रिय बचन सुनाए॥
मारुत सुत मैं कपि हनुमाना। नामु मोर सुनु कृपानिधाना॥ ४॥
**ko tumha tāta kahå te āe, mohi parama priya bacana sunāe.**
**māruta suta maiँ kapi hanumānā, nāmu mora sunu kṛpānidhānā.4.**

"Who are you, my beloved friend, and whence have you come? You have told me a most pleasant news." "Listen, O fountain of mercy, I am the son of the wind-god, a monkey; Hanuman is my name. (4)

दीनबंधु रघुपति कर किंकर। सुनत भरत भेंटेउ उठि सादर॥
मिलत प्रेम नहिं हृदयँ समाता। नयन स्रवत जल पुलकित गाता॥ ५॥
**dīnabaṁdhu raghupati kara kiṁkara, sunata bharata bhĕṭeu uṭhi sādara.**
**milata prema nahiँ hṛdayå samātā, nayana sravata jala pulakita gātā.5.**

"I am a humble servant of Śrī Raghunātha, the befriender of the meek." Hearing this, Bharata rose and reverently embraced him. The affection with which he embraced him was too great for his heart to contain; his eyes streamed with tears and every hair on his body stood erect. (5)

कपि तव दरस सकल दुख बीते। मिले आजु मोहि राम पिरीते॥
बार बार बूझी कुसलाता। तो कहुँ देउँ काह सुनु भ्राता॥ ६॥
**kapi tava darasa sakala dukha bīte, mile āju mohi rāma pirīte.**
**bāra bāra būjhī kusalātā, to kahů deů kāha sunu bhrātā.6.**

"At your very sight, O Hanumān, all my woes have disappeared. In you I have embraced today my beloved Śrī Rāma Himself." Again and again he enquired after Śrī Rāma's welfare and said, "Listen, brother, what shall I give you (in return for this happy news)? (6)

एहि संदेस सरिस जग माहीं। करि बिचार देखेउँ कछु नाहीं॥
नाहिन तात उरिन मैं तोही। अब प्रभु चरित सुनावहु मोही॥ ७॥

**ehi saṁdesa sarisa jaga māhī̐, kari bicāra dekheu̐ kachu nāhī̐.**
**nāhina tāta urina maiँ tohī, aba prabhu carita sunāvahu mohī.7.**

"I have pondered and found that there is nothing in this world to match the news you have brought to me. I am thus unable to repay my debt to you. Now, pray! recount to me the doings of my lord." (7)

तब हनुमंत नाइ पद माथा। कहे सकल रघुपति गुन गाथा॥
कहु कपि कबहुँ कृपाल गोसाईं। सुमिरहिं मोहि दास की नाईं॥ ८॥

**taba hanumaṁta nāi pada māthā, kahe sakala raghupati guna gāthā.**
**kahu kapi kabahu̐ kṛpāla gosāī̐, sumirahiँ mohi dāsa kī nāī̐.8.**

Then Hanuman bowed his head at Bharata's feet and narrated all the meritorious deeds of Śrī Raghunātha. "Tell me, Hanumān, does my benevolent lord ever remember me as one of His servants? (8)

छं०—**निज दास ज्यों रघुबंसभूषन कबहुँ मम सुमिरन कर्‍यो।**
**सुनि भरत बचन बिनीत अति कपि पुलकि तन चरनन्हि पर्‍यो॥**
**रघुबीर निज मुख जासु गुन गन कहत अग जग नाथ जो।**
**काहे न होइ बिनीत परम पुनीत सदगुन सिंधु सो॥**

Chaṁ.: **nija dāsa jyo̐ raghubaṁsabhūṣana kabahu̐ mama sumirana karyo,**
**suni bharata bacana binīta ati kapi pulaki tana carananhi paryo.**
**raghubīra nija mukha jāsu guna gana kahata aga jaga nātha jo,**
**kāhe na hoi binīta parama punīta sadaguna siṁdhu so.**

"Does the Jewel of Raghu's line, Śrī Rāma, ever remember me as His servant?" Hanumān was thrilled with joy to hear this over-modest query of Bharata and fell at the latter's feet, saying to himself, "How can he be otherwise than humble, the holiest of the holy and an ocean of noble virtues, whose praises Śrī Raghuvīra, the lord of the animate and inanimate creation, recites with His own lips?"

दो०—**राम प्रान प्रिय नाथ तुम्ह सत्य बचन मम तात।**
**पुनि पुनि मिलत भरत सुनि हरष न हृदयँ समात॥ २ (क)॥**

Do.: **rāma prāna priya nātha tumha satya bacana mama tāta,**
**puni puni milata bharata suni haraṣa na hṛdaya̐ samāta.2(A).**

"To Śrī Rāma you are dear as life, my lord: take my words to be true, Revered Sir." Hearing this, Bharata embraced Hanumān again and again with a joy which could not be contained in his heart. (2 A)

सो०—**भरत चरन सिरु नाइ तुरित गयउ कपि राम पहिं।**
**कही कुसल सब जाइ हरषि चलेउ प्रभु जान चढ़ि॥ २ (ख)॥**

So.: **bharata carana siru nāi turita gayau kapi rāma pahiँ,**
**kahī kusala saba jāi haraṣi caleu prabhu jāna caRhi.2(B).**

Bowing his head at Bharata's feet, Hanumān forthwith returned to Śrī Rāma and drawing close to Him told Him that all was well. The Lord then mounted His aerial car and joyfully proceeded (towards Ayodhyā). (2 B)

चौ०—हरषि भरत कोसलपुर आए। समाचार सब गुरहि सुनाए॥
पुनि मंदिर महँ बात जनाई। आवत नगर कुसल रघुराई॥ १॥

Cau.: **haraṣi bharata kosalapura āe, samācāra saba gurahi sunāe.**
**puni maṁdira mahå̃ bāta janāī, āvata nagara kusala raghurāī.1.**

Bharata too returned with joy to Ayodhyā and broke all the news to his preceptor, sage Vasiṣṭha. He then made it known inside the palace that Śrī Raghunātha was duly approaching Ayodhyā safe and sound. (1)

सुनत सकल जननीं उठि धाईं। कहि प्रभु कुसल भरत समुझाईं॥
समाचार पुरबासिन्ह पाए। नर अरु नारि हरषि सब धाए॥ २॥

**sunata sakala jananī̃ uṭhi dhāī̃, kahi prabhu kusala bharata samujhāī̃.**
**samācāra purabāsinha pāe, nara aru nāri haraṣi saba dhāe.2.**

On hearing the news all the mothers started up and ran; but Bharata eased their mind by personally telling them of the Lord's welfare. When the information reached the citizens, men and women all ran out in their joy (to meet their lord). (2)

दधि दुर्बा रोचन फल फूला। नव तुलसी दल मंगल मूला॥
भरि भरि हेम थार भामिनी। गावत चलिं सिंधुरगामिनी॥ ३॥

**dadhi durbā rocana phala phūlā, nava tulasī dala maṁgala mūlā.**
**bhari bhari hema thāra bhāminī, gāvata calī̆ siṁdhuragāminī.3.**

With gold plates containing curds, Durvā grass, the sacred yellow pigment known by the name of Gorocana, fruits and flowers and young leaves of the sacred Tulasī (basil) plant, the root of all blessings, ladies sallied forth with the stately gait of an elephant, singing as they went. (3)

जे जैसेहिं तैसेहिं उठि धावहिं। बाल बृद्ध कहँ संग न लावहिं॥
एक एकन्ह कहँ बूझहिं भाई। तुम्ह देखे दयाल रघुराई॥ ४॥

**je jaisehī̆ taisehī̆ uṭhi dhāvahī̆, bāla bṛddha kahå̃ saṁga na lāvahī̆.**
**eka ekanha kahå̃ būjhahī̆ bhāī, tumha dekhe dayāla raghurāī.4.**

All ran out just as they happened to be and did not take children or old folk with them. People asked one another: "Brother, have you seen the gracious Śrī Raghunātha?"(4)

अवधपुरी प्रभु आवत जानी। भई सकल सोभा कै खानी॥
बहइ सुहावन त्रिबिध समीरा। भइ सरजू अति निर्मल नीरा॥ ५॥

**avadhapurī prabhu āvata jānī, bhaī sakala sobhā kai khānī.**
**bahai suhāvana tribidha samīrā, bhai sarajū ati nirmala nīrā.5.**

Having come to know of the Lord's advent, the city of Ayodhyā became a mine of all beauty. A delightful breeze breathed soft, cool and fragrant. The Sarayū rolled down crystal clear water. (5)

दो०—**हरषित गुर परिजन अनुज भूसुर बृंद समेत।**
**चले भरत मन प्रेम अति सन्मुख कृपानिकेत॥ ३ (क)॥**

Do.: **haraṣita gura parijana anuja bhūsura bṛṁda sameta,**
**cale bharata mana prema ati sanmukha kṛpāniketa.3(A).**

Accompanied by his preceptor, sage Vasiṣṭha, and kinsmen, his younger brother Śatrughna and a host of Brāhmaṇas, with a heart overflowing with affection, Bharata joyfully set forth to receive the All-merciful Śrī Rāma. (3 A)

**बहुतक चढ़ीं अटारिन्ह निरखहिं गगन बिमान।**
**देखि मधुर सुर हरषित करहिं सुमंगल गान॥ ३ (ख)॥**

**bahutaka caRhī̐ aṭārinha nirakhahi̐ gagana bimāna,**
**dekhi madhura sura haraṣita karahi̐ sumaṁgala gāna.3(B).**

Many women, who had climbed up their attics, looked above for the aerial car in the sky. And the moment they beheld it, they began in their joy to sing festal songs in melodious strains. (3 B)

**राका ससि रघुपति पुर सिंधु देखि हरषान।**
**बढ़्यो कोलाहल करत जनु नारि तरंग समान॥ ३ (ग)॥**

**rākā sasi raghupati pura siṁdhu dekhi haraṣāna,**
**baRhyo kolāhala karata janu nāri taraṁga samāna.3(C).**

Just as the sight of the full moon brings joy to the ocean and swells it, the city of Ayodhyā too joyfully rushed with a tumultuous noise to meet Śrī Raghunātha; the women of the city moving to and fro looked like so many waves. (3 C)

चौ०—इहाँ भानुकुल कमल दिवाकर। कपिन्ह देखावत नगर मनोहर॥
सुनु कपीस अंगद लंकेसा। पावन पुरी रुचिर यह देसा॥ १॥

Cau.: **ihā̐ bhānukula kamala divākara, kapinha dekhāvata nagara manohara.**
**sunu kapīsa aṁgada laṁkesā, pāvana purī rucira yaha desā.1.**

At the other end Śrī Rāma, who brought delight to the solar race as the sun to the lotus, was showing the charming city to the monkeys. "Listen, Aṅgada and Vibhīṣaṇa, lord of Laṅkā, holy is this city and beautiful this land. (1)

जद्यपि सब बैकुंठ बखाना। बेद पुरान बिदित जगु जाना॥
अवधपुरी सम प्रिय नहिं सोऊ। यह प्रसंग जानइ कोउ कोऊ॥ २॥

**jadyapi saba baikuṁṭha bakhānā, beda purāna bidita jagu jānā.**
**avadhapurī sama priya nahi̐ soū, yaha prasaṁga jānai kou koū.2.**

"Although all have extolled Vaikuṇṭha (My divine Abode), which is familiar to the Vedas and the Purāṇas and known throughout the world, even that is not so dear to Me as the city of Ayodhyā: only some rare (enlightened) persons know this secret. (2)

जन्मभूमि मम पुरी सुहावनि। उत्तर दिसि बह सरजू पावनि॥
जा मज्जन ते बिनहिं प्रयासा। मम समीप नर पावहिं बासा॥ ३॥

**janmabhūmi mama purī suhāvani, uttara disi baha sarajū pāvani.**
**jā majjana te binahi̐ prayāsā, mama samīpa nara pāvahi̐ bāsā.3.**

"This beautiful city is My birthplace; to the north of it flows the holy Sarayū, bathing in which men secure an abode near Me without any difficulty. (3)

अति प्रिय मोहि इहाँ के बासी। मम धामदा पुरी सुख रासी॥
हरषे सब कपि सुनि प्रभु बानी। धन्य अवध जो राम बखानी॥४॥

**ati priya mohi ihā̃ ke bāsī, mama dhāmadā purī sukha rāsī.**
**harașe saba kapi suni prabhu bānī, dhanya avadha jo rāma bakhānī.4.**

"The dwellers here are very dear to Me; the city is not only full of bliss itself but bestows an abode in My divine realm." The monkeys were all delighted to hear these words of the Lord and said, "Blessed indeed is Ayodhyā, that has evoked praise from Śrī Rāma Himself!" (4)

दो०—**आवत देखि लोग सब कृपासिंधु भगवान।**
**नगर निकट प्रभु प्रेरेउ उतरेउ भूमि बिमान॥४(क)॥**

Do.: **āvata dekhi loga saba kṛpāsiṁdhu bhagavāna,**
**nagara nikaṭa prabhu prereu utareu bhūmi bimāna.4(A).**

When the All-merciful Lord Śrī Rāma saw all the people coming out to meet Him, He indicated to the aerial car to halt near the city and so it came down to the ground. (4 A)

**उतरि कहेउ प्रभु पुष्पकहि तुम्ह कुबेर पहिं जाहु।**
**प्रेरित राम चलेउ सो हरषु बिरहु अति ताहु॥४(ख)॥**

**utari kaheu prabhu puṣpakahi tumha kubera pahĩ jāhu,**
**prerita rāma caleu so harașu birahu ati tāhu.4(B).**

On alighting from the car, the Lord told the Puṣpaka, "You may now return to Kubera." Thus enjoined by Śrī Rāma, the aerial car departed, full of joy, but with deep agony at parting. (4 B)

चौ०—आए भरत संग सब लोगा। कृस तन श्रीरघुबीर बियोगा॥
बामदेव बसिष्ट मुनिनायक। देखे प्रभु महि धरि धनु सायक॥१॥

Cau.: **āe bharata saṁga saba logā, kṛsa tana śrīraghubīra biyogā.**
**bāmadeva basiṣṭa munināyaka, dekhe prabhu mahi dhari dhanu sāyaka.1.**

Alongwith Bharata came all the other people, emaciated in body because of their separation from Śrī Raghuvīra. When the Lord saw the great sages Vāmadeva, Vasiṣṭha and others, He dropped His bow and arrows on the ground, (1)

धाइ धरे गुर चरन सरोरुह। अनुज सहित अति पुलक तनोरुह॥
भेंटि कुसल बूझी मुनिराया। हमरें कुसल तुम्हारिहिं दाया॥२॥

**dhāi dhare gura carana saroruha, anuja sahita ati pulaka tanoruha.**
**bhẽṭi kusala būjhī munirāyā, hamarẽ kusala tumhārihĩ dāyā.2.**

and ran with His brother Lakṣmaṇa to clasp His preceptor's lotus-feet, with every hair on their body erect. Vasiṣṭha, the chief of the sages, embraced them in return and enquired after their welfare. Śrī Rāma replied, "It is in your grace alone that our welfare lies." (2)

सकल द्विजन्ह मिलि नायउ माथा। धर्म धुरंधर रघुकुलनाथा॥
गहे भरत पुनि प्रभु पद पंकज। नमत जिन्हहि सुर मुनि संकर अज॥३॥

**sakala dvijanha mili nāyau māthā, dharma dhuraṁdhara raghukulanāthā.**
**gahe bharata puni prabhu pada paṁkaja, namata jinhahi sura muni saṁkara aja.3.**

The Lord of Raghu's race, the epitome of righteousness, Śrī Rāma now met all the other Brāhmaṇas and bowed His head to them. Then Bharata clasped the Lord's lotus-feet, which are adored by gods and sages, as also Śaṅkara and Brahmā. (3)

परे भूमि नहिं उठत उठाए। बर करि कृपासिंधु उर लाए॥
स्यामल गात रोम भए ठाढ़े। नव राजीव नयन जल बाढ़े॥४॥

**pare bhūmi nahi̐ uṭhata uṭhāe, bara kari kṛpāsiṁdhu ura lāe.**
**syāmala gāta roma bhae ṭhāRhe, nava rājīva nayana jala bāRhe.4.**

He lay prostrate on the ground and would not rise even though being lifted up, till at last the All-merciful lovingly took him up and pressed him to His bosom. Every hair on His swarthy form stood erect and His lotus eyes were flooded with tears. (4)

छं०—राजीव लोचन स्त्रवत जल तन ललित पुलकावलि बनी।
अति प्रेम हृदयँ लगाइ अनुजहि मिले प्रभु त्रिभुअन धनी॥
प्रभु मिलत अनुजहि सोह मो पहिं जाति नहिं उपमा कही।
जनु प्रेम अरु सिंगार तनु धरि मिले बर सुषमा लही॥१॥

Chaṁ.:**rājīva locana sravata jala tana lalita pulakāvali banī,**
**ati prema hṛdayā̐ lagāi anujahi mile prabhu tribhuana dhanī.**
**prabhu milata anujahi soha mo pahi̐ jāti nahi̐ upamā kahī,**
**janu prema aru siṁgāra tanu dhari mile bara suṣamā lahī.1.**

His lotus eyes streamed with tears, while bristling hair served to adorn His comely person as Lord Śrī Rāma, the sovereign of the three spheres, clasped Bharata to His bosom with utmost affection. I find no parallel by which I may illustrate the beauty of the Lord's meeting with his younger brother: it seemed as though the beatific sentiment and affection had met together in exquisite bodily form. (1)

बूझत कृपानिधि कुसल भरतहि बचन बेगि न आवई।
सुनु सिवा सो सुख बचन मन ते भिन्न जान जो पावई॥
अब कुसल कौसलनाथ आरत जानि जन दरसन दियो।
बूड़त बिरह बारीस कृपानिधान मोहि कर गहि लियो॥२॥

**būjhata kṛpānidhi kusala bharatahi bacana begi na āvaī,**
**sunu sivā so sukha bacana mana te bhinna jāna jo pāvaī.**
**aba kusala kausalanātha ārata jāni jana darasana diyo,**
**būRata biraha bārīsa kṛpānidhāna mohi kara gahi liyo.2.**

The All-merciful enquired after Bharata's welfare; but words did not readily come to his help. Listen Pārvatī, (continues Lord Śiva,) the bliss, which Bharata enjoyed at the moment, was beyond one's speech and mind; it is known only to those who experience it. "All is now well with me, since the All-merciful Lord of Kosala has blessed me with

His sight, realizing the distress of His servant and taken me by the hand just as I was sinking in the ocean of desolation.” (2)

दो०—पुनि प्रभु हरषि सत्रुहन भेंटे हृदयँ लगाइ।
लछिमन भरत मिले तब परम प्रेम दोउ भाइ॥ ५॥

**Do.: puni prabhu haraṣi satruhana bhẽṭe hṛdayå̃ lagāi,**
**lachimana bharata mile taba parama prema dou bhāi.5.**

The Lord then gladly met Śatrughna and pressed him to His bosom. Next came the turn of Lakṣmaṇa and Bharata and the two brothers embraced each other with utmost affection. (5)

चौ०—भरतानुज लछिमन पुनि भेंटे। दुसह बिरह संभव दुख मेटे॥
सीता चरन भरत सिरु नावा। अनुज समेत परम सुख पावा॥ १॥

**Cau.: bharatānuja lachimana puni bheṁṭe, dusaha biraha saṁbhava dukha meṭe.**
**sītā carana bharata siru nāvā, anuja sameta parama sukha pāvā.1.**

Then Lakṣmaṇa embraced Śatrughna* and thus relieved each other of the terrible agony of separation. Bharata and Śatrughna bowed their head at Sītā's feet and felt supreme delight. (1)

प्रभु बिलोकि हरषे पुरबासी। जनित बियोग बिपति सब नासी॥
प्रेमातुर सब लोग निहारी। कौतुक कीन्ह कृपाल खरारी॥ २॥

**prabhu biloki harase purabāsī, janita biyoga bipati saba nāsī.**
**premātura saba loga nihārī, kautuka kīnha kṛpāla kharārī.2.**

The citizens were transported with joy at the sight of the Lord. All the woes begotten of their separation from the Lord now ended. Seeing all the people impatient in their love to meet the Lord, the All-merciful Śrī Rāma, Slayer of Khara, wrought a miracle. (2)

अमित रूप प्रगटे तेहि काला। जथा जोग मिले सबहि कृपाला॥
कृपादृष्टि रघुबीर बिलोकी। किए सकल नर नारि बिसोकी॥ ३॥

**amita rūpa pragaṭe tehi kālā, jathā joga mile sabahi kṛpālā.**
**kṛpādṛṣṭi raghubīra bilokī, kie sakala nara nāri bisokī.3.**

He forthwith appeared in countless forms and in this way the gracious Lord met everybody at one and the same time in an appropriate manner. Śrī Raghuvīra rid all men and women of their sorrow by casting His benign look on them. (3)

छन महिं सबहि मिले भगवाना। उमा मरम यह काहुँ न जाना॥
एहि बिधि सबहि सुखी करि रामा। आगें चले सील गुन धामा॥ ४॥

**chana mahi̐ sabahi mile bhagavānā, umā marama yaha kāhũ na jānā.**
**ehi bidhi sabahi sukhī kari rāmā, āgẽ cale sīla guna dhāmā.4.**

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* Although Lakṣmaṇa and Śatrughna were real brothers, the latter bore greater affinity to Bharata and preferred to live with him. Hence he is referred to here as Bharata's younger brother.

In a moment the Lord greeted them all; Umā, this was a mystery which none could realize. Having thus gratified all, Śrī Rāma, who is a repository of amiability and goodness, proceeded further. (4)

कौसल्यादि मातु सब धाई। निरखि बच्छ जनु धेनु लवाई॥ ५॥
**kausalyādi mātu saba dhāī, nirakhi baccha janu dhenu lavāī.5.**

Kausalyā and the other mothers all ran out to meet Him, even as a cow that has lately calved would run at the sight of its little one. (5)

छं०—जनु धेनु बालक बच्छ तजि गृहँ चरन बन परबस गईं।
दिन अंत पुर रुख स्त्रवत थन हुंकार करि धावत भईं॥
अति प्रेम प्रभु सब मातु भेटीं बचन मृदु बहुबिधि कहे।
गइ बिषम बिपति बियोगभव तिन्ह हरष सुख अगनित लहे॥

Chaṁ.: **janu dhenu bālaka baccha taji gṛhaँ carana bana parabasa gaīँ,**
**dina aṁta pura rukha sravata thana huṁkāra kari dhāvata bhaīँ.**
**ati prema prabhu saba mātu bheṭīँ bacana mṛdu bahubidhi kahe,**
**gai biṣama bipati biyogabhava tinha haraṣa sukha aganita lahe.**

It seemed as though cows that had recently calved and had been forced to go out to the pasture for grazing, leaving their calves at home, had at the close of day rushed forth lowing towards the village with dripping teats. The Lord met all the mothers with utmost affection and spoke many a soft words to them. In this way the dire calamity that had come upon them as a result of separation from Śrī Rāma came to an end and they derived infinite joy and gratification.

दो०—भेटेउ तनय सुमित्राँ राम चरन रति जानि।
रामहि मिलत कैकई हृदयँ बहुत सकुचानि॥ ६ ( क )॥

Do.: **bheṭeu tanaya sumitrāँ rāma carana rati jāni,**
**rāmahi milata kaikaī hṛdayaँ bahuta sakucāni.6(A).**

Sumitrā embraced her son Lakṣmaṇa remembering how devoted he was to Śrī Rāma's feet. As for Kaikeyī, she felt very much abashed at heart while embracing Śrī Rāma. (6 A)

लछिमन सब मातन्ह मिलि हरषे आसिष पाइ।
कैकइ कहँ पुनि पुनि मिले मन कर छोभु न जाइ॥ ६ ( ख )॥

**lachimana saba mātanha mili haraṣe āsiṣa pāi,**
**kaikai kahaँ puni puni mile mana kara chobhu na jāi.6(B).**

Lakṣmaṇa too embraced all his mothers and was delighted to receive their blessings. But even though he met Kaikeyī again and again, the rancour of his heart towards her does not go! (6 B)

चौ०—सासुन्ह सबनि मिली बैदेही। चरनन्हि लागि हरषु अति तेही॥
देहिं असीस बूझि कुसलाता। होइ अचल तुम्हार अहिवाता॥ १॥

Cau.: **sāsunha sabani milī baidehī, carananhi lāgi harasu ati tehī.**
**dehi̐ asīsa būjhi kusalātā, hoi acala tumhāra ahivātā.1.**

Jānakī greeted all Her mothers-in-law and was transported with joy as She clasped their feet. They enquired after Her welfare and blessed Her: "May your married life ever be happy." (1)

सब रघुपति मुख कमल बिलोकहिं। मंगल जानि नयन जल रोकहिं॥
कनक थार आरती उतारहिं। बार बार प्रभु गात निहारहिं॥ २॥

**saba raghupati mukha kamala bilokahi̐, maṁgala jāni nayana jala rokahi̐.**
**kanaka thāra āratī utārahi̐, bāra bāra prabhu gāta nihārahi̐.2.**

All gazed upon the lotus face of Śrī Rāma and, remembering that it was an occasion for rejoicing, checked the tears that rose in their eyes. Burning festal lights in gold plates they waved them about Śrī Rāma (in order to ward off evil forces) and again and again looked at the Lord's person. (2)

नाना भाँति निछावरि करहीं। परमानंद हरष उर भरहीं॥
कौसल्या पुनि पुनि रघुबीरहि। चितवति कृपासिंधु रनधीरहि॥ ३॥

**nānā bhā̐ti nichāvari karahī̐, paramānaṁda haraṣa ura bharahī̐.**
**kausalyā puni puni raghubīrahi, citavati kṛpāsiṁdhu ranadhīrahi.3.**

They scattered all kinds of offering about Him (in order to avert an evil eye), their heart full of supreme felicity and jubilation. Again and again did Kausalyā gaze upon Sri Raghuvīra, who was an ocean of compassion and an irresistible warrior, (3)

हृदयँ बिचारति बारहिं बारा। कवन भाँति लंकापति मारा॥
अति सुकुमार जुगल मेरे बारे। निसिचर सुभट महाबल भारे॥ ४॥

**hṛdayå̐ bicārati bārahi̐ bārā, kavana bhā̐ti laṁkāpati mārā.**
**ati sukumāra jugala mere bāre, nisicara subhaṭa mahābala bhāre.4.**

each time pondering within herself: "How can he have killed the lord of Laṅkā? Too delicate of body are my two boys, while the demons were great heroes of extraordinary might!" (4)

दो०—**लछिमन अरु सीता सहित प्रभुहि बिलोकति मातु।**
**परमानंद मगन मन पुनि पुनि पुलकित गातु॥ ७॥**

Do.: **lachimana aru sītā sahita prabhuhi bilokati mātu,**
**paramānaṁda magana mana puni puni pulakita gātu.7.**

As mother Kausalyā looked upon the Lord with Lakṣmaṇa and Sītā, her soul was overwhelmed with supreme felicity and the hair on her body bristled up again and again. (7)

चौ०—लंकापति कपीस नल नीला। जामवंत अंगद सुभसीला॥
हनुमदादि सब बानर बीरा। धरे मनोहर मनुज सरीरा॥ १॥

Cau.: **laṁkāpati kapīsa nala nīlā, jāmavaṁta aṁgada subhasīlā.**
**hanumadādi saba bānara bīrā, dhare manohara manuja sarīrā.1.**

Vibhīṣaṇa (the king of Laṅkā), Sugrīva (the lord of the monkeys), Nala, Nīla,

Jāmbavān, Aṅgada, Hanumān and the other monkey heroes, who were all of virtuous disposition, had assumed charming human forms. (1)

भरत सनेह सील ब्रत नेमा। सादर सब बरनहिं अति प्रेमा॥
देखि नगरबासिन्ह कै रीती। सकल सराहहिं प्रभु पद प्रीती॥ २॥

**bharata saneha sīla brata nemā, sādara saba baranahiṁ ati premā.**
**dekhi nagarabāsinha kai rītī, sakala sarāhahiṁ prabhu pada prītī.2.**

With great reverence and love they all applauded Bharata's affection, amiability, austerities and discipline. When they saw the citizens' mode of life, they all extolled their devotion to the Lord's feet. (2)

पुनि रघुपति सब सखा बोलाए। मुनि पद लागहु सकल सिखाए॥
गुर बसिष्ट कुलपूज्य हमारे। इन्ह की कृपाँ दनुज रन मारे॥ ३॥

**puni raghupati saba sakhā bolāe, muni pada lāgahu sakala sikhāe.**
**gura basiṣṭa kulapūjya hamāre, inha kī kṛpā̐ danuja rana māre.3.**

Then Śrī Raghunātha summoned all His comrades and exhorted them: "Bow to the feet of Guru Vasiṣṭha, who is worthy of adoration to our whole race. It was by his grace that all the demons were slain in battle. (3)

ए सब सखा सुनहु मुनि मेरे। भए समर सागर कहँ बेरे॥
मम हित लागि जन्म इन्ह हारे। भरतहु ते मोहि अधिक पिआरे॥ ४॥

**e saba sakhā sunahu muni mere, bhae samara sāgara kahā̐ bere.**
**mama hita lāgi janma inha hāre, bharatahu te mohi adhika piāre.4.**

"(Turning to the sage) Listen, holy Sir: all these My comrades proved as so many barks in taking Me across the ocean of the battle. They staked their life for My cause: they are endearing to Me even more than Bharata." (4)

सुनि प्रभु बचन मगन सब भए। निमिष निमिष उपजत सुख नए॥ ५॥

**suni prabhu bacana magana saba bhae, nimiṣa nimiṣa upajata sukha nae.5.**

They were all enraptured to hear the Lord's word; every moment that passed gave way to some new joy. (5)

दो०—**कौसल्या के चरनन्हि पुनि तिन्ह नायउ माथ।**
**आसिष दीन्हे हरषि तुम्ह प्रिय मम जिमि रघुनाथ॥ ८ ( क )॥**

Do.: **kausalyā ke carananhi puni tinha nāyau mātha,**
**āsiṣa dīnhe haraṣi tumha priya mama jimi raghunātha.8(A).**

Then they bowed their heads at the feet of Kausalyā, who rejoiced to give them her blessing, adding: "You are as dear to me as Śrī Raghunātha." (8 A)

**सुमन बृष्टि नभ संकुल भवन चले सुखकंद।**
**चढ़ी अटारिन्ह देखहिं नगर नारि नर बृंद॥ ८ ( ख )॥**

**sumana bṛṣṭi nabha saṁkula bhavana cale sukhakaṁda,**
**caRhī aṭārinha dekhahiṁ nagara nāri nara bṛṁda.8(B).**

The sky was covered with the showers of flowers as the Fountain of joy, Śrī Rāma, proceeded to the palace. Throngs of men and women of the city mounted the attics to have a look at the Lord. (8 B)

चौ०—कंचन कलस बिचित्र सँवारे। सबहिं धरे सजि निज निज द्वारे॥
बंदनवार पताका केतू। सबन्हि बनाए मंगल हेतू॥ १॥

Cau.: **kaṁcana kalasa bicitra sa̐vāre, sabahiṁ dhare saji nija nija dvāre.**
**baṁdanavāra patākā ketū, sabanhi banāe maṁgala hetū.1.**

All the people placed at their door vases of gold picturesquely decorated and equipped with necessary articles. Everyone prepared and set festoons, flags and buntings, all to make a joyous show. (1)

बीथीं सकल सुगंध सिंचाईं। गजमनि रचि बहु चौक पुराईं॥
नाना भाँति सुमंगल साजे। हरषि नगर निसान बहु बाजे॥ २॥

**bīthī̐ sakala sugaṁdha siṁcāī̐, gajamani raci bahu cauka purāī̐.**
**nānā bhā̐ti sumaṁgala sāje, haraṣi nagara nisāna bahu bāje.2.**

All the streets were sprinkled with perfumes and scented water and a number of mystic squares were drawn and filled in with pearls found in the projections of elephants' forehead. Every kind of festive preparation was taken in hand; the city was *en fete* and a large number of kettle-drums sounded all at once. (2)

जहँ तहँ नारि निछावरि करहीं। देहिं असीस हरष उर भरहीं॥
कंचन थार आरतीं नाना। जुबतीं सजें करहिं सुभ गाना॥ ३॥

**jaha̐ taha̐ nāri nichāvari karahī̐, dehiṁ asīsa haraṣa ura bharahī̐.**
**kaṁcana thāra āratī̐ nānā, jubatī̐ saje̐ karahiṁ subha gānā.3.**

Ladies showered their offerings about the Lord wherever He went, and invoked blessings on Him with their hearts full of joy. Bevies of young women sang festal songs. (3)

करहिं आरती आरतिहर कें। रघुकुल कमल बिपिन दिनकर कें॥
पुर सोभा संपति कल्याना। निगम सेष सारदा बखाना॥ ४॥

**karahiṁ āratī āratihara ke̐, raghukula kamala bipina dinakara ke̐.**
**pura sobhā saṁpati kalyānā, nigama seṣa sāradā bakhānā.4.**

Gold plates provided with Āratī (wick-lamps) were ready at hand, which they waved about the Lord, who is the Reliever of all agony and brought delight to Raghu's race even as the sun delights a bed of lotuses. The splendour, the wealth and the good fortune of the city have been extolled by the Vedas, Śeṣa (the serpent-god) and Sarasvatī, the goddess of speech and learning. (4)

तेउ यह चरित देखि ठगि रहहीं। उमा तासु गुन नर किमि कहहीं॥ ५॥

**teu yaha carita dekhi ṭhagi rahahī̐, umā tāsu guna nara kimi kahahī̐.5.**

But they too were dazed to see this spectacle. Umā, (continues Lord Śiva,) how, then, can any mortal recount His virtues? (5)

दो०—नारि कुमुदिनीं अवध सर रघुपति बिरह दिनेस।
अस्त भएँ बिगसत भईं निरखि राम राकेस॥ ९ (क)॥

Do.: **nāri kumudinī̐ avadha sara raghupati biraha dinesa,**
**asta bhae̐ bigasata bhaī̐ nirakhi rāma rākesa.9(A).**

The women, who were like water-lilies growing in the lake of Ayodhyā and had been withered by the sun in the form of separation from the Lord of the Raghus, blossomed again at the sight of Śrī Rāma, who resembled the full moon, the sun of separation having now set. (9 A)

**होहिं सगुन सुभ बिबिध बिधि बाजहिं गगन निसान।**
**पुर नर नारि सनाथ करि भवन चले भगवान॥ ९ ( ख )॥**

**hohi̐ saguna subha bibidha bidhi bājahi̐ gagana nisāna,**
**pura nara nāri sanātha kari bhavana cale bhagavāna.9(B).**

Auspicious omens of every description occurred and kettle-drums sounded in the sky as the Lord proceeded to the palace after blessing the men and women of the city with His sight. (9 B)

चौ०—**प्रभु जानी कैकई लजानी। प्रथम तासु गृह गए भवानी॥**
**ताहि प्रबोधि बहुत सुख दीन्हा। पुनि निज भवन गवन हरि कीन्हा॥ १॥**

Cau.: **prabhu jānī kaikaī lajānī, prathama tāsu gṛha gae bhavānī.**
**tāhi prabodhi bahuta sukha dīnhā, puni nija bhavana gavana hari kīnhā.1.**

Bhavānī, (continues Lord Śiva,) the Lord realized that Kaikeyī was ashamed and went first to her palace. After reassuring and gratifying her much, Śrī Hari (Śrī Rāma) then moved to His own palace. (1)

**कृपासिंधु जब मंदिर गए। पुर नर नारि सुखी सब भए॥**
**गुर बसिष्ट द्विज लिए बुलाई। आजु सुघरी सुदिन समुदाई॥ २॥**

**kṛpāsiṁdhu jaba maṁdira gae, pura nara nāri sukhī saba bhae.**
**gura basiṣṭa dvija lie bulāī, āju sugharī sudina samudāī.2.**

When the All-merciful entered the palace, every man and woman of the city felt gratified. The preceptor, Vasiṣṭha, called the Brāhmaṇas and said to them, "The day and the hour, nay, all the other factors are favourable today. (2)

**सब द्विज देहु हरषि अनुसासन। रामचंद्र बैठहिं सिंघासन॥**
**मुनि बसिष्ट के बचन सुहाए। सुनत सकल बिप्रन्ह अति भाए॥ ३॥**

**saba dvija dehu haraṣi anusāsana, rāmacaṁdra baiṭhahi̐ siṁghāsana.**
**muni basiṣṭa ke bacana suhāe, sunata sakala bipranha ati bhāe.3.**

"Therefore, all of you, Brāhmaṇas, be pleased to assent that Śrī Rāmacandra may ascend the royal throne." On hearing the agreeable words of sage Vasiṣṭha, all the Brāhmaṇas warmly welcomed them. (3)

**कहहिं बचन मृदु बिप्र अनेका। जग अभिराम राम अभिषेका॥**
**अब मुनिबर बिलंब नहिं कीजै। महाराज कहँ तिलक करीजै॥ ४॥**

**kahahi̐ bacana mṛdu bipra anekā, jaga abhirāma rāma abhiṣekā.**
**aba munibara bilaṁba nahi̐ kījai, mahārāja kahā̐ tilaka karījai.4.**

Many of the Brāhmaṇas spoke in endearing terms, 'Śrī Rāma's coronation will bring delight to the whole world. Delay no more, O good sage, and apply the sacred mark (Tilaka) on the forehead of His Majesty as a token of Kingship.' (4)

दो०—तब मुनि कहेउ सुमंत्र सन सुनत चलेउ हरषाइ।
रथ अनेक बहु बाजि गज तुरत सँवारे जाइ॥ १० (क)॥

Do.: **taba muni kaheu sumaṁtra sana sunata caleu haraṣāi,**
**ratha aneka bahu bāji gaja turata sa̐vāre jāi.10(A).**

The sage thereupon instructed Sumantra, who, as soon as he received the order, merrily proceeded and forthwith got ready a number of chariots and numerous horses and elephants. (10 A)

जहँ तहँ धावन पठइ पुनि मंगल द्रब्य मगाइ।
हरष समेत बसिष्ट पद पुनि सिरु नायउ आइ॥ १० (ख)॥

**jaha̐ taha̐ dhāvana paṭhai puni maṁgala drabya magāi,**
**haraṣa sameta basiṣṭa pada puni siru nāyau āi.10(B).**

Despatching messengers here and there he sent for articles of good omen; then gladly returning to Vasiṣṭha, he bowed his head at his feet. (10 B)

[PAUSE 8 FOR A NINE-DAY RECITATION]

चौ०—अवधपुरी अति रुचिर बनाई। देवन्ह सुमन बृष्टि झरि लाई॥
राम कहा सेवकन्ह बुलाई। प्रथम सखन्ह अन्हवावहु जाई॥ १॥

Cau.: **avadhapurī ati rucira banāī, devanha sumana bṛṣṭi jhari lāī.**
**rāma kahā sevakanha bulāī, prathama sakhanha anhavāvahu jāī.1.**

The city of Ayodhyā was most tastefully decorated and the gods rained down a continuous shower of flowers. Śrī Rāma called His servants and said, “Go and first arrange a bath for my comrades.” (1)

सुनत बचन जहँ तहँ जन धाए। सुग्रीवादि तुरत अन्हवाए॥
पुनि करुनानिधि भरतु हँकारे। निज कर राम जटा निरुआरे॥ २॥

**sunata bacana jaha̐ taha̐ jana dhāe, sugrīvādi turata anhavāe.**
**puni karunānidhi bharatu ha̐kāre, nija kara rāma jaṭā niruāre.2.**

The moment they heard the command, the servants ran in all promptness and quickly bathed Sugrīva and the rest. The All-merciful Śrī Rāma next called Bharata and disentangled his matted hair with His own hands. (2)

अन्हवाए प्रभु तीनिउ भाई। भगत बछल कृपाल रघुराई॥
भरत भाग्य प्रभु कोमलताई। सेष कोटि सत सकहिं न गाई॥ ३॥

**anhavāe prabhu tīniu bhāī, bhagata bachala kṛpāla raghurāī.**
**bharata bhāgya prabhu komalatāī, seṣa koṭi sata sakahi̐ na gāī.3.**

The gracious and almighty Śrī Raghunātha, who is so fond of His devotees, now bathed all His three brothers. The blessedness of Bharata and the Lord’s tenderness both were more than countless Śeṣas could sing. (3)

पुनि निज जटा राम बिबराए। गुर अनुसासन मागि नहाए॥
करि मज्जन प्रभु भूषन साजे। अंग अनंग देखि सत लाजे॥ ४॥

**puni nija jaṭā rāma bibarāe, gura anusāsana māgi nahāe.**
**kari majjana prabhu bhūṣana sāje, aṁga anaṁga dekhi sata lāje.4.**

Then Śrī Rāma disentangled His own matted hair, and after obtaining the Guru's permission bathed Himself. Having finished His ablutions, the Lord decked Himself with jewels; the beauty of His person put to shame hundreds of Cupids. (4)

दो०—**सासुन्ह सादर जानकिहि मज्जन तुरत कराइ।**
**दिब्य बसन बर भूषन अँग अँग सजे बनाइ॥ ११ (क)॥**

Do.: **sāsunha sādara jānakihi majjana turata karāi,**
**dibya basana bara bhūṣana ǎga ǎga saje banāi.11(A).**

(In the gynaeceum) the mothers-in-law immediately bathed Jānakī with all tenderness and carefully attired her in heavenly robes with rich jewels for every part of Her body. (11 A)

**राम बाम दिसि सोभति रमा रूप गुन खानि।**
**देखि मातु सब हरषीं जन्म सुफल निज जानि॥ ११ (ख)॥**

**rāma bāma disi sobhati ramā rūpa guna khāni,**
**dekhi mātu saba haraṣī̃ janma suphala nija jāni.11(B).**

On Śrī Rāma's left side shone forth Ramā (Jānakī) Herself, a mine of beauty and goodness. The mothers were all delighted at the sight and accounted their life as fully rewarded. (11 B)

**सुनु खगेस तेहि अवसर ब्रह्मा सिव मुनि बृंद।**
**चढ़ि बिमान आए सब सुर देखन सुखकंद॥ ११ (ग)॥**

**sunu khagesa tehi avasara brahmā siva muni bṛṁda,**
**caRhi bimāna āe saba sura dekhana sukhakaṁda.11(C).**

Listen, O king of the birds: (continues Kākabhuśuṇḍi) on that occasion Brahmā (the Creator), Lord Śiva and multitudes of sages came to see the Lord, the Fountain of joy; and so did all the gods, mounted on their aerial cars. (11 C)

चौ०—प्रभु बिलोकि मुनि मन अनुरागा। तुरत दिब्य सिंघासन मागा॥
रबि सम तेज सो बरनि न जाई। बैठे राम द्विजन्ह सिरु नाई॥ १॥

Cau.: **prabhu biloki muni mana anurāgā, turata dibya siṁghāsana māgā.**
**rabi sama teja so barani na jāī, baiṭhe rāma dvijanha siru nāī.1.**

The heart of sage Vasiṣṭha was enraptured as he gazed upon the Lord; he sent at once for the heavenly throne, which was effulgent as the sun and defied all description. Bowing His head to the Brāhmaṇas, Śrī Rāma took His seat thereon. (1)

जनकसुता समेत रघुराई। पेखि प्रहरषे मुनि समुदाई॥
बेद मंत्र तब द्विजन्ह उचारे। नभ सुर मुनि जय जयति पुकारे॥ २॥

**janakasutā sameta raghurāī, pekhi praharaṣe muni samudāī.**
**beda maṁtra taba dvijanha ucāre, nabha sura muni jaya jayati pukāre.2.**

The whole host of sages was overjoyed as they looked upon Śrī Raghunātha along with Jānakī. Then the Brāhmaṇas recited the Vedic hymns, while in the heavens above the gods and sages shouted "Victory! Victory!!" (2)

प्रथम तिलक बसिष्ट मुनि कीन्हा। पुनि सब बिप्रन्ह आयसु दीन्हा॥
सुत बिलोकि हरषीं महतारी। बार बार आरती उतारी॥ ३॥

**prathama tilaka basiṣṭa muni kīnhā, puni saba bipranha āyasu dīnhā.**
**suta biloki haraṣī̐ mahatārī, bāra bāra āratī utārī.3.**

Sage Vasiṣṭha first of all applied the sacred mark (Tilaka) himself and then he directed all the other Brāhmaṇas to do likewise. The mothers were transported with joy at the sight of their son and performed His Āratī again and again. (3)

बिप्रन्ह दान बिबिधि बिधि दीन्हे। जाचक सकल अजाचक कीन्हे॥
सिंघासन पर त्रिभुअन साईं। देखि सुरन्ह दुंदुभीं बजाईं॥ ४॥

**bipranha dāna bibidhi bidhi dīnhe, jācaka sakala ajācaka kīnhe.**
**siṁghāsana para tribhuana sāī̐, dekhi suranha duṁdubhī̐ bajāī̐.4.**

They bestowed a variety of gifts on the Brāhmaṇas and gave the beggars so much that they would not need to beg anymore. Perceiving the lord of all the three spheres seated on the throne of Ayodhyā, the gods beat their kettle-drums. (4)

छं०—नभ दुंदुभीं बाजहिं बिपुल गंधर्ब किंनर गावहीं।
नाचहिं अपछरा बृंद परमानंद सुर मुनि पावहीं॥
भरतादि अनुज बिभीषनांगद हनुमदादि समेत ते।
गहें छत्र चामर ब्यजन धनु असि चर्म सक्ति बिराजते॥ १॥

Chaṁ.:**nabha duṁdubhī̐ bājahiṁ bipula gaṁdharba kiṁnara gāvahī̐,**
**nācahiṁ apacharā bṛṁda paramānaṁda sura muni pāvahī̐.**
**bharatādi anuja bibhīṣanāṁgada hanumadādi sameta te,**
**gahe̐ chatra cāmara byajana dhanu asi carma sakti birājate.1.**

A large number of kettle-drums sounded in the heavens above; the Gandharvas and Kinnaras (the celestial musicians) sang and heavenly nymphs danced to the supreme delight of the gods and sages. Bharata, Lakṣmaṇa and Śatrughna with Vibhīṣaṇa, Aṅgada, Hanumān and the rest shone forth beside the Lord, each holding severally the royal umbrella, chowrie, fan, bow, sword with shield and spear. (1)

श्री सहित दिनकर बंस भूषन काम बहु छबि सोहई।
नव अंबुधर बर गात अंबर पीत सुर मन मोहई॥
मुकुटांगदादि बिचित्र भूषन अंग अंगन्हि प्रति सजे।
अंभोज नयन बिसाल उर भुज धन्य नर निरखंति जे॥ २॥

**śrī sahita dinakara baṁsa bhūṣana kāma bahu chabi sohaī,**
**nava aṁbudhara bara gāta aṁbara pīta sura mana mohaī.**
**mukuṭāṁgadādi bicitra bhūṣana aṁga aṁganhi prati saje,**
**aṁbhoja nayana bisāla ura bhuja dhanya nara nirakhaṁti je.2.**

With Sītā by His side, the Jewel of the solar race, Śrī Rāma, shone forth with the beauty of a myriad Cupids. His exquisite form, possessing the hue of a fresh rain-cloud, clad in yellow robes, enchanted the hearts of gods. A diadem, armlets and other marvellous ornaments adorned the various parts of His body; He had lotus-like eyes and a broad chest and long arms. Blessed indeed are those men who behold such a form. (2)

दो०—वह सोभा समाज सुख कहत न बनइ खगेस।
बरनहिं सारद सेष श्रुति सो रस जान महेस॥ १२ ( क )॥

Do.: **vaha sobhā samāja sukha kahata na banai khagesa,**
**baranahiṁ sārada seṣa śruti so rasa jāna mahesa.12(A).**

O king of birds, (continues Kākabhuśuṇḍi) the beauty of the sight, the uniqueness of the assembly and the delight of the occasion each defied description. Sarasvatī (the goddess of learning), Śeṣa (the thousand-headed serpent-god) and the Vedas ever describe them; while their sapor (bliss) is known to the great Lord Śiva alone. (12 A)

भिन्न भिन्न अस्तुति करि गए सुर निज निज धाम।
बंदी बेष बेद तब आए जहँ श्रीराम॥ १२ ( ख )॥

**bhinna bhinna astuti kari gae sura nija nija dhāma,**
**baṁdī beṣa beda taba āe jahaँ śrīrāma.12(B).**

Having severally hymned the Lord's praises the gods returned to their respective abodes. Then came the Vedas, in the disguise of bards, into the presence of Śrī Rāma. (12 B)

प्रभु सर्बग्य कीन्ह अति आदर कृपानिधान।
लखेउ न काहूँ मरम कछु लगे करन गुन गान॥ १२ ( ग )॥

**prabhu sarbagya kīnha ati ādara kṛpānidhāna,**
**lakheu na kāhūँ marama kachu lage karana guna gāna.12(C).**

The omniscient and All-merciful Lord received them with great honour, though no one else could discern the mystery, and the bards began to recite His glories:— (12 C)

छं०—जय सगुन निर्गुन रूप रूप अनूप भूप सिरोमने।
दसकंधरादि प्रचंड निसिचर प्रबल खल भुजबल हने॥
अवतार नर संसार भार बिभंजि दारुन दुख दहे।
जय प्रनतपाल दयाल प्रभु संजुक्त सक्ति नमामहे॥ १॥

Chaṁ.: **jaya saguna nirguna rūpa rūpa anūpa bhūpa siromane,**
**dasakaṁdharādi pracaṁḍa nisicara prabala khala bhujabala hane.**
**avatāra nara saṁsāra bhāra bibhaṁji dāruna dukha dahe,**
**jaya pranatapāla dayāla prabhu saṁjukta sakti namāmahe.1.**

"Hail, Crest-Jewel of kings, incomparable in your beauty; though transcending Māyā and her attributes, you possess innumerable divine attributes. You killed by the might of Your arm fierce, mighty and wicked demons like the ten-headed Rāvaṇa. Appearing in human garb, you crushed the armies that constituted the Earth's burden and ended her terrible woes. Hail, merciful Lord, Protector of the suppliant! We adore you, the energy personified, alongwith Your Spouse, the vibrant Sītā. (1)

तव बिषम माया बस सुरासुर नाग नर अग जग हरे।
भव पंथ भ्रमत अमित दिवस निसि काल कर्म गुननि भरे॥

जे नाथ करि करुना बिलोके त्रिबिधि दुख ते निर्बहे।
भव खेद छेदन दच्छ हम कहुँ रच्छ राम नमामहे॥ २॥

**tava biṣama māyā basa surāsura nāga nara aga jaga hare,**
**bhava paṁtha bhramata amita divasa nisi kāla karma gunani bhare.**
**je nātha kari karunā biloke tribidhi dukha te nirbahe,**
**bhava kheda chedana daccha hama kahů raccha rāma namāmahe.2.**

Subject to Your relentless Māyā (deluding potency), O Hari, gods and demons, Nāgas and human beings, nay, all animate and inanimate beings wander day and night endlessly in the path of metempsychosis impelled by Time, Karma (destiny) and the Guṇas (modes of Prakṛti). Those, O Lord, whom You ever regarded with compassion have been rid of the threefold affliction. Protect us, Śrī Rāma, dexterous as You are in putting an end to the toils of mundane existence; we adore You. (2)

जे ग्यान मान बिमत्त तव भव हरनि भक्ति न आदरी।
ते पाइ सुर दुर्लभ पदादपि परत हम देखत हरी॥
बिस्वास करि सब आस परिहरि दास तव जे होइ रहे।
जपि नाम तव बिनु श्रम तरहिं भव नाथ सो समरामहे॥ ३॥

**je gyāna māna bimatta tava bhava harani bhakti na ādarī,**
**te pāi sura durlabha padādapi parata hama dekhata harī.**
**bisvāsa kari saba āsa parihari dāsa tava je hoi rahe,**
**japi nāma tava binu śrama tarahi̐ bhava nātha so samarāmahe.3.**

Intoxicated with the pride of knowledge, they who respect not Devotion to You, which takes away the fear of transmigration, may climb up to a rank which even gods find it difficult to attain; yet, O Hari, we see them fall from it. On the other hand, they who have abandoned all other hopes and with unbounded faith choose to remain as Your servants, easily cross the ocean of transmigration by merely repeating Your name. It is for this reason, O Lord, that we particularly invoke You. (3)

जे चरन सिव अज पूज्य रज सुभ परसि मुनिपतिनी तरी।
नख निर्गता मुनि बंदिता त्रैलोक पावनि सुरसरी॥
ध्वज कुलिस अंकुस कंज जुत बन फिरत कंटक किन लहे।
पद कंज द्वंद मुकुंद राम रमेस नित्य भजामहे॥ ४॥

**je carana siva aja pūjya raja subha parasi munipatinī tarī,**
**nakha nirgatā muni baṁditā trailoka pāvani surasarī.**
**dhvaja kulisa aṁkusa kaṁja juta bana phirata kaṁṭaka kina lahe,**
**pada kaṁja dvaṁda mukuṁda rāma ramesa nitya bhajāmahe.4.**

O Mukunda (Bestower of Liberation), O Rāma, O Lord of Ramā (Lakṣmī), we ever adore Your lotus-feet, which are worthy of adoration to Lord Śiva and the unborn Brahmā, the touch of whose blessed dust redeemed Ahalyā (the wife of the sage Gautama), from

whose nails flowed the heavenly stream Gaṅgā—which is reverenced even by the sages and sanctifies all the three spheres—and the soles of which, while bearing the marks of a flag, thunderbolt, goad and lotus, are further adorned by scars left by thorns that pricked them in course of Your wanderings in the forest. (4)

**अब्यक्तमूलमनादि तरु त्वच चारि निगमागम भने।**
**षट कंध साखा पंच बीस अनेक पर्न सुमन घने॥**
**फल जुगल बिधि कटु मधुर बेलि अकेलि जेहि आश्रित रहे।**
**पल्लवत फूलत नवल नित संसार बिटप नमामहे॥ ५ ॥**

**abyaktamūlamanādi taru tvaca cāri nigamāgama bhane,**
**ṣaṭa kaṁdha sākhā paṁca bīsa aneka parna sumana ghane.**
**phala jugala bidhi kaṭu madhura beli akeli jehi āśrita rahe,**
**pallavata phūlata navala nita saṁsāra biṭapa namāmahe.5.**

We further adore You as the tree of the universe, which, as the Vedas and the Āgamas (Tantras) declare, has its root in the Unmanifest (Brahma) and has existed from time without beginning; which has four coats* of bark, six stems, twenty-five boughs, numberless leaves and abundant flowers; which bears two kinds of fruits–bitter and sweet, which has a solitary creeper clinging to it and which puts on ever fresh foliage and ever new flowers. (5)

**जे ब्रह्म अजमद्वैतमनुभवगम्य मन पर ध्यावहीं।**
**ते कहहुँ जानहुँ नाथ हम तव सगुन जस नित गावहीं॥**
**करुनायतन प्रभु सदगुनाकर देव यह बर मागहीं।**
**मन बचन कर्म बिकार तजि तव चरन हम अनुरागहीं॥ ६ ॥**

**je brahma ajamadvaitamanubhavagamya mana para dhyāvahi̐,**
**te kahahu̐ jānahu̐ nātha hama tava saguna jasa nita gāvahi̐.**
**karunāyatana prabhu sadagunākara deva yaha bara māgahi̐,**
**mana bacana karma bikāra taji tava carana hama anurāgahi̐.6.**

Let those who meditate on Brahma (the Absolute) as unborn, the one without a second, perceptible only through intuition and as beyond the ken of mind, preach and believe like that. We, for our part, O Lord, ever chant the glories of Your visible form.

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* The four states of consciousness, viz., waking life (जाग्रत्), dream (स्वप्न), sound sleep (सुषुप्ति) and the pure impersonal state (तुरीय) are the four coats of bark referred to here; the six states of existence, viz., to be (अस्ति), to come into being (जायते), to undergo transformation (विपरिणमते), to grow (वर्द्धते), to decay (क्षीयते) and to perish (नश्यति), are the six stems; the twenty-five categories of which this world of matter is composed (viz., Prakṛti or Primordial Matter, Mahat or Cosmic Reason, Ahaṅkāra or the Cosmic Ego-sense, Manas or the Cosmic Mind, Citta or the Cosmic Intellect, the five senses of perception, viz., the senses of hearing, touch, sight, taste and smell, the five subtle elements (Tanmātrās) and the five Mahābhūtas are the twenty-five boughs; the countless latent desires are the numberless leaves, the numerous acts of volition to attain such desires are the abundant flowers, pleasure and pain are the twofold fruit and Māyā (Cosmic Illusion) is the creeper that clings to this tree of the universe.

O All-merciful and All-effulgent Lord, O mine of noble virtues, this is the boon we ask of You: may we love Your feet, casting off all aberrations of thought, word and deed." (6)

दो०—सब के देखत बेदन्ह बिनती कीन्हि उदार।
अंतर्धान भए पुनि गए ब्रह्म आगार॥ १३ ( क )॥

Do.: **saba ke dekhata bedanha binatī kīnhi udāra,**
**aṁtardhāna bhae puni gae brahma āgāra.13(A).**

While everyone looked on, the Vedas uttered their grand prayer; and then they became invisible and returned to Brahmā's abode (Satyaloka or the seventh Paradise). (13 A)

बैनतेय सुनु संभु तब आए जहँ रघुबीर।
बिनय करत गदगद गिरा पूरित पुलक सरीर॥ १३ ( ख )॥

**bainateya sunu saṁbhu taba āe jahå̐ raghubīra,**
**binaya karata gadagada girā pūrita pulaka sarīra.13(B).**

Listen, O Garuḍa: then came Lord Śiva into the presence of Śrī Raghuvīra and with a choking voice and every hair on his body standing erect, He thus made supplication:— (13 B)

छं०—जय राम रमारमनं समनं। भव ताप भयाकुल पाहि जनं॥
अवधेस सुरेस रमेस बिभो। सरनागत मागत पाहि प्रभो॥ १ ॥

Chaṁ.: **jaya rāma ramāramanaṁ samanaṁ, bhava tāpa bhayākula pāhi janaṁ.**
**avadhesa suresa ramesa bibho, saranāgata māgata pāhi prabho. 1.**

"Hail to You, Rāma, Ramā's (Sītā's) Spouse, Reliever of the afflictions of worldly existence! Protect this servant, who is groaning under the fear of transmigration. O King of Ayodhyā, Ruler of the gods, Lord of Lakṣmī, all-pervading Master! Having, sought refuge in you, I implore You: pray, give Your protection to Me. (1)

दससीस बिनासन बीस भुजा। कृत दूरि महा महि भूरि रुजा॥
रजनीचर बृंद पतंग रहे। सर पावक तेज प्रचंड दहे॥ २ ॥

**dasasīsa bināsana bīsa bhujā, kṛta dūri mahā mahi bhūri rujā.**
**rajanīcara bṛṁda pataṁga rahe, sara pāvaka teja pracaṁḍa dahe.2.**

"By disposing of Rāvaṇa, who possessed as many as ten heads and twenty arms, You rid the earth of many a severe scourge. The hosts of demons were a veritable swarm of moths that were reduced to ashes by the fierce glow of Your fire-like arrows. (2)

महि मंडल मंडन चारुतरं। धृत सायक चाप निषंग बरं॥
मद मोह महा ममता रजनी। तम पुंज दिवाकर तेज अनी॥ ३ ॥

**mahi maṁḍala maṁḍana cārutaraṁ, dhṛta sāyaka cāpa niṣaṁga baraṁ.**
**mada moha mahā mamatā rajanī, tama puṁja divākara teja anī. 3.**

"An exceedingly beautiful jewel of the terrestrial globe, You have armed Yourself with an excellent bow, arrows and quiver. You are a radiant sun, as it were, to disperse the thick darkness prevailing in the night of pride, gross ignorance and attachment. (3)

**मनजात किरात निपात किए। मृग लोग कुभोग सरेन हिए॥**
**हति नाथ अनाथनि पाहि हरे। बिषया बन पावँर भूलि परे॥ ४ ॥**

**manajāta kirāta nipāta kie, mṛga loga kubhoga sarena hie.**
**hati nātha anāthani pāhi hare, biṣayā bana pāvåra bhūli pare. 4 .**

"The hunter in the form of lust has laid low the human deer by piercing his heart with the shafts of evil desire: O Lord! pray, kill the hunter and thus save the life of these poor helpless creatures, lost as they are in the wilderness of sensuality, O Hari ! (4)

**बहु रोग बियोगन्हि लोग हए। भवदंघ्रि निरादर के फल ए॥**
**भव सिंधु अगाध परे नर ते। पद पंकज प्रेम न जे करते॥ ५ ॥**

**bahu roga biyoganhi loga hae, bhavadaṁghri nirādara ke phala e.**
**bhava siṁdhu agādha pare nara te, pada paṁkaja prema na je karate. 5 .**

"People are stricken with a host of diseases and bereavements, which are surely the result of neglecting Your feet. Those men who cherish no love for your lotus-feet continue to drift in the fathomless ocean of mundane existence. (5)

**अति दीन मलीन दुखी नितहीं। जिन्ह कें पद पंकज प्रीति नहीं॥**
**अवलंब भवंत कथा जिन्ह कें। प्रिय संत अनंत सदा तिन्ह कें॥ ६ ॥**

**ati dīna malīna dukhī nitahī̐, jinha kĕ pada paṁkaja prīti nahī̐.**
**avalaṁba bhavaṁta kathā jinha kĕ, priya saṁta anaṁta sadā tinha kĕ. 6 .**

"They are ever most wretched, impure and unhappy, who have no devotion to Your lotus-feet. On the other hand, they who derive their sustenance from Your episodes hold the saints and the eternal Lord (Yourself) as constantly dear to them, (6)

**नहिं राग न लोभ न मान मदा। तिन्ह कें सम बैभव वा बिपदा॥**
**एहि ते तव सेवक होत मुदा। मुनि त्यागत जोग भरोस सदा॥ ७ ॥**

**nahı̐ rāga na lobha na māna madā, tinha kĕ sama baibhava vā bipadā.**
**ehi te tava sevaka hota mudā, muni tyāgata joga bharosa sadā. 7 .**

"they are free from passion, greed, pride and arrogance; prosperity and adversity are alike to them. That is why sages give up for ever all faith in Yoga (mental discipline) and gladly become Your servants. (7)

**करि प्रेम निरंतर नेम लिएँ। पद पंकज सेवत सुद्ध हिएँ॥**
**सम मानि निरादर आदरही। सब संत सुखी बिचरंति मही॥ ८ ॥**

**kari prema niraṁtara nema liĕ, pada paṁkaja sevata suddha hiĕ.**
**sama māni nirādara ādarahī, saba saṁta sukhī bicaraṁti mahī. 8 .**

"With a pure heart and under a solemn pledge they constantly and lovingly adore Your lotus-feet. Regarding honour and ignominy alike, all such saints move about happily on earth. (8)

**मुनि मानस पंकज भृंग भजे। रघुबीर महा रनधीर अजे॥**
**तव नाम जपामि नमामि हरी। भव रोग महागद मान अरी॥ ९ ॥**

**muni mānasa paṁkaja bhṛṁga bhaje, raghubīra mahā ranadhīra aje.**
**tava nāma japāmi namāmi harī, bhava roga mahāgada māna arī. 9 .**

"O Raghuvīra, invincible and exceedingly staunch in battle, indwelling as a bee the lotus heart of sages, I take refuge in You. I repeat Your Name and bow to You, O Hari; You are a sovereign remedy for the disease of birth and death and have a total dislike for pride. (9)

गुन सील कृपा परमायतनं। प्रनमामि निरंतर श्रीरमनं॥
रघुनंद निकंदय द्वंद्वघनं। महिपाल बिलोकय दीनजनं॥ १०॥

**guna sīla kṛpā paramāyatanaṁ, pranamāmi niraṁtara śrīramanaṁ.**
**raghunaṁda nikaṁdaya dvaṁdvaghanaṁ, mahipāla bilokaya dīnajanaṁ.10.**

"I constantly greet You, Lakṣmī's Spouse, supreme abode of goodness, amiability and compassion. O Raghunandan, put an end to all pairs of contrary experiences (such as joy and sorrow, pleasure and pain, attraction and repulsion, etc.); O Ruler of the earth, just cast a glance on this humble servant. (10)

दो०—**बार बार बर मागउँ हरषि देहु श्रीरंग।**
**पद सरोज अनपायनी भगति सदा सतसंग॥ १४ ( क )॥**

Do.: **bāra bāra bara māgaů haraṣi dehu śrīraṁga,**
**pada saroja anapāyanī bhagati sadā satasaṁga.14(A).**

"Again and again I ask only this boon of You—O Lord of Lakṣmī, be pleased to grant me unceasing devotion to Your lotus-feet and constant communion with your devotees." (14 A)

**बरनि उमापति राम गुन हरषि गए कैलास।**
**तब प्रभु कपिन्ह दिवाए सब बिधि सुखप्रद बास॥ १४ ( ख )॥**

**barani umāpati rāma guna haraṣi gae kailāsa,**
**taba prabhu kapinha divāe saba bidhi sukhaprada bāsa.14(B).**

Having thus hymned Śrī Rāma's praises, Umā's Lord, Mahādeva, joyously returned to Kailāsa. The Lord then arranged for the monkey-companions abodes that were comfortable in all respects. (14 B)

चौ०—सुनु खगपति यह कथा पावनी। त्रिबिध ताप भव भय दावनी॥
महाराज कर सुभ अभिषेका। सुनत लहहिं नर बिरति बिबेका॥ १॥

Cau.: **sunu khagapati yaha kathā pāvanī, tribidha tāpa bhava bhaya dāvanī.**
**mahārāja kara subha abhiṣekā, sunata lahahi̐ nara birati bibekā.1.**

Listen, O king of the birds, continues Kākabhuśuṇḍi: this story purifies the heart and rids one of the threefold affliction and the fear of birth and death. By hearing the narrative of King Rāma's blessed coronation men acquire dispassion and discernment. (1)

जे सकाम नर सुनहिं जे गावहिं। सुख संपति नाना बिधि पावहिं॥
सुर दुर्लभ सुख करि जग माहीं। अंतकाल रघुपति पुर जाहीं॥ २॥

**je sakāma nara sunahi̐ je gāvahi̐, sukha saṁpati nānā bidhi pāvahi̐.**
**sura durlabha sukha kari jaga māhī̐, aṁtakāla raghupati pura jāhī̐.2.**

Those men who hear or sing it with some interested motive attain happiness and prosperity of several kinds; after enjoying in this world pleasures to which even gods can scarcely aspire, they ascend to Śrī Rāma's divine Abode at the end of their earthly sojourn. (2)

सुनहिं बिमुक्त बिरत अरु बिषई। लहहिं भगति गति संपति नई॥
खगपति राम कथा मैं बरनी। स्वमति बिलास त्रास दुख हरनी॥ ३॥

**sunahiँ bimukta birata aru biṣaī, lahahiँ bhagati gati saṁpati naī.**
**khagapati rāma kathā maiँ baranī, svamati bilāsa trāsa dukha haranī.3.**

If a liberated soul, a man of dispassion or a sensual person hear it, they obtain Devotion, final beatitude and ever increasing prosperity, respectively. O king of birds, continues Kākabhuśuṇḍi, the story of Śrī Rāma, that I have narrated according to my own understanding, takes away the fear of birth and death and rids one of sorrow. (3)

बिरति बिबेक भगति दृढ़ करनी। मोह नदी कहँ सुंदर तरनी॥
नित नव मंगल कौसलपुरी। हरषित रहहिं लोग सब कुरी॥ ४॥

**birati bibeka bhagati dṛRha karanī, moha nadī kahaँ suṁdara taranī.**
**nita nava maṁgala kausalapurī, haraṣita rahahiँ loga saba kurī.4.**

It stablises one's dispassion, discernment and devotion and is a splendid boat to take one across the river of infatuation. Everyday there was some new rejoicing in Ayodhyā. People of all classes were happy. (4)

नित नइ प्रीति राम पद पंकज। सब कें जिन्हहि नमत सिव मुनि अज॥
मंगन बहु प्रकार पहिराए। द्विजन्ह दान नाना बिधि पाए॥ ५॥

**nita nai prīti rāma pada paṁkaja, saba keँ jinhahi namata siva muni aja.**
**maṁgana bahu prakāra pahirāe, dvijanha dāna nānā bidhi pāe.5.**

Everybody cherished an ever-growing affection for Śrī Rāma's lotus-feet, which are adored even by Lord Śiva, Brahmā (the Unborn) and the sages. Mendicants were provided with clothes of various types, while the Brāhmaṇas received gifts of all kinds. (5)

दो०—**ब्रह्मानंद मगन कपि सब कें प्रभु पद प्रीति।**
**जात न जाने दिवस तिन्ह गए मास षट बीति॥ १५॥**

Do.: **brahmānaṁda magana kapi saba keँ prabhu pada prīti,**
**jāta na jāne divasa tinha gae māsa ṣaṭa bīti.15.**

The hosts of monkeys were all immersed in the joy of absorption into Brahma; all were devoted to the Lord's feet. Days rolled by unnoticed till a period of six months had elapsed. (15)

चौ०—बिसरे गृह सपनेहुँ सुधि नाहीं। जिमि परद्रोह संत मन माहीं॥
तब रघुपति सब सखा बोलाए। आइ सबन्हि सादर सिरु नाए॥ १॥

Cau.: **bisare gṛha sapanehuँ sudhi nāhīँ, jimi paradroha saṁta mana māhīँ.**
**taba raghupati saba sakhā bolāe, āi sabanhi sādara siru nāe.1.**

They had forgotten their homes so completely that they never thought of them even

in a dream any more than a saint would harbour ill-will towards anyone. Śrī Raghunātha then called all His comrades; all came and bowed their heads with reverence. (1)

परम प्रीति समीप बैठारे। भगत सुखद मृदु बचन उचारे॥
तुम्ह अति कीन्हि मोरि सेवकाई। मुख पर केहि बिधि करौं बड़ाई॥ २॥

**parama prīti samīpa baiṭhāre, bhagata sukhada mṛdu bacana ucāre.**
**tumha ati kīnhi mori sevakāī, mukha para kehi bidhi karaů baRāī.2.**

Most lovingly He seated them by His side and addressed them in tender words, which were the delight of devotees: "You have rendered unstinted service to Me; yet how can I praise you to your face? (2)

ताते मोहि तुम्ह अति प्रिय लागे। मम हित लागि भवन सुख त्यागे॥
अनुज राज संपति बैदेही। देह गेह परिवार सनेही॥ ३॥

**tāte mohi tumha ati priya lāge, mama hita lāgi bhavana sukha tyāge.**
**anuja rāja saṁpati baidehī, deha geha parivāra sanehī.3.**

You abandoned your home and comforts on My account; hence you have endeared yourselves most to Me. My younger brothers, My Kingdom, My riches, Sītā (My spouse), My life, My home, My near and dear ones, (3)

सब मम प्रिय नहिं तुम्हहि समाना। मृषा न कहउँ मोर यह बाना॥
सब कें प्रिय सेवक यह नीती। मोरें अधिक दास पर प्रीती॥ ४॥

**saba mama priya nahi̐ tumhahi samānā, mṛṣā na kahaů mora yaha bānā.**
**saba kě priya sevaka yaha nītī, morě adhika dāsa para prītī.4.**

are all dear to Me, but none so dear as you; I tell you no untruth—I simply reveal My nature to you. Every master, as a rule, loves his servant; but I, for one, am exceptionally fond of My servants. (4)

दो०—**अब गृह जाहु सखा सब भजेहु मोहि दृढ़ नेम।**
**सदा सर्बगत सर्बहित जानि करेहु अति प्रेम॥ १६॥**

Do.: **aba gṛha jāhu sakhā saba bhajehu mohi dṛRha nema,**
**sadā sarbagata sarbahita jāni karehu ati prema.16.**

"Now, My comrades, return to your homes all of you, and, worship Me with steadfast regularity. Knowing Me always as omnipresent and friendly to all, love Me most dearly." (16)

चौ०—सुनि प्रभु बचन मगन सब भए। को हम कहाँ बिसरि तन गए॥
एकटक रहे जोरि कर आगे। सकहिं न कछु कहि अति अनुरागे॥ १॥

Cau.: **suni prabhu bacana magana saba bhae, ko hama kahā̐ bisari tana gae.**
**ekaṭaka rahe jori kara āge, sakahi̐ na kachu kahi ati anurāge.1.**

On hearing the Lord's words all were so enraptured that they forgot their bodily existence and did not know who and where they were. Folding their hands they stood looking on with unwinking eyes; they were too overwhelmed with love to say anything. (1)

परम प्रेम तिन्ह कर प्रभु देखा। कहा बिबिधि बिधि ग्यान बिसेषा॥
प्रभु सन्मुख कछु कहन न पारहिं। पुनि पुनि चरन सरोज निहारहिं॥ २॥

**parama prema tinha kara prabhu dekhā, kahā bibidhi bidhi gyāna biseṣā.**
**prabhu sanmukha kachu kahana na pārahi̐, puni puni carana saroja nihārahi̐.2.**

The Lord perceived their excessive love and gave them special instruction in wisdom in various ways. They, however, were unable to say anything in the presence of the Lord; they would simply gaze on His lotus-feet again and again. (2)

तब प्रभु भूषन बसन मगाए। नाना रंग अनूप सुहाए॥
सुग्रीवहि प्रथमहिं पहिराए। बसन भरत निज हाथ बनाए॥ ३॥

**taba prabhu bhūṣana basana magāe, nānā raṁga anūpa suhāe.**
**sugrīvahi prathamahi̐ pahirāe, basana bharata nija hātha banāe.3.**

The Lord then called for jewels and costumes of various colours—incomparably beautiful; and Bharata with his own hands got ready a set with which he invested Sugrīva first of all. (3)

प्रभु प्रेरित लछिमन पहिराए। लंकापति रघुपति मन भाए॥
अंगद बैठ रहा नहिं डोला। प्रीति देखि प्रभु ताहि न बोला॥ ४॥

**prabhu prerita lachimana pahirāe, laṁkāpati raghupati mana bhāe.**
**aṁgada baiṭha rahā nahi̐ ḍolā, prīti dekhi prabhu tāhi na bolā.4.**

On the Lord's exhortation Lakṣmaṇa then dressed Vibhīṣaṇa (the king of Laṅkā) with another set, which gladdened the heart of Śrī Raghunātha. Aṅgada, however, remained seated and refused to stir; and the Lord, who saw his affection, did not call him. (4)

दो०—**जामवंत नीलादि सब पहिराए रघुनाथ।**
**हियँ धरि राम रूप सब चले नाइ पद माथ॥ १७ (क)॥**

Do.: **jāmavaṁta nīlādi saba pahirāe raghunātha,**
**hiya̐ dhari rāma rūpa saba cale nāi pada mātha.17(A).**

Then Śrī Raghunātha Himself dressed with clothes and jewels Jāmbavāna, Nīla and all the rest; enshrining Śrī Rāma's image in their heart they all bowed their heads at His feet and took their leave. (17 A)

**तब अंगद उठि नाइ सिरु सजल नयन कर जोरि।**
**अति बिनीत बोलेउ बचन मनहुँ प्रेम रस बोरि॥ १७ (ख)॥**

**taba aṁgada uṭhi nāi siru sajala nayana kara jori,**
**ati binīta boleu bacana manahu̐ prema rasa bori.17(B).**

Now Aṅgada arose and bowed his head; and with folded hands and eyes full of tears, he addressed the Lord in words which were not only most humble, but steeped in the nectar of love, as it were:– (17 B)

चौ०—सुनु सर्बग्य कृपा सुख सिंधो। दीन दयाकर आरत बंधो॥
मरती बेर नाथ मोहि बाली। गयउ तुम्हारेहि कोंछें घाली॥ १॥

Cau.: **sunu sarbagya kṛpā sukha siṁdho, dīna dayākara ārata baṁdho.**
**maratī bera nātha mohi bālī, gayau tumhārehi koṁche̐ ghālī.1.**

"Listen, all-wise, all-merciful and all-blissful Lord, full of compassion to the meek and the befriender of the afflicted: it was in Your charge, my lord, that Vāli, my father, left me while departing from this world. (1)

असरन सरन बिरदु संभारी। मोहि जनि तजहु भगत हितकारी॥
मोरें तुम्ह प्रभु गुर पितु माता। जाउँ कहाँ तजि पद जलजाता॥ २॥

**asarana sarana biradu saṁbhārī, mohi jani tajahu bhagata hitakārī.**
**morẽ tumha prabhu gura pitu mātā, jāũ kahå̃ taji pada jalajātā.2.**

"Therefore, recalling Your vow of affording protection to the forlorn, forsake me not, O benefactor of the devotees. You are my master, preceptor, father and mother, all in one; where can I go, leaving Your lotus-feet? (2)

तुम्हहि बिचारि कहहु नरनाहा। प्रभु तजि भवन काज मम काहा॥
बालक ग्यान बुद्धि बल हीना। राखहु सरन नाथ जन दीना॥ ३॥

**tumhahi bicāri kahahu naranāhā, prabhu taji bhavana kāja mama kāhā.**
**bālaka gyāna buddhi bala hīnā, rākhahu sarana nātha jana dīnā.3.**

"Ponder Yourself and tell me, O Ruler of men: severed from You, of what use is my home to me? Bestow Your protection on this humble servant, a mere child, bereft of knowledge, reason or strength. (3)

नीचि टहल गृह कै सब करिहउँ। पद पंकज बिलोकि भव तरिहउँ॥
अस कहि चरन परेउ प्रभु पाही। अब जनि नाथ कहहु गृह जाही॥ ४॥

**nīci ṭahala gṛha kai saba karihaũ, pada paṁkaja biloki bhava tarihaũ.**
**asa kahi carana pareu prabhu pāhī, aba jani nātha kahahu gṛha jāhī.4.**

"I will do all menial service in your household and shall thus cross the ocean of mundane existence by the mere sight of Your lotus-feet." So saying he fell at His feet, adding, "Save me, my lord, and tell me no more, my master, to return home." (4)

दो०—**अंगद बचन बिनीत सुनि रघुपति करुना सींव।**
**प्रभु उठाइ उर लायउ सजल नयन राजीव॥ १८ (क)॥**

Do.: **aṁgada bacana binīta suni raghupati karunā sīṁva,**
**prabhu uṭhāi ura lāyau sajala nayana rājīva.18(A).**

Hearing Aṅgada's humble entreaty, Lord Śrī Rāma, the epitome of tenderness, raised him and clasped him to His bosom, His lotus eyes streaming with tears. (18 A)

**निज उर माल बसन मनि बालितनय पहिराइ।**
**बिदा कीन्हि भगवान तब बहु प्रकार समुझाइ॥ १८ (ख)॥**

**nija ura māla basana mani bālitanaya pahirāi,**
**bidā kīnhi bhagavāna taba bahu prakāra samujhāi.18(B).**

Investing Vāli's son, Aṅgada, with the garland that hung on His own bosom as well as with His own robes and jewels, the Lord then bid him adieu with many words of encouragement. (18 B)

चौ०—भरत अनुज सौमित्रि समेता। पठवन चले भगत कृत चेता॥
अंगद हृदयँ प्रेम नहिं थोरा। फिरि फिरि चितव राम कीं ओरा॥ १॥

Cau.: **bharata anuja saumitri sametā, paṭhavana cale bhagata kṛta cetā.**
**aṁgada hṛdayå prema nahi̊ thorā, phiri phiri citava rāma ki̊ orā.1.**

Conscious of the devotees' services, Bharata as well as his younger brothers, Śatrughna and Lakṣmaṇa, proceeded to see them off. Aṅgada's heart was so full of love that he would turn again and again to have one more look at Śrī Rāma. (1)

बार बार कर दंड प्रनामा। मन अस रहन कहहिं मोहि रामा॥
राम बिलोकनि बोलनि चलनी। सुमिरि सुमिरि सोचत हँसि मिलनी॥ २॥

**bāra bāra kara daṁḍa pranāmā, mana asa rahana kahahi̊ mohi rāmā.**
**rāma bilokani bolani calanī, sumiri sumiri socata hås̊i milanī.2.**

He would repeatedly prostrate himself on the ground in the expectation that Śrī Rāma might ask him to stay on. He became sad as he recalled the characteristic way in which Śrī Rāma looked, talked, walked and smilingly greeted others. (2)

प्रभु रुख देखि बिनय बहु भाषी। चलेउ हृदयँ पद पंकज राखी॥
अति आदर सब कपि पहुँचाए। भाइन्ह सहित भरत पुनि आए॥ ३॥

**prabhu rukha dekhi binaya bahu bhāṣī, caleu hṛdayå pada paṁkaja rākhī.**
**ati ādara saba kapi pahůcāe, bhāinha sahita bharata puni āe.3.**

But when he perceived in the Lord's look what was in His mind, he departed with many a prayer, enshrining His lotus-feet in his heart. Having seen all the monkeys off with utmost respect, Bharata and his younger brothers returned. (3)

तब सुग्रीव चरन गहि नाना। भाँति बिनय कीन्हे हनुमाना॥
दिन दस करि रघुपति पद सेवा। पुनि तव चरन देखिहउँ देवा॥ ४॥

**taba sugrīva carana gahi nānā, bhåti binaya kīnhe hanumānā.**
**dina dasa kari raghupati pada sevā, puni tava carana dekhihaů devā.4.**

Then Hanumān (who had evidently accompanied his master to see him off) clasped the feet of Sugrīva and sought his favour in many ways: "After spending a few more days in the service of Śrī Raghunātha, if you please, I will see your feet again, my master." (4)

पुन्य पुंज तुम्ह पवनकुमारा। सेवहु जाइ कृपा आगारा॥
अस कहि कपि सब चले तुरंता। अंगद कहइ सुनहु हनुमंता॥ ५॥

**punya puṁja tumha pavanakumārā, sevahu jāi kṛpā āgārā.**
**asa kahi kapi saba cale turaṁtā, aṁgada kahai sunahu hanumaṁtā.5.**

"A repository of merit as you are, O son of the wind-god, you go and serve the All-merciful Śrī Rāma." So saying, all the monkeys forthwith departed. Aṅgada, however, tarried to say, "Listen, Hanumān, (5)

दो०—**कहेहु दंडवत प्रभु सैं तुम्हहि कहउँ कर जोरि।**
**बार बार रघुनायकहि सुरति कराएहु मोरि॥ १९ ( क )॥**

Do.: **kahehu daṁḍavata prabhu sai̊ tumhahi kahaů kara jori,**
**bāra bāra raghunāyakahi surati karāehu mori.19(A).**

"with folded hands I beseech you, please convey my prostrations to the Lord and remember me to Śrī Raghunātha from time to time." (19 A)

**अस कहि चलेउ बालिसुत फिरि आयउ हनुमंत।**
**तासु प्रीति प्रभु सन कही मगन भए भगवंत॥ १९ ( ख )॥**
**asa kahi caleu bālisuta phiri āyau hanumaṁta,**
**tāsu prīti prabhu sana kahī magana bhae bhagavaṁta.19(B).**

So saying, Vāli's son Aṅgada started on his journey; while Hanumān came back and told the Lord of Aṅgada's love, which filled the Lord with ecstatic delight. (19 B)

**कुलिसहु चाहि कठोर अति कोमल कुसुमहु चाहि।**
**चित्त खगेस राम कर समुझि परइ कहु काहि॥ १९ ( ग )॥**
**kulisahu cāhi kaṭhora ati komala kusumahu cāhi,**
**citta khagesa rāma kara samujhi parai kahu kāhi.19(C).**

Far harder than adamant and softer than a flower is the heart of Śrī Rāma, O king of the birds (continues Kākabhuśuṇḍi): tell me, who can comprehend it? (19 C)

चौ०—पुनि कृपाल लियो बोलि निषादा। दीन्हे भूषन बसन प्रसादा॥
जाहु भवन मम सुमिरन करेहू। मन क्रम बचन धर्म अनुसरेहू॥ १॥

Cau.: **puni kṛpāla liyo boli niṣādā, dīnhe bhūṣana basana prasādā.**
**jāhu bhavana mama sumirana karehū, mana krama bacana dharma anusarehū.1.**

Next, the All-merciful summoned the Niṣāda chief Guha and presented him with jewels and raiment as a token of His pleasure. "Now return to your home; do remember Me and follow the dictates of religion in thought, word and deed. (1)

तुम्ह मम सखा भरत सम भ्राता। सदा रहेहु पुर आवत जाता॥
बचन सुनत उपजा सुख भारी। परेउ चरन भरि लोचन बारी॥ २॥

**tumha mama sakhā bharata sama bhrātā, sadā rahehu pura āvata jātā.**
**bacana sunata upajā sukha bhārī, pareu carana bhari locana bārī.2.**

"You are My friend and brother as much as Bharata; you must continue to visit Ayodhyā every now and then." Guha was immensely gratified to hear these words; he fell at the Lord's feet, his eyes full of tears. (2)

चरन नलिन उर धरि गृह आवा। प्रभु सुभाउ परिजनन्हि सुनावा॥
रघुपति चरित देखि पुरबासी। पुनि पुनि कहहिं धन्य सुखरासी॥ ३॥

**carana nalina ura dhari gṛha āvā, prabhu subhāu parijananhi sunāvā.**
**raghupati carita dekhi purabāsī, puni puni kahahiँ dhanya sukharāsī.3.**

Enshrining an image of His lotus feet in his heart, he returned home and told his kinsmen of the Lord's amiable disposition. Witnessing the doings of Śrī Raghunātha the citizens repeatedly said, "Blessed is the All-blissful Lord !" (3)

राम राज बैठें त्रैलोका। हरषित भए गए सब सोका॥
बयरु न कर काहू सन कोई। राम प्रताप बिषमता खोई॥ ४॥

**rāma rāja baiṭhẽ trailokā, haraṣita bhae gae saba sokā.**
**bayaru na kara kāhū sana koī, rāma pratāpa biṣamatā khoī.4.**

Śrī Rāma's installation to the throne brought joy to all the three spheres and ended all their sorrows. No one bore enmity to anyone; Śrī Rāma's glory had obliterated all disharmony. (4)

दो०—**बरनाश्रम निज निज धरम निरत बेद पथ लोग।**
**चलहिं सदा पावहिं सुखहि नहिं भय सोक न रोग॥ २०॥**

Do.: **baranāśrama nija nija dharama nirata beda patha loga,**
**calahĩ sadā pāvahĩ sukhahi nahĩ bhaya soka na roga.20.**

Devoted to duty each according to his own caste and stage of life, the people trod the path of the Vedas and enjoyed happiness. They knew no fear, nor sorrow nor did they suffer from any disease. (20)

चौ०—**दैहिक दैविक भौतिक तापा। राम राज नहिं काहुहि ब्यापा॥**
**सब नर करहिं परस्पर प्रीती। चलहिं स्वधर्म निरत श्रुति नीती॥ १॥**

Cau.: **daihika daivika bhautika tāpā, rāma rāja nahĩ kāhuhi byāpā.**
**saba nara karahĩ paraspara prītī, calahĩ svadharma nirata śruti nītī.1.**

In the whole of Śrī Rāma's Kingdom there was none who suffered from affliction of any kind—whether of the body, or proceeding from divine or supernatural powers or that caused by another living being. All men loved one another; each followed one's prescribed duty, conforming to the precepts of the Vedas. (1)

**चारिउ चरन धर्म जग माहीं। पूरि रहा सपनेहुँ अघ नाहीं॥**
**राम भगति रत नर अरु नारी। सकल परम गति के अधिकारी॥ २॥**

**cāriu carana dharma jaga māhī̐, pūri rahā sapanehū̐ agha nāhī̐.**
**rāma bhagati rata nara aru nārī, sakala parama gati ke adhikārī.2.**

Dharma with its four pillars (viz., truth, purity—both external and internal–compassion and charity) flourished everywhere throughout the world; no one even dreamt of sin. Men and women alike were devoted to Śrī Rāma's worship and all were qualified for final beatitude. (2)

**अल्पमृत्यु नहिं कवनिउ पीरा। सब सुंदर सब बिरुज सरीरा॥**
**नहिं दरिद्र कोउ दुखी न दीना। नहिं कोउ अबुध न लच्छन हीना॥ ३॥**

**alpamṛtyu nahĩ kavaniu pīrā, saba suṁdara saba biruja sarīrā.**
**nahĩ daridra kou dukhī na dīnā, nahĩ kou abudha na lacchana hīnā.3.**

There was no premature death nor suffering of any kind; everyone was comely and sound of body. No one was destitute, afflicted or miserable; no one was stupid or devoid of fine traits. (3)

**सब निर्दंभ धर्मरत पुनी। नर अरु नारि चतुर सब गुनी॥**
**सब गुनग्य पंडित सब ग्यानी। सब कृतग्य नहिं कपट सयानी॥ ४॥**

**saba nirdaṁbha dharmarata punī, nara aru nāri catura saba gunī.**
**saba gunagya paṁḍita saba gyānī, saba kṛtagya nahĩ kapaṭa sayānī.4.**

All were free from ego, pious and virtuous; all were intelligent and accomplished–both men and women. Everyone recognized the merits of others and was learned and wise;

nay, everyone acknowledged the services and benefits received from others and there was no guileful shrewdness. (4)

**दो०—राम राज नभगेस सुनु सचराचर जग माहिं।**
**काल कर्म सुभाव गुन कृत दुख काहुहि नाहिं॥ २१॥**

Do.: **rāma rāja nabhagesa sunu sacarācara jaga māhi̐,**
**kāla karma subhāva guna kṛta dukha kāhuhi nāhi̐.21.**

Listen, O king of birds, Garuḍa (continues Kākabhuśuṇḍi) during Śrī Rāma's reign there was not a creature in this world, animate or inanimate, that was liable to any of the sufferings attributable to time, past conduct, personal temperament or character. (21)

चौ०—भूमि सप्त सागर मेखला। एक भूप रघुपति कोसला॥
भुअन अनेक रोम प्रति जासू। यह प्रभुता कछु बहुत न तासू॥ १॥

Cau.: **bhūmi sapta sāgara mekhalā, eka bhūpa raghupati kosalā.**
**bhuana aneka roma prati jāsū, yaha prabhutā kachu bahuta na tāsū.1.**

Śrī Raghunātha, who reigned in Ayodhyā, was the undisputed sovereign of the entire globe girdled by the seven oceans. This lordship (of the entire globe) was nothing great for Him, every pore in whose (Cosmic) body contains myriads of universes. (1)

सो महिमा समुझत प्रभु केरी। यह बरनत हीनता घनेरी॥
सोउ महिमा खगेस जिन्ह जानी। फिरि एहिं चरित तिन्हहुँ रति मानी॥ २॥

**so mahimā samujhata prabhu kerī, yaha baranata hīnatā ghanerī.**
**sou mahimā khagesa jinha jānī, phiri ehi̐ carita tinhahu̐ rati mānī.2.**

To him who has realized such infinite greatness of the Lord, even this description (viz., to speak of Him as the sovereign of the entire globe) will sound highly belittling. But even those, O king of birds, (continues Kākabhuśuṇḍi) who have realized the greatness of the Lord (as indicated above) have turned round and conceived a fondness for this narrative of the Lord. (2)

सोउ जाने कर फल यह लीला। कहहिं महा मुनिबर दमसीला॥
राम राज कर सुख संपदा। बरनि न सकइ फनीस सारदा॥ ३॥

**sou jāne kara phala yaha līlā, kahahi̐ mahā munibara damasīlā.**
**rāma rāja kara sukha saṁpadā, barani na sakai phanīsa sāradā.3.**

For the immediate perception of such exploits of the Lord is the reward of knowing His infinite greatness: so declare the greatest of sages that have subdued their senses. The happiness and prosperity of Śrī Rāma's reign were more than even Śeṣa (the serpent-god) and Sarasvatī (the goddess of learning) could describe. (3)

सब उदार सब पर उपकारी। बिप्र चरन सेवक नर नारी॥
एकनारि ब्रत रत सब झारी। ते मन बच क्रम पति हितकारी॥ ४॥

**saba udāra saba para upakārī, bipra carana sevaka nara nārī.**
**ekanāri brata rata saba jhārī, te mana baca krama pati hitakārī.4.**

All were generous and all beneficent; men and women alike were devoted to the feet

of the Brāhmaṇas. Every husband was pledged to the vow of monogamy and the wives too were devoted to their husband in thought, word and deed. (4)

दो०—दंड जतिन्ह कर भेद जहँ नर्तक नृत्य समाज।
जीतहु मनहि सुनिअ अस रामचंद्र कें राज॥ २२॥

**Do.: daṁḍa jatinha kara bheda jahå̐ nartaka nṛtya samāja,**
**jītahu manahi sunia asa rāmacaṁdra kė̐ rāja.22.**

"Daṇḍa'* was never seen save in the hands of the recluse and 'Bheda' too had ceased to exist except for musical notes (सुर) and rhythm (ताल). Even so, the word "Conquer !" was heard only with reference to control of mind throughout the realm of Śrī Rāma. (22)

चौ०—फूलहिं फरहिं सदा तरु कानन। रहहिं एक सँग गज पंचानन॥
खग मृग सहज बयरु बिसराई। सबन्हि परस्पर प्रीति बढ़ाई॥ १॥

**Cau.: phūlahi̐ pharahi̐ sadā taru kānana, rahahi̐ eka så̐ga gaja paṁcānana.**
**khaga mṛga sahaja bayaru bisarāī, sabanhi paraspara prīti baRhāī.1.**

Trees in the forest blossomed and bore fruit throughout the year; the elephant and the lion lived together. Nay, birds and beasts of all kinds had forgotten their characteristic animosities and developed friendly relations with one another. (1)

कूजहिं खग मृग नाना बृंदा। अभय चरहिं बन करहिं अनंदा॥
सीतल सुरभि पवन बह मंदा। गुंजत अलि लै चलि मकरंदा॥ २॥

**kūjahi̐ khaga mṛga nānā bṛṁdā, abhaya carahi̐ bana karahi̐ anaṁdā.**
**sītala surabhi pavana baha maṁdā, guṁjata ali lai cali makaraṁdā.2.**

Birds sang and beasts fearlessly moved about in the woods in distinct herds, making merry all the time. The air breathed cool, soft and fragrant; bees hummed even as they moved about laden with honey. (2)

लता बिटप मागें मधु चवहीं। मनभावतो धेनु पय स्त्रवहीं॥
ससि संपन्न सदा रह धरनी। त्रेताँ भइ कृतजुग कै करनी॥ ३॥

**latā biṭapa māgė̐ madhu cavahī̐, manabhāvato dhenu paya sravahī̐.**
**sasi saṁpanna sadā raha dharanī, tretå̐ bhai kṛtajuga kai karanī.3.**

Creepers and trees dropped honey on mere asking for it; cows yielded milk to one's

* Our scriptures have recognized four common methods of persuasion, viz., (1) Sāma (argument or expostulation), (2) Dāna (inducement in the shape of gift etc.), (3) Daṇḍa (use of force or corporal punishment) and (4) Bheda (sowing seeds of dissension); it is the last two of the above four methods that are evidently referred to in this context. There is, however, a pun on these words. The word 'Daṇḍa' when used with reference to a recluse denotes the staff which he is required to carry as a symbol of self-restraint; and 'Bheda' ordinarily means variety. The poet thus seeks to convey through this verse that during Śrī Rāma's reign such absolute harmony and moral uprightness prevailed throughout the world that the last two methods of persuasion had become entirely obsolete. The word 'Daṇḍa' was understood only in the sense of a staff carried by a Saṁnyāsī and the word 'Bheda' merely conveyed the variety of notes and cadence displayed in music and dancing. Similarly, since there was no enemy to conquer, the only object to be conquered was the 'mind'.

heart's content. The earth was ever full of crops; even in the Tretā age the conditions of the Satyayuga prevailed. (3)

प्रगटीं गिरिन्ह बिबिधि मनि खानी। जगदातमा भूप जग जानी॥
सरिता सकल बहहिं बर बारी। सीतल अमल स्वाद सुखकारी॥ ४॥

**pragaṭī̐ girinha bibidhi mani khānī, jagadātamā bhūpa jaga jānī.**
**saritā sakala bahahiṁ bara bārī, sītala amala svāda sukhakārī.4.**

Conscious of the fact that the Ruler of the earth was no other than the Universal Spirit, the mountains brought forth their mines containing jewels of every description. All rivers were full of excellent water—cool, limpid, and pleasant to the taste. (4)

सागर निज मरजादाँ रहहीं। डारहिं रत्न तटन्हि नर लहहीं॥
सरसिज संकुल सकल तड़ागा। अति प्रसन्न दस दिसा बिभागा॥ ५॥

**sāgara nija marajādā̐ rahahī̐, ḍārahiṁ ratna taṭanhi nara lahahī̐.**
**sarasija saṁkula sakala taRāgā, ati prasanna dasa disā bibhāgā.5.**

The oceans kept within their bounds and the waves scattered jewels on their shores for men to gather. Ponds were all thick with lotuses and every quarter was clear and bright. (5)

दो०—बिधु महि पूर मयूखन्हि रबि तप जेतनेहि काज।
मागें बारिद देहिं जल रामचंद्र कें राज॥ २३॥

**Do.: bidhu mahi pūra mayūkhanhi rabi tapa jetanehi kāja,**
**māge̐ bārida dehiṁ jala rāmacaṁdra ke̐ rāja.23.**

The moon flooded the earth with her rays, while the sun shone just as much as was necessary. Similarly, clouds poured forth showers for the mere asking during the reign of Śrī Rāma. (23)

चौ०—कोटिन्ह बाजिमेध प्रभु कीन्हे। दान अनेक द्विजन्ह कहँ दीन्हे॥
श्रुति पथ पालक धर्म धुरंधर। गुनातीत अरु भोग पुरंदर॥ १॥

**Cau.: koṭinha bājimedha prabhu kīnhe, dāna aneka dvijanha kaha̐ dīnhe.**
**śruti patha pālaka dharma dhuraṁdhara, gunātīta aru bhoga puraṁdara.1.**

Lord Śrī Rāma performed myriads of horse-sacrifices and bestowed innumerable gifts on the Brāhmaṇas. The Defender of the Vedic usage and upholder of righteousness, Śrī Rāma transcended the three modes of Prakṛti (Sattva, Rajas and Tamas) and was another Indra (the lord of paradise) so far as enjoyment (of pleasures) was concerned. (1)

पति अनुकूल सदा रह सीता। सोभा खानि सुसील बिनीता॥
जानति कृपासिंधु प्रभुताई। सेवति चरन कमल मन लाई॥ २॥

**pati anukūla sadā raha sītā, sobhā khāni susīla binītā.**
**jānati kṛpāsiṁdhu prabhutāī, sevati carana kamala mana lāī.2.**

A mine of beauty, virtuous and meek, Sītā was ever devoted to Her lord. She knew the greatness of the All-merciful Lord Śrī Rāma and adored His lotus-feet with a devoted heart. (2)

जद्यपि गृहँ सेवक सेवकिनी। बिपुल सदा सेवा बिधि गुनी॥
निज कर गृह परिचरजा करई। रामचंद्र आयसु अनुसरई॥ ३॥

**jadyapi gṛhå̐ sevaka sevakinī, bipula sadā sevā bidhi gunī.**
**nija kara gṛha paricarajā karaī, rāmacaṁdra āyasu anusaraī.3.**

Although there were many male and maid-servants in the palace, all expert in the art of service, Sītā did all household work with Her own hands and carried out the behests of Śrī Rāma. (3)

जेहि बिधि कृपासिंधु सुख मानइ। सोइ कर श्री सेवा बिधि जानइ॥
कौसल्यादि सासु गृह माहीं। सेवइ सबन्हि मान मद नाहीं॥ ४॥

**jehi bidhi kṛpāsiṁdhu sukha mānai, soi kara śrī sevā bidhi jānai.**
**kausalyādi sāsu gṛha māhī̐, sevai sabanhi māna mada nāhī̐.4.**

Sītā invariably did what would afford delight to the All-merciful Śrī Rāma, conversant as She was with the art of service. Devoid of pride and conceit, She waited upon Kausalyā and all the other mothers-in-law in the palace. (4)

उमा रमा ब्रह्मादि बंदिता। जगदंबा संततमनिंदिता॥ ५॥

**umā ramā brahmādi baṁditā, jagadaṁbā saṁtatamaniṁditā.5.**

Umā, (continues Lord Śiva,) Sītā was no other than Goddess Ramā (Lakṣmī), the Mother of the universe, who is adored even by Brahmā and other gods; She is always blissful (सर्वगुणसम्पन्न). (5)

दो०—**जासु कृपा कटाच्छु सुर चाहत चितव न सोइ।**
**राम पदारबिंद रति करति सुभावहि खोइ॥ २४॥**

Do.: **Jāsu kṛpā kaṭācchu sura cāhata citava na soi,**
**rāma padārabiṁda rati karati subhāvahi khoi.24.**

The same Lakṣmī (Jānakī), whose benign look is craved by the gods but who hardly ever casts a glance at them, constantly loves Śrī Rāma's lotus feet, oblivious of Her natural majesty. (24)

चौ०—सेवहिं सानकूल सब भाई। राम चरन रति अति अधिकाई॥
प्रभु मुख कमल बिलोकत रहहीं। कबहुँ कृपाल हमहि कछु कहहीं॥ १॥

Cau.: **sevahi̐ sānakūla saba bhāī, rāma carana rati ati adhikāī.**
**prabhu mukha kamala bilokata rahahī̐, kabahů kṛpāla hamahi kachu kahahī̐.1.**

All the younger brothers served the Lord with great fidelity; for their love for Śrī Rāma knew no bounds. They ever kept gazing on His lotus face in the hope that the benign Lord might give some order to them at any moment. (1)

राम करहिं भ्रातन्ह पर प्रीती। नाना भाँति सिखावहिं नीती॥
हरषित रहहिं नगर के लोगा। करहिं सकल सुर दुर्लभ भोगा॥ २॥

**rāma karahi̐ bhrātanha para prītī, nānā bhå̐ti sikhāvahi̐ nītī.**
**haraṣita rahahi̐ nagara ke logā, karahi̐ sakala sura durlabha bhogā.2.**

Śrī Rāma too loved His younger brothers and taught them wisdom of all kinds. The citizens led a happy life and enjoyed all sorts of pleasures, which even gods could scarcely get. (2)

अहनिसि बिधिहि मनावत रहहीं। श्रीरघुबीर चरन रति चहहीं॥
दुइ सुत सुंदर सीताँ जाए। लव कुस बेद पुरानन्ह गाए॥ ३॥

**ahanisi bidhihi manāvata rahahi̐, śrīraghubīra carana rati cahahi̐.**
**dui suta sumdara sītā̐ jāe, lava kusa beda purānanha gāe.3.**

Day and night they prayed to God and sought the boon of devotion to the feet of Śrī Raghuvīra. Sītā gave birth to two pretty sons, Lava and Kuśa by name, who have figured in the Vedas and Purāṇas. (3)

दोउ बिजई बिनई गुन मंदिर। हरि प्रतिबिंब मनहुँ अति सुंदर॥
दुइ दुइ सुत सब भ्रातन्ह केरे। भए रूप गुन सील घनेरे॥ ४॥

**dou bijaī binaī guna maṁdira, hari pratibiṁba manahů ati suṁdara.**
**dui dui suta saba bhrātanha kere, bhae rūpa guna sīla ghanere.4.**

Both these boys were victorious in battle, modest, accomplished and handsome, the very images, as it were, of Śrī Hari (Rāma). Śrī Rāma's other brothers too had two sons each, pre-eminent in comeliness of form, merit and virtue. (4)

दो०—**ग्यान गिरा गोतीत अज माया मन गुन पार।**
**सोइ सच्चिदानंद घन कर नर चरित उदार॥ २५॥**

Do.: **gyāna girā gotīta aja māyā mana guna pāra,**
**soi saccidānaṁda ghana kara nara carita udāra.25.**

The same Brahmā who is beyond all knowledge, speech and sense-perception, nay, who is unborn and transcends Māyā (Prakṛti or Matter), the mind and the modes of Parkṛti and is truth, knowledge and bliss solidified, exhibited the ideal conduct of a human being. (25)

चौ०—प्रातकाल सरऊ करि मज्जन। बैठहिं सभाँ संग द्विज सज्जन॥
बेद पुरान बसिष्ट बखानहिं। सुनहिं राम जद्यपि सब जानहिं॥ १॥

Cau.: **prātakāla saraū kari majjana, baiṭhahi̐ sabhā̐ saṁga dvija sajjana.**
**beda purāna basiṣṭa bakhānahi̐, sunahi̐ rāma jadyapi saba jānahi̐.1.**

After taking a bath in the Sarayū early in the morning, the Lord sat in an assembly of Brāhmaṇas and holy men. Sage Vasiṣṭha expounded the Vedas and Purāṇas, while Śrī Rāma listened to the exposition, even though He knew all the lore Himself. (1)

अनुजन्ह संजुत भोजन करहीं। देखि सकल जननीं सुख भरहीं॥
भरत सत्रुहन दोनउ भाई। सहित पवनसुत उपबन जाईं॥ २॥

**anujanha saṁjuta bhojana karahi̐, dekhi sakala janani̐ sukha bharahi̐.**
**bharata satruhana donau bhāī, sahita pavanasuta upabana jāī.2.**

He took His meals with His younger brothers and the sight filled all the mothers with joy. The two brothers, Bharata and Śatrughna, would accompany Hanumān, the son of the wind-god, to some grove, (2)

बूझहिं बैठि राम गुन गाहा। कह हनुमान सुमति अवगाहा॥
सुनत बिमल गुन अति सुख पावहिं। बहुरि बहुरि करि बिनय कहावहिं॥ ३॥

**būjhahi̐ baiṭhi rāma guna gāhā, kaha hanumāna sumati avagāhā.**
**sunata bimala guna ati sukha pāvahi̐, bahuri bahuri kari binaya kahāvahi̐.3.**

where they would sit and ask Hanumān to expatiate on Śrī Rāma's virtues, and Hanumān would plunge his sound intellect into the ocean of His virtues and then recount them. The two brothers, Bharata and Śatrughna, derived immense joy from the discourse on His immaculate virtues and with much entreaty had it related again and again. (3)

सब कें गृह गृह होहिं पुराना। राम चरित पावन बिधि नाना॥
नर अरु नारि राम गुन गानहिं। करहिं दिवस निसि जात न जानहिं॥ ४॥

**saba kẽ gṛha gṛha hohĩ purānā, rāma carita pāvana bidhi nānā.**
**nara aru nāri rāma guna gānahĩ, karahĩ divasa nisi jāta na jānahĩ.4.**

Everywhere—in every house people recited the Purāṇas and narrated Śrī Rāma's holy exploits of diverse nature. Men and women alike joined in hymning Śrī Rāma's glories and would be in such rapturous bliss that days and nights passed by unnoticed. (4)

दो०—**अवधपुरी बासिन्ह कर सुख संपदा समाज।**
**सहस सेष नहिं कहि सकहिं जहँ नृप राम बिराज॥ २६॥**

Do.: **avadhapurī bāsinha kara sukha saṁpadā samāja,**
**sahasa seṣa nahĩ kahi sakahĩ jahā̃ nṛpa rāma birāja. 26.**

Not a thousand Śeṣas could narrate all the happiness and prosperity of the people of Ayodhyā, where Śrī Rāma reigned as King. (26)

चौ०—नारदादि सनकादि मुनीसा। दरसन लागि कोसलाधीसा॥
दिन प्रति सकल अजोध्या आवहिं। देखि नगरु बिरागु बिसरावहिं॥ १॥

Cau.: **nāradādi sanakādi munīsā, darasana lāgi kosalādhīsā.**
**dina prati sakala ajodhyā āvahĩ, dekhi nagaru birāgu bisarāvahĩ.1.**

All great sages like Nārada, Sanaka and others came to Ayodhyā every day to have a reverential view (Darśana) of Śrī Rāma, the Lord of Kosala, and forgot all their dispassion for the world the moment they saw the city— (1)

जातरूप मनि रचित अटारीं। नाना रंग रुचिर गच ढारीं॥
पुर चहुँ पास कोट अति सुंदर। रचे कँगूरा रंग रंग बर॥ २॥

**jātarūpa mani racita aṭārī̃, nānā raṁga rucira gaca ḍhārī̃.**
**pura cahũ pāsa koṭa ati suṁdara, race kā̃gūrā raṁga raṁga bara.2.**

with its attics built of gold and jewels and having splendid pavements laid in diverse colours. A most beautiful boundary wall with its battlements painted in different colours enclosed the city on all sides, (2)

नव ग्रह निकर अनीक बनाई। जनु घेरी अमरावति आई॥
महि बहु रंग रचित गच काँचा। जो बिलोकि मुनिबर मन नाचा॥ ३॥

**nava graha nikara anīka banāī, janu gherī amarāvati āī.**
**mahi bahu raṁga racita gaca kā̃cā, jo biloki munibara mana nācā.3.**

as though the nine planets had mustered a large army and besieged Amarāvatī (Indra's capital). The ground (the streets and squares etc.) was so beautifully paved with crystals of various colours that the mind of even the greatest sages would be enraptured at the sight. (3)

धवल धाम ऊपर नभ चुंबत। कलस मनहुँ रबि ससि दुति निंदत॥
बहु मनि रचित झरोखा भ्राजहिं। गृह गृह प्रति मनि दीप बिराजहिं॥४॥

**dhavala dhāma ūpara nabha cuṁbata, kalasa manahuँ rabi sasi duti niṁdata.**
**bahu mani racita jharokhā bhrājahiṁ, gṛha gṛha prati mani dīpa birājahiṁ.4.**

The white palaces were so high as to reach the skies; their shining pinnacles put to shame, as it were, the effulgence of the sun and the moon. Latticed windows made of diverse precious stones shone here and there; while every house was lit up with jewels that served as lamps. (4)

छं०—मनि दीप राजहिं भवन भ्राजहिं देहरीं बिद्रुम रची।
मनि खंभ भीति बिरंचि बिरची कनक मनि मरकत खची॥
सुंदर मनोहर मंदिरायत अजिर रुचिर फटिक रचे।
प्रति द्वार द्वार कपाट पुरट बनाइ बहु बज्रन्हि खचे॥

Chaṁ.: **mani dīpa rājahiṁ bhavana bhrājahiṁ deharīँ bidruma racī,**
**mani khaṁbha bhīti biraṁci biracī kanaka mani marakata khacī.**
**suṁdara manohara maṁdirāyata ajira rucira phaṭika race,**
**prati dvāra dvāra kapāṭa puraṭa banāi bahu bajranhi khace.**

The mansions were illumined by jewels that served as so many lamps and had shining thresholds made of coral, pillars of jewels and walls of gold inlaid with emeralds, which were as lovely as though they had been built by the Creator (Brahma) himself. Beautiful, charming and commodious as the palaces were, they had their courtyards inworked with crystal, and every gate thereof was provided with doors of gold embossed with diamonds.

दो०—चारु चित्रसाला गृह गृह प्रति लिखे बनाइ।
राम चरित जे निरख मुनि ते मन लेहिं चोराइ॥२७॥

Do.: **cāru citrasālā gṛha gṛha prati likhe banāi,**
**rāma carita je nirakha muni te mana lehiṁ corāi.27.**

Every house equipped with a hall adorned with lovely frescos which had Śrī Rāma's exploits reproduced in such beautiful colours that they would ravish the mind of a sage who looked at them. (27)

चौ०—सुमन बाटिका सबहिं लगाईं। बिबिध भाँति करि जतन बनाईं॥
लता ललित बहु जाति सुहाईं। फूलहिं सदा बसंत कि नाईं॥१॥

Cau.: **sumana bāṭikā sabahiṁ lagāīँ, bibidha bhāँti kari jatana banāīँ.**
**latā lalita bahu jāti suhāīँ, phūlahiṁ sadā basaṁta ki nāīँ.1.**

Everyone had a flower garden planted in a characteristic design and trimmed with the greatest care, in which beautiful and lovely creepers of all varieties blossomed all the year round as in the vernal season. (1)

गुंजत मधुकर मुखर मनोहर। मारुत त्रिबिधि सदा बह सुंदर॥
नाना खग बालकन्हि जिआए। बोलत मधुर उड़ात सुहाए॥२॥

**guṁjata madhukara mukhara manohara, māruta tribidhi sadā baha suṁdara.**
**nānā khaga bālakanhi jiāe, bolata madhura uRāta suhāe.2.**

Bees hummed in a pleasant strain and a delightful breeze breathed cool, soft and fragrant. Birds of all kinds, reared by the children, sang in melodious notes and looked graceful in their flight. (2)

**मोर हंस सारस पारावत। भवननि पर सोभा अति पावत॥**
**जहँ तहँ देखहिं निज परिछाहीं। बहु बिधि कूजहिं नृत्य कराहीं॥ ३॥**
**mora haṁsa sārasa pārāvata, bhavanani para sobhā ati pāvata.**
**jahå̐ tahå̐ dekhahiṁ nija parichāhī̐, bahu bidhi kūjahiṁ nṛtya karāhī̐.3.**

Peacocks, swans, cranes and pigeons presented a most lovely sight on the houses, warbling and dancing in a variety of ways at the sight of their own shadow reflected everywhere (on the glossy surface of the roofs and balconies etc.). (3)

**सुक सारिका पढ़ावहिं बालक। कहहु राम रघुपति जनपालक॥**
**राज दुआर सकल बिधि चारू। बीथीं चौहट रुचिर बजारू॥ ४॥**
**suka sārikā paRhāvahiṁ bālaka, kahahu rāma raghupati janapālaka.**
**rāja duāra sakala bidhi cārū, bīthī̐ cauhaṭa rucira bajārū.4.**

The children taught parrots and Mainās to repeat the words "Rāma, Raghupati, 'Janapālaka', (the Protector of His devotees)." The gates of the royal palace were magnificent in every way; the streets, cross-roads and bazars were all splendid. (4)

**छं०— बाजार रुचिर न बनइ बरनत बस्तु बिनु गथ पाइए।**
**जहँ भूप रमानिवास तहँ की संपदा किमि गाइए॥**
**बैठे बजाज सराफ बनिक अनेक मनहुँ कुबेर ते।**
**सब सुखी सब सच्चरित सुंदर नारि नर सिसु जरठ जे॥**

Chaṁ.: **bājāra rucira na banai baranata bastu binu gatha pāie,**
**jahå̐ bhūpa ramānivāsa tahå̐ kī saṁpadā kimi gāie.**
**baiṭhe bajāja sarāpha banika aneka manahů̐ kubera te,**
**saba sukhī saba saccarita suṁdara nāri nara sisu jaraṭha je.**

The bazars were splendid beyond description; things could be had without any consideration there. How can anyone describe the wealth of the city where the consort of Lakṣmī Himself reigned as King? The cloth-merchants, bankers and other dealers sat at their shops like so many Kuberas (gods of riches). All men and women, children and aged folk alike, were happy, all of good conduct and comely in appearance.

**दो०—उत्तर दिसि सरजू बह निर्मल जल गंभीर।**
**बाँधे घाट मनोहर स्वल्प पंक नहिं तीर॥ २८॥**

Do.: **uttara disi sarajū baha nirmala jala gaṁbhīra,**
**bå̐dhe ghāṭa manohara svalpa paṁka nahiṁ tīra.28.**

To the north of the city flowed the deep and limpid stream of the Sarayū with a line of charming Ghāṭas and no trace of muck at the banks. (28)

चौ०—दूरि फराक रुचिर सो घाटा। जहँ जल पिअहिं बाजि गज ठाटा॥
पनिघट परम मनोहर नाना। तहाँ न पुरुष करहिं अस्नाना॥ १॥

Cau.: **dūri pharāka rucira so ghāṭā, jahå jala piahiṁ bāji gaja ṭhāṭā.**
**panighaṭa parama manohara nānā, tahå na puruṣa karahiṁ asnānā.1.**

Apart from these Ghāṭas, situated at some distance from them was the fine Ghāṭa where multitudes of horses and elephants went to drink water. There were numerous most charming Ghāṭas for women to take water from, where men did not bathe. (1)

राजघाट सब बिधि सुंदर बर। मज्जहिं तहाँ बरन चारिउ नर॥
तीर तीर देवन्ह के मंदिर। चहुँ दिसि तिन्ह के उपबन सुंदर॥ २॥

**rājaghāṭa saba bidhi suṁdara bara, majjahiṁ tahå barana cāriu nara.**
**tīra tīra devanha ke maṁdira, cahů disi tinha ke upabana suṁdara.2.**

The best of all and beautiful in every way was the royal Ghāṭa, where men of all the four castes could bathe. All along the bank stood temples sacred to the gods and surrounded by lovely groves. (2)

कहुँ कहुँ सरिता तीर उदासी। बसहिं ग्यान रत मुनि संन्यासी॥
तीर तीर तुलसिका सुहाई। बृंद बृंद बहु मुनिन्ह लगाई॥ ३॥

**kahů kahů saritā tīra udāsī, basahiṁ gyāna rata muni saṁnyāsī.**
**tīra tīra tulasikā suhāī, bṛṁda bṛṁda bahu muninha lagāī.3.**

Here and there on the river bank dwelt sages and recluses unconcerned with the world and devoted to acquiring spiritual wisdom. All along the bank stood in clusters many a lovely Tulasī plant reared by hermits. (3)

पुर सोभा कछु बरनि न जाई। बाहेर नगर परम रुचिराई॥
देखत पुरी अखिल अघ भागा। बन उपबन बापिका तड़ागा॥ ४॥

**pura sobhā kachu barani na jāī, bāhera nagara parama rucirāī.**
**dekhata purī akhila agha bhāgā, bana upabana bāpikā taRāgā.4.**

The splendour of the city defied all description; its outskirts too were most picturesque. The very sight of the city with its groves and gardens, wells and ponds, drove away all one's sins. (4)

छं०—बापीं तड़ाग अनूप कूप मनोहरायत सोहहीं।
सोपान सुंदर नीर निर्मल देखि सुर मुनि मोहहीं॥
बहु रंग कंज अनेक खग कूजहिं मधुप गुंजारहीं।
आराम रम्य पिकादि खग रव जनु पथिक हंकारहीं॥

Chaṁ.: **bāpīṁ taRāga anūpa kūpa manoharāyata sohahīṁ,**
**sopāna suṁdara nīra nirmala dekhi sura muni mohahīṁ.**
**bahu raṁga kaṁja aneka khaga kūjahiṁ madhupa guṁjārahīṁ,**
**ārāma ramya pikādi khaga rava janu pathika haṁkārahīṁ.**

Its peerless ponds and tanks and charming and spacious wells looked so beautiful with their elegant flights of steps and transparent water that even gods and sages were

fascinated by their sight. The lakes were adorned with many-coloured lotuses and resounded with the cooing of the numerous birds and the humming of the bees; and the delightful gardens seemed to invite the passers-by through the notes of the cuckoos and other birds.

दो०—**रमानाथ जहँ राजा सो पुर बरनि कि जाइ।**
**अनिमादिक सुख संपदा रहीं अवध सब छाइ॥ २९॥**

Do.: **ramānātha jahå̐ rājā so pura barani ki jāi,**
**animādika sukha saṁpadā rahī̐ avadha saba chāi.29.**

Is it ever possible to describe the city of which Ramā's lord was the King? Aṇimā (the power of assuming very small, atomic size) and all other superhuman powers and even so, joys and riches of every kind were galore in Ayodhyā for ever. (29)

चौ०—जहँ तहँ नर रघुपति गुन गावहिं। बैठि परसपर इहइ सिखावहिं॥
भजहु प्रनत प्रतिपालक रामहि। सोभा सील रूप गुन धामहि॥ १॥

Cau.: **jahå̐ tahå̐ nara raghupati guna gāvahi̐, baiṭhi parasapara ihai sikhāvahi̐.**
**bhajahu pranata pratipālaka rāmahi, sobhā sīla rūpa guna dhāmahi.1.**

Everywhere men sang the praises of Śrī Raghunātha, and even while sitting together they exhorted one another saying, "Worship Śrī Rāma, the Protector of the suppliant, the repository of elegance, amiability, beauty and goodness, (1)

जलज बिलोचन स्यामल गातहि। पलक नयन इव सेवक त्रातहि॥
धृत सर रुचिर चाप तूनीरहि। संत कंज बन रबि रनधीरहि॥ २॥

**jalaja bilocana syāmala gātahi, palaka nayana iva sevaka trātahi.**
**dhṛta sara rucira cāpa tūnīrahi, saṁta kaṁja bana rabi ranadhīrahi.2.**

"who has lotus-like eyes and swarthy limbs, who looks after His servants even as the eyelids guard the eye-balls, who is armed with a splendid bow, arrows and quiver and is staunch in battle, who delights the saints even as the sun brings joy to a bed of lotuses, (2)

काल कराल ब्याल खगराजहि। नमत राम अकाम ममता जहि॥
लोभ मोह मृगजूथ किरातहि। मनसिज करि हरि जन सुखदातहि॥ ३॥

**kāla karāla byāla khagarājahi, namata rāma akāma mamatā jahi.**
**lobha moha mṛgajūtha kirātahi, manasija kari hari jana sukhadātahi.3.**

"who is a Garuḍa (the king of the birds) to devour the dreadful serpent in the shape of Death, who destroys the feeling of possessiveness (infatuation) the moment a person bows to Him in a selfless spirit, and who is a hunter to kill the herd of deer in the shape of greed and infatuation, a lion to quell the elephant of concupiscence, the delight of His servants; (3)

संसय सोक निबिड़ तम भानुहि। दनुज गहन घन दहन कृसानुहि॥
जनकसुता समेत रघुबीरहि। कस न भजहु भंजन भव भीरहि॥ ४॥

**saṁsaya soka nibiRa tama bhānuhi, danuja gahana ghana dahana kṛsānuhi.**
**janakasutā sameta raghubīrahi, kasa na bhajahu bhaṁjana bhava bhīrahi.4.**

"a sun to scatter the thick darkness of doubt and sorrow, and a fire to consume the dense forest of the demon race. Oh, why should you not adore Śrī Raghuvīra, ever accompanied by Jānakī, who dispels the fear of transmigration; (4)

बहु बासना मसक हिम रासिहि। सदा एकरस अज अबिनासिहि॥
मुनि रंजन भंजन महि भारहि। तुलसिदास के प्रभुहि उदारहि॥ ५॥

**bahu bāsanā masaka hima rāsihi, sadā ekarasa aja abināsihi.**
**muni raṁjana bhaṁjana mahi bhārahi, tulasidāsa ke prabhuhi udārahi.5.**

"who plays the role of frost to destroy mosquitoes in the disguise of manifold latent desires, who is ever unchangeable, unborn and imperishable, the delight of the sages, the reliever of the earth's burdens, the munificent lord of Tulasīdāsa." (5)

दो०—**एहि बिधि नगर नारि नर करहिं राम गुन गान।**
**सानुकूल सब पर रहहिं संतत कृपानिधान॥ ३०॥**

Do.: **ehi bidhi nagara nāri nara karahiँ rāma guna gāna,**
**sānukūla saba para rahahiँ saṁtata kṛpānidhāna.30.**

In this way the men and women of the city sang Śrī Rāma's praises and the All merciful Śrī Rāma was ever propitious to all. (30)

चौ०—जब ते राम प्रताप खगेसा। उदित भयउ अति प्रबल दिनेसा॥
पूरि प्रकास रहेउ तिहुँ लोका। बहुतेन्ह सुख बहुतन मन सोका॥ १॥

Cau.: **jaba te rāma pratāpa khagesā, udita bhayau ati prabala dinesā.**
**pūri prakāsa raheu tihuँ lokā, bahutenha sukha bahutana mana sokā.1.**

From the time, O Garurḍa, the king of the birds, (continues Kākabhuśuṇḍi,) the most dazzling sun of Śrī Rāma's glory appeared on the horizon, the three spheres were all flooded with light, which brought delight to many and sorrow to some others. (1)

जिन्हहि सोक ते कहउँ बखानी। प्रथम अबिद्या निसा नसानी॥
अघ उलूक जहँ तहाँ लुकाने। काम क्रोध कैरव सकुचाने॥ २॥

**jinhahi soka te kahauँ bakhānī, prathama abidyā nisā nasānī.**
**agha ulūka jahaँ tahāँ lukāne, kāma krodha kairava sakucāne.2.**

First I enumerate at length those to whom it caused sorrow. To begin with, the night of ignorance terminated; the owl-like sins hid themselves wherever they could; the white lily in the shape of lust and anger closed. (2)

बिबिध कर्म गुन काल सुभाऊ। ए चकोर सुख लहहिं न काऊ॥
मत्सर मान मोह मद चोरा। इन्ह कर हुनर न कवनिहुँ ओरा॥ ३॥

**bibidha karma guna kāla subhāū, e cakora sukha lahahiँ na kāū.**
**matsara māna moha mada corā, inha kara hunara na kavanihuँ orā.3.**

Cakora birds in the shape of (binding) activities of various kinds, the phenomenal existence (कर्म, गुण), Time (काल) and Nature (स्वभाव) never rejoiced (in the effulgence of the glory of Śrī Rāma); thieves like jealousy, pride, infatuation and arrogance had no occasion to display their skill in any quarter. (3)

धरम तड़ाग ग्यान बिग्याना। ए पंकज बिकसे बिधि नाना॥
सुख संतोष बिराग बिबेका। बिगत सोक ए कोक अनेका॥ ४॥

**dharama taRāga gyāna bigyānā, e paṁkaja bikase bidhi nānā.**
**sukha saṁtoṣa birāga bibekā, bigata soka e koka anekā.4.**

Lotuses of every description in the shape of knowledge and realization blossomed in the pond of piety. Happiness, contentment, dispassion and discernment, like so many Cakravāka birds, were rid of sorrow. (4)

दो०—**यह प्रताप रबि जाकें उर जब करइ प्रकास।**
**पछिले बाढ़हिं प्रथम जे कहे ते पावहिं नास॥ ३१॥**

Do.: **yaha pratāpa rabi jākeँ ura jaba karai prakāsa,**
**pachile bāRhahiँ prathama je kahe te pāvahiँ nāsa.31.**

When the sun of Śrī Rāma's glory illumines the heart of an individual, the qualities enumerated latter grow while those mentioned in the beginning die away. (31)

चौ०—भ्रातन्ह सहित रामु एक बारा। संग परम प्रिय पवनकुमारा॥
सुंदर उपबन देखन गए। सब तरु कुसुमित पल्लव नए॥ १॥

Cau.: **bhrātanha sahita rāmu eka bārā, saṁga parama priya pavanakumārā.**
**suṁdara upabana dekhana gae, saba taru kusumita pallava nae.1.**

One day, Śrī Rāma and his brothers, accompanied by His most favourite Hanumān, went to see a beautiful grove, where the trees were all blossoming and had put on fresh leaves. (1)

जानि समय सनकादिक आए। तेज पुंज गुन सील सुहाए॥
ब्रह्मानंद सदा लयलीना। देखत बालक बहुकालीना॥ २॥

**jāni samaya sanakādika āe, teja puṁja guna sīla suhāe.**
**brahmānaṁda sadā layalīnā, dekhata bālaka bahukālīnā.2.**

Finding it a good opportunity the sage Sanaka* and his three brothers (Sanandana, Sanātana and Sanata kumāra) arrived there. They were all embodiments of spiritual glow, adorned with amiability and other noble qualities and constantly absorbed in the ecstasy of union with Brahma; though infants to all appearances, they are aeons old. (2)

रूप धरें जनु चारिउ बेदा। समदरसी मुनि बिगत बिभेदा॥
आसा बसन ब्यसन यह तिन्हहीं। रघुपति चरित होइ तहँ सुनहीं॥ ३॥

**rūpa dhareँ janu cāriu bedā, samadarasī muni bigata bibhedā.**
**āsā basana byasana yaha tinhahīँ, raghupati carita hoi tahaँ sunahīँ.3.**

The sages looked upon all with equanimity and were above all diversity; it seemed as if the four Vedas had each assumed a bodily form. Their only covering on their body were the directions; and their only engagement was to hear the recital of Śrī Rāma's exploits wherever it was held. (3)

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* The sage Sanaka and his three brothers are the first progeny of Brahmā during the present creation, and therefore the eldest of all creation. They are perpetual celibates and are still living in the abode of Brahmā, their present age being computed at 1,95,00,00,000 odd years.

तहाँ रहे सनकादि भवानी। जहँ घटसंभव मुनिबर ग्यानी॥
राम कथा मुनिबर बहु बरनी। ग्यान जोनि पावक जिमि अरनी॥४॥

**tahå̐ rahe sanakādi bhavānī, jahå̐ ghaṭasaṁbhava munibara gyānī.**
**rāma kathā munibara bahu baranī, gyāna joni pāvaka jimi aranī.4.**

Sanaka and his brothers, O Bhavānī, (continues Lord Śiva,) had stayed in the hermitage of the enlightened sage Agastya and the noble sage had narrated to them many a story relating to Śrī Rāma, which are productive of wisdom in the same way as the friction of two pieces of wood produces fire. (4)

दो०—**देखि राम मुनि आवत हरषि दंडवत कीन्ह।**
**स्वागत पूँछि पीत पट प्रभु बैठन कहँ दीन्ह॥३२॥**

Do.: **dekhi rāma muni āvata haraṣi daṁḍavata kīnha,**
**svāgata pů̐chi pīta paṭa prabhu baiṭhana kahå̐ dīnha.32.**

Śrī Rāma saw the sages approaching and gladly prostrated Himself before them. After an enquiry about their welfare etc., the Lord spread His own yellow scarf for them to sit. (32)

चौ०—कीन्ह दंडवत तीनिउँ भाई। सहित पवनसुत सुख अधिकाई॥
मुनि रघुपति छबि अतुल बिलोकी। भए मगन मन सके न रोकी॥१॥

Cau.: **kīnha daṁḍavata tīniů̐ bhāī, sahita pavanasuta sukha adhikāī.**
**muni raghupati chabi atula bilokī, bhae magana mana sake na rokī.1.**

All His three brothers (Bharata, Lakṣmaṇa and Śatrughna) then prostrated themselves alongwith Hanumān and everyone felt very happy. The sages were beside themselves with rapture on beholding the incomparable beauty of Śrī Raghunātha. (1)

स्यामल गात सरोरुह लोचन। सुंदरता मंदिर भव मोचन॥
एकटक रहे निमेष न लावहिं। प्रभु कर जोरें सीस नवावहिं॥२॥

**syāmala gāta saroruha locana, suṁdaratā maṁdira bhava mocana.**
**ekaṭaka rahe nimeṣa na lāvahiṁ, prabhu kara jorě sīsa navāvahiṁ.2.**

They remained gazing with unwinking eyes on the Lord, who is the abode of comeliness and brings about release from worldly existence and has a swarthy form and lotus-eyes. The Lord in His turn bowed His head with folded hands. (2)

तिन्ह कै दसा देखि रघुबीरा। स्रवत नयन जल पुलक सरीरा॥
कर गहि प्रभु मुनिबर बैठारे। परम मनोहर बचन उचारे॥३॥

**tinha kai dasā dekhi raghubīrā, sravata nayana jala pulaka sarīrā.**
**kara gahi prabhu munibara baiṭhāre, parama manohara bacana ucāre.3.**

When Śrī Raghunātha perceived their rapturous condition, His eyes too streamed with tears and every hair on His body stood on end. Taking them by the hand, the Lord seated them and addressed them in most delightful words. (3)

आजु धन्य मैं सुनहु मुनीसा। तुम्हरें दरस जाहिं अघ खीसा॥
बड़े भाग पाइब सतसंगा। बिनहिं प्रयास होहिं भवभंगा॥४॥

**āju dhanya maĩ sunahu munīsā, tumharẽ darasa jāhĩ agha khīsā.**
**baRe bhāga pāiba satasaṁgā, binahĩ prayāsa hohĩ bhavabhaṁgā.4.**

"Listen, great sages: I am indeed blessed today. By your very sight all one's sins are wiped out. By extreme good luck one is able to secure the company of saints; for through such communion the chain of births and deaths is broken without the least exertion. (4)

दो०—**संत संग अपबर्ग कर कामी भव कर पंथ।**
**कहहिं संत कबि कोबिद श्रुति पुरान सदग्रंथ॥ ३३॥**

Do.: **saṁta saṁga apabarga kara kāmī bhava kara paṁtha,**
**kahahĩ saṁta kabi kobida śruti purāna sadagraṁtha.33.**

"Communion with saints is the way to emancipation, while that with the sensualist leads to transmigration (birth and death): so declare the saints, the men of wisdom and the learned, as well as the Vedas, Purāṇas and other holy scriptures." (33)

चौ०—**सुनि प्रभु बचन हरषि मुनि चारी। पुलकित तन अस्तुति अनुसारी॥**
**जय भगवंत अनंत अनामय। अनघ अनेक एक करुनामय॥ १॥**

Cau.: **suni prabhu bacana haraṣi muni cārī, pulakita tana astuti anusārī.**
**jaya bhagavaṁta anaṁta anāmaya, anagha aneka eka karunāmaya.1.**

The four sages were all rejoiced to hear the Lord's words and with every hair on their body standing erect they proceeded to hymn His praises: "Glory to the Almighty Lord, who is infinite, immutable and sinless, who is one as well as many and all-gracious! (1)

**जय निर्गुन जय जय गुन सागर। सुख मंदिर सुंदर अति नागर॥**
**जय इंदिरा रमन जय भूधर। अनुपम अज अनादि सोभाकर॥ २॥**
**jaya nirguna jaya jaya guna sāgara, sukha maṁdira suṁdara ati nāgara.**
**jaya iṁdirā ramana jaya bhūdhara, anupama aja anādi sobhākara.2.**

"Glory to the Lord who is beyond the modes of Prakṛti ! Glory, glory to the Ocean of goodness, the Abode of bliss, handsome and personification of all wisdom. Glory to Lakṣmī's Spouse! Glory to the Supporter of the earth, peerless, unborn and primal, a mine of elegance. (2)

**ग्यान निधान अमान मानप्रद। पावन सुजस पुरान बेद बद॥**
**तग्य कृतग्य अग्यता भंजन। नाम अनेक अनाम निरंजन॥ ३॥**
**gyāna nidhāna amāna mānaprada, pāvana sujasa purāna beda bada.**
**tagya kṛtagya agyatā bhaṁjana, nāma aneka anāma niraṁjana.3.**

"A repository of wisdom that You are, you are free from pride and yet bestow honour on others: the Vedas and Purāṇas sing Your sanctifying glory. Knower of Truth, You acknowledge the services of Your devotees and destroy their ignorance. Untainted by Māyā, You bear numberless names and are yet beyond all. (3)

**सर्ब सर्बगत सर्ब उरालय। बससि सदा हम कहुँ परिपालय॥**
**द्वंद बिपति भव फंद बिभंजय। हृदि बसि राम काम मद गंजय॥ ४॥**

**sarba sarbagata sarba urālaya, basasi sadā hama kahů paripālaya.**
**dvaṁda bipati bhava phaṁda bibhaṁjaya, hṛdi basi rāma kāma mada gaṁjaya.4.**

"You are manifest as all, pervade all and dwell in the hearts of all; therefore, take care of our welfare. Break asunder the bonds in the form of pairs of opposites (such as heat and cold, joy and sorrow, etc.), adversity and mundane existence (birth and death); and abiding in our heart, O Rāma, eradicate our sensuality and vanity. (4)

दो०—**परमानंद कृपायतन मन परिपूरन काम।**
**प्रेम भगति अनपायनी देहु हमहि श्रीराम॥ ३४॥**

Do.: **paramānaṁda kṛpāyatana mana paripūrana kāma,**
**prema bhagati anapāyanī dehu hamahi śrīrāma.34.**

"You are supreme bliss personified and the abode of mercy and fulfil the heartfelt desires of Your devotees. Pray, grant us the boon of unceasing love and devotion to Your feet, O gracious Śrī Rāma. (34)

चौ०—देहु भगति रघुपति अति पावनि। त्रिबिधि ताप भव दाप नसावनि॥
प्रनत काम सुरधेनु कलपतरु। होइ प्रसन्न दीजै प्रभु यह बरु॥ १॥

Cau.: **dehu bhagati raghupati ati pāvani, tribidhi tāpa bhava dāpa nasāvani.**
**pranata kāma suradhenu kalapataru, hoi prasanna dījai prabhu yaha baru.1.**

"Bestow on us, O Raghunātha, that most sanctifying devotion which destroys the threefold agony and the turmoils of transmigration. As a celestial cow and a wish-yielding tree satisfy the desires of the suppliant, be propitious, O Lord, and grant us the boon of devotion. (1)

भव बारिधि कुंभज रघुनायक। सेवत सुलभ सकल सुख दायक॥
मन संभव दारुन दुख दारय। दीनबंधु समता बिस्तारय॥ २॥

**bhava bāridhi kuṁbhaja raghunāyaka, sevata sulabha sakala sukha dāyaka.**
**mana saṁbhava dāruna dukha dāraya, dīnabaṁdhu samatā bistāraya.2.**

"A veritable Agastya to suck up the ocean of mundane existence, O Śrī Raghunātha, You are easy of access to those who adore You and You bestow all blessings on them. Put an end to the terrible sufferings caused by the mind and bestow even-mindedness in us, O befriender of the meek. (2)

आस त्रास इरिषादि निवारक। बिनय बिबेक बिरति बिस्तारक॥
भूप मौलि मनि मंडन धरनी। देहि भगति संसृति सरि तरनी॥ ३॥

**āsa trāsa iriṣādi nivāraka, binaya bibeka birati bistāraka.**
**bhūpa mauli mani maṁḍana dharanī, dehi bhagati saṁsṛti sari taranī.3.**

"O banisher of expectation (i.e., gratifying oneself through self-indulgence), fear, jealousy etc., and propagator of humility, right judgment and dispassion, crest-jewel of earthly kings, and ornament of the globe, grant us devotion to Your feet, which serves as a boat to take one across the river of mundane existence. (3)

मुनि मन मानस हंस निरंतर। चरन कमल बंदित अज संकर॥
रघुकुल केतु सेतु श्रुति रच्छक। काल करम सुभाउ गुन भच्छक॥ ४॥

**muni mana mānasa haṁsa niraṁtara, carana kamala baṁdita aja saṁkara.**
**raghukula ketu setu śruti racchaka, kāla karama subhāu guna bhacchaka.4.**

"A swan that You are, constantly residing in the Mānasa lake of the sages' mind, Your lotus feet are adored even by Brahmā and Lord Śiva. Glory of Raghu's race, custodian of the Vedic laws, devourer of time, destiny, Prakṛti (Primordial Nature) and the three Guṇas, (4)

**तारन तरन हरन सब दूषन। तुलसिदास प्रभु त्रिभुवन भूषन॥ ५॥**
**tārana tarana harana saba dūṣana, tulasidāsa prabhu tribhuvana bhūṣana.5.**

"You are the liberated and the liberator both of Your devotees and the destroyer of all vices, the lord of Tulasīdāsa, the jewel of the three spheres." (5)

दो०—**बार बार अस्तुति करि प्रेम सहित सिरु नाइ।**
**ब्रह्म भवन सनकादि गे अति अभीष्ट बर पाइ॥ ३५॥**

Do.: **bāra bāra astuti kari prema sahita siru nāi,**
**brahma bhavana sanakādi ge ati abhīṣṭa bara pāi.35.**

Having thus extolled the Lord again and again, Sanaka and his three brothers lovingly bowed their head and, having obtained their most cherished boon, returned to Brahmā's abode. (35)

चौ०—**सनकादिक बिधि लोक सिधाए। भ्रातन्ह राम चरन सिरु नाए॥**
**पूछत प्रभुहि सकल सकुचाहीं। चितवहिं सब मारुतसुत पाहीं॥ १॥**

Cau.: **sanakādika bidhi loka sidhāe, bhrātanha rāma carana siru nāe.**
**pūchata prabhuhi sakala sakucāhī̐, citavahi̐ saba mārutasuta pāhī̐.1.**

When Sanaka and his brothers had left for Brahmā's abode, the three brothers, Bharata, Lakṣmaṇa and Śatrughna, bowed their head at Śrī Rāma's feet; but being too modest themselves to initiate talk with the Lord, they all looked at Hanumān. (1)

**सुनी चहहिं प्रभु मुख कै बानी। जो सुनि होइ सकल भ्रम हानी॥**
**अंतरजामी प्रभु सभ जाना। बूझत कहहु काह हनुमाना॥ २॥**
**sunī cahahi̐ prabhu mukha kai bānī, jo suni hoi sakala bhrama hānī.**
**aṁtarajāmī prabhu sabha jānā, būjhata kahahu kāha hanumānā.2.**

They wished to hear from the Lord's own mouth something which would eradicate all their misconceptions. The Lord, however, who knows the internal feelings of all, came to know everything and enquired: "Tell me, Hanumān, what is the matter?" (2)

**जोरि पानि कह तब हनुमंता। सुनहु दीनदयाल भगवंता॥**
**नाथ भरत कछु पूँछन चहहीं। प्रस्न करत मन सकुचत अहहीं॥ ३॥**
**jori pāni kaha taba hanumaṁtā, sunahu dīnadayāla bhagavaṁtā.**
**nātha bharata kachu pū̐chana cahahī̐, prasna karata mana sakucata ahahī̐.3.**

Hanumān spoke with folded hands, "Listen, O lord, commpassionate as You are to the meek, Bharata, my lord, wishes to ask something; but he is too diffident at heart to put the question." (3)

तुम्ह जानहु कपि मोर सुभाऊ। भरतहि मोहि कछु अंतर काऊ॥
सुनि प्रभु बचन भरत गहे चरना। सुनहु नाथ प्रनतारति हरना॥ ४॥

**tumha jānahu kapi mora subhāū, bharatahi mohi kachu aṁtara kāū.**
**suni prabhu bacana bharata gahe caranā, sunahu nātha pranatārati haranā.4.**

"Hanumān, you know my disposition. Has there ever been any concealment between Bharata and myself?" On hearing the Lord's words Bharata clasped His feet. "Listen, my lord, reliever of the suppliant's agony:– (4)

दो०—**नाथ न मोहि संदेह कछु सपनेहुँ सोक न मोह।**
**केवल कृपा तुम्हारिहि कृपानंद संदोह॥ ३६॥**

Do.: **nātha na mohi saṁdeha kachu sapanehů soka na moha,**
**kevala kṛpā tumhārihi kṛpānaṁda saṁdoha.36.**

"I have no doubts whatsoever, my lord, nor have I ever known any dejection or infatuation even in a dream. It is all due to Your grace, O All-merciful and all blissful Lord. (36)

चौ०—करउँ कृपानिधि एक ढिठाई। मैं सेवक तुम्ह जन सुखदाई॥
संतन्ह कै महिमा रघुराई। बहु बिधि बेद पुरानन्ह गाई॥ १॥

Cau.: **karaů kṛpānidhi eka ḍhiṭhāī, maĭ sevaka tumha jana sukhadāī.**
**saṁtanha kai mahimā raghurāī, bahu bidhi beda purānanha gāī.1.**

"Yet, O repository of compassion, I make bold to make one submission, I being Your servant and You the solace of Your devotees! The glory of the saints, O Śrī Raghunātha, has been sung in various ways by the Vedas and Purāṇas. (1)

श्रीमुख तुम्ह पुनि कीन्हि बड़ाई। तिन्ह पर प्रभुहि प्रीति अधिकाई॥
सुना चहउँ प्रभु तिन्ह कर लच्छन। कृपासिंधु गुन ग्यान बिचच्छन॥ २॥

**śrīmukha tumha puni kīnhi baRāī, tinha para prabhuhi prīti adhikāī.**
**sunā cahaů prabhu tinha kara lacchana, kṛpāsiṁdhu guna gyāna bicacchana.2.**

"You too have exalted them by Your own graceful mouth and my lord bears great affection for them. I would like to hear, my lord, their distinctive marks, O Ocean of compassion, deeply accomplished as You are in Your excellences and wisdom! (2)

संत असंत भेद बिलगाई। प्रनतपाल मोहि कहहु बुझाई॥
संतन्ह के लच्छन सुनु भ्राता। अगनित श्रुति पुरान बिख्याता॥ ३॥

**saṁta asaṁta bheda bilagāī, pranatapāla mohi kahahu bujhāī.**
**saṁtanha ke lacchana sunu bhrātā, aganita śruti purāna bikhyātā.3.**

"O protector of the suppliant, tell me clearly and severally the distinguishing traits of the good and the wicked." "Hear, brother, the characteristics of saints, which, as told in the Vedas and Purāṇas, are innumerable. (3)

संत असंतन्हि कै असि करनी। जिमि कुठार चंदन आचरनी॥
काटइ परसु मलय सुनु भाई। निज गुन देइ सुगंध बसाई॥ ४॥

**saṁta asaṁtanhi kai asi karanī, jimi kuṭhāra caṁdana ācaranī.**
**kāṭai parasu malaya sunu bhāī, nija guna dei sugaṁdha basāī.4.**

"The conduct of saints and the wicked is analogous to that of sandal wood and the axe. Mark, brother, the axe cuts down a sandal-tree, while the latter in its turn perfumes the axe by imparting its virtue of fragrance to it. (4)

दो०—**ताते सुर सीसन्ह चढ़त जग बल्लभ श्रीखंड।**
**अनल दाहि पीटत घनहिं परसु बदन यह दंड॥ ३७॥**

Do.: **tāte sura sīsanha caRhata jaga ballabha śrīkhaṁḍa,**
**anala dāhi pīṭata ghanahi̐ parasu badana yaha daṁḍa.37.**

"For this reason sandal-wood (in the form of paste) finds its way to the head of gods (their images) and is loved by the world so much; while the axe has its steel edge heated in the fire and beaten with a hammer as punishment. (37)

चौ०—**बिषय अलंपट सील गुनाकर। पर दुख दुख सुख सुख देखे पर॥**
**सम अभूतरिपु बिमद बिरागी। लोभामरष हरष भय त्यागी॥ १॥**

Cau.: **biṣaya alaṁpaṭa sīla gunākara, para dukha dukha sukha sukha dekhe para.**
**sama abhūtaripu bimada birāgī, lobhāmaraṣa haraṣa bhaya tyāgī.1.**

"Saints as a rule have no hankering for the pleasures of sense and are the very mines of amiability and other virtues. They grieve to see others in distress and rejoice at the sight of others' joy. They are even-minded and look upon none as their enemy. Free from vanity and passion, they are conquerers of greed, anger, joy and fear. (1)

**कोमलचित दीनन्ह पर दाया। मन बच क्रम मम भगति अमाया॥**
**सबहि मानप्रद आपु अमानी। भरत प्रान सम मम ते प्रानी॥ २॥**
**komalacita dīnanha para dāyā, mana baca krama mama bhagati amāyā.**
**sabahi mānaprada āpu amānī, bharata prāna sama mama te prānī.2.**

"Tender of heart and compassionate to the distressed, they cherish guileless devotion to Me in thought, word and deed, and giving honour to all, they are modest themselves. Such souls, Bharata, are dear to Me as life. (2)

**बिगत काम मम नाम परायन। सांति बिरति बिनती मुदितायन॥**
**सीतलता सरलता मयत्री। द्विज पद प्रीति धर्म जनयत्री॥ ३॥**
**bigata kāma mama nāma parāyana, sāṁti birati binatī muditāyana.**
**sītalatā saralatā mayatrī, dvija pada prīti dharma janayatrī.3.**

"Having no selfish motive of their own, they are devoted to My Name and are abodes of tranquility, dispassion, humility and happiness. Again, know him for all time, dear brother, a genuine saint, whose heart is an abode of all such noble qualities as placidity, guilelessness, friendliness and devotion to the feet of the Brāhmaṇas, which are the fountain of all virtues. (3)

**ए सब लच्छन बसहिं जासु उर। जानेहु तात संत संतत फुर॥**
**सम दम नियम नीति नहिं डोलहिं। परुष बचन कबहूँ नहिं बोलहिं॥ ४॥**

**e saba lacchana basahi̐ jāsu ura, jānehu tāta saṁta saṁtata phura.**
**sama dama niyama nīti nahi̐ ḍolahi̐, paruṣa bacana kabahū̐ nahi̐ bolahi̐.4.**

"They never swerve from the control of their mind and senses, religious observances and correct behaviour and never utter a harsh word. (4)

दो०—**निंदा अस्तुति उभय सम ममता मम पद कंज।**
**ते सज्जन मम प्रानप्रिय गुन मंदिर सुखपुंज॥ ३८॥**

Do.: **niṁdā astuti ubhaya sama mamatā mama pada kaṁja,**
**te sajjana mama prānapriya guna maṁdira sukhapuṁja.38.**

"They who regard both obloquy and praise alike and who claim My lotus feet as their only possession—such saintly souls are dear to Me as life and are veritable abodes of noble qualities and embodiments of bliss. (38)

चौ०—सुनहु असंतन्ह केर सुभाऊ। भूलेहुँ संगति करिअ न काऊ॥
तिन्ह कर संग सदा दुखदाई। जिमि कपिलहि घालइ हरहाई॥ १॥

Cau.: **sunahu asaṁtanha kera subhāū, bhūlehu̐ saṁgati karia na kāū.**
**tinha kara saṁga sadā dukhadāī, jimi kapilahi ghālai harahāī.1.**

"Now hear the characteristics of the impious, association with whom should be scrupulously avoided; for their company ever brings woe, even as a wicked cow ruins by her company a cow of noble breed. (1)

खलन्ह हृदयँ अति ताप बिसेषी। जरहिं सदा पर संपति देखी॥
जहँ कहुँ निंदा सुनहिं पराई। हरषहिं मनहुँ परी निधि पाई॥ २॥

**khalanha hṛdaya̐ ati tāpa biseṣī, jarahi̐ sadā para saṁpati dekhī.**
**jaha̐ kahu̐ niṁdā sunahi̐ parāī, haraṣahi̐ manahu̐ parī nidhi pāī.2.**

"The heart of the wicked suffers terrible agony: for they ever burn at the sight of others' prosperity. Wherever they hear others reviled, they feel delighted as though they had stumbled upon a treasure lying on the road. (2)

काम क्रोध मद लोभ परायन। निर्दय कपटी कुटिल मलायन॥
बयरु अकारन सब काहू सों। जो कर हित अनहित ताहू सों॥ ३॥

**kāma krodha mada lobha parāyana, nirdaya kapaṭī kuṭila malāyana.**
**bayaru akārana saba kāhū so̐, jo kara hita anahita tāhū so̐.3.**

"Devoted to sensuality, anger, arrogance and greed, they are merciless, deceitful, crooked and impure. They bear enmity towards all without rhyme or reason; nay, they behave inimically even with those who do good to them. (3)

झूठइ लेना झूठइ देना। झूठइ भोजन झूठ चबेना॥
बोलहिं मधुर बचन जिमि मोरा। खाइ महा अहि हृदय कठोरा॥ ४॥

**jhūṭhai lenā jhūṭhai denā, jhūṭhai bhojana jhūṭha cabenā.**
**bolahi̐ madhura bacana jimi morā, khāi mahā ahi hṛdaya kaṭhorā.4.**

"They are false in their dealings (lying is their stock-in-trade); nay, falsehood is their meal and falsehood their breakfast (whatever they do is intended to deceive others). They

speak honeyed words just like the peacock that has a stony heart and devours the most venomous snake. (4)

दो०—**पर द्रोही पर दार रत पर धन पर अपबाद।**
**ते नर पाँवर पापमय देह धरें मनुजाद॥ ३९॥**

Do.: **para drohī para dāra rata para dhana para apabāda,**
**te nara pā̐vara pāpamaya deha dharẽ manujāda.39.**

"Malevolent by nature, they remain infatuated with others' wives and others' wealth and take delight in slandering others. Such vile and sinful men are demons in human garb. (39)

चौ०—लोभइ ओढ़न लोभइ डासन। सिस्नोदर पर जमपुर त्रास न॥
काहू की जौं सुनहिं बड़ाई। स्वास लेहिं जनु जूड़ी आई॥ १॥

Cau.: **lobhai oRhana lobhai ḍāsana, sisnodara para jamapura trāsa na.**
**kāhū kī jaů sunahi̐ baRāī, svāsa lehi̐ janu jūRī āī.1.**

"Greed is their covering and greed their bedding (they wallow in greed; they are ever given up to sexual enjoyment and gluttony and have no (fearful) thought of punishment in the abode of Yama (the god of death). If they ever hear anyone exalted, they heave a deep sigh as though they had an attack of ague. (1)

जब काहू कै देखहिं बिपती। सुखी भए मानहुँ जग नृपती॥
स्वारथ रत परिवार बिरोधी। लंपट काम लोभ अति क्रोधी॥ २॥

**jaba kāhū kai dekhahi̐ bipatī, sukhī bhae mānahů jaga nṛpatī.**
**svāratha rata parivāra birodhī, lampaṭa kāma lobha ati krodhī.2.**

"On the other hand, when they find someone in distress, they feel delighted as though they had attained the sovereignty of the whole world. Devoted to their own selfish interests, they are inimical towards their own kinsfolk, are given up to sensuality and greed and are most irascible. (2)

मातु पिता गुर बिप्र न मानहिं। आपु गए अरु घालहिं आनहिं॥
करहिं मोह बस द्रोह परावा। संत संग हरि कथा न भावा॥ ३॥

**mātu pitā gura bipra na mānahi̐, āpu gae aru ghālahi̐ ānahi̐.**
**karahi̐ moha basa droha parāvā, saṁta saṁga hari kathā na bhāvā.3.**

"They recognize neither mother nor father nor preceptor nor the Brāhmaṇas; utterly ruined themselves, they bring ruin upon others. Overcome by infatuation they bear malice to others and have no love for communion with saints nor for the episodes relating to Śrī Hari. (3)

अवगुन सिंधु मंदमति कामी। बेद बिदूषक परधन स्वामी॥
बिप्र द्रोह पर द्रोह बिसेषा। दंभ कपट जियँ धरें सुबेषा॥ ४॥

**avaguna siṁdhu maṁdamati kāmī, beda bidūṣaka paradhana svāmī.**
**bipra droha para droha biseṣā, daṁbha kapaṭa jiyå̐ dharẽ subeṣā.4.**

"Ocean of vice, dull-witted and lascivious, they revile the Vedas and usurp others'

wealth. Though bearing malice to all, they are enemies of the Brāhmaṇas in particular; and full of hypocrisy and deceit at heart, they outwardly wear a saintly appearance. (4)

दो०—ऐसे अधम मनुज खल कृतजुग त्रेताँ नाहिं।
द्वापर कछुक बृंद बहु होइहहिं कलिजुग माहिं॥ ४०॥

Do.: **aise adhama manuja khala kṛtajuga tretā̃ nāhī̃,**
**dvāpara kachuka bṛṁda bahu hoihahī̃ kalijuga māhī̃.40.**

"Such vile and wicked men are absent in the Satya and Tretā Yugas; a sprinkling of them will appear in Dvāpara, while multitudes of them will crop forth in the Kali age. (40)

चौ०—पर हित सरिस धर्म नहिं भाई। पर पीड़ा सम नहिं अधमाई॥
निर्नय सकल पुरान बेद कर। कहेउँ तात जानहिं कोबिद नर॥ १॥

Cau.: **para hita sarisa dharma nahī̃ bhāī, para pīRā sama nahī̃ adhamāī.**
**nirnaya sakala purāna beda kara, kaheũ tāta jānahī̃ kobida nara.1.**

"Brother, there is no virtue like benevolence, and no meanness like oppressing others. I have declared to you, dear brother, the verdict of all the Vedas and Purāṇas; the wise also know it. (1)

नर सरीर धरि जे पर पीरा। करहिं ते सहहिं महा भव भीरा॥
करहिं मोह बस नर अघ नाना। स्वारथ रत परलोक नसाना॥ २॥

**nara sarīra dhari je para pīrā, karahī̃ te sahahī̃ mahā bhava bhīrā.**
**karahī̃ moha basa nara agha nānā, svāratha rata paraloka nasānā.2.**

"They who inflict pain on others even on attaining the human body have to suffer the terrible pangs of birth and death. Dominated by infatuation and devoted to their selfish interest, men commit various sins and thereby ruin their prospects in the next world. (2)

कालरूप तिन्ह कहँ मैं भ्राता। सुभ अरु असुभ कर्म फल दाता॥
अस बिचारि जे परम सयाने। भजहिं मोहि संसृत दुख जाने॥ ३॥

**kālarūpa tinha kahā̃ maī̃ bhrātā, subha aru asubha karma phala dātā.**
**asa bicāri je parama sayāne, bhajahī̃ mohi saṁsṛta dukha jāne.3.**

"For them I am god of Death (Yama), the terrible, O brother, as I dispense the fruit of their good and evil actions. Realizing this, those who are supremely intelligent adore Me, knowing the cycle of births and deaths as full of pain. (3)

त्यागहिं कर्म सुभासुभ दायक। भजहिं मोहि सुर नर मुनि नायक॥
संत असंतन्ह के गुन भाषे। ते न परहिं भव जिन्ह लखि राखे॥ ४॥

**tyāgahī̃ karma subhāsubha dāyaka, bhajahī̃ mohi sura nara muni nāyaka.**
**saṁta asaṁtanha ke guna bhāṣe, te na parahī̃ bhava jinha lakhi rākhe.4.**

"They renounce actions which yield good or evil results and take refuge in Me, the lord of gods, men and sages. Thus I have told you the characteristics of saints as also of vile men. They, who have fully comprehended them, are no more subjected to the process of transmigration. (4)

दो०—सुनहु तात माया कृत गुन अरु दोष अनेक।
गुन यह उभय न देखिअहिं देखिअ सो अबिबेक॥ ४१॥

Do.: **sunahu tāta māyā kṛta guna aru doṣa aneka,**
**guna yaha ubhaya na dekhiahi̐ dekhia so abibeka.41.**

"Listen, dear brother, the numerous merits and demerits are all products of Māyā. The greatest merit is that one should cease to see them; to discern them is ignorance." (41)

चौ०—श्रीमुख बचन सुनत सब भाई। हरषे प्रेम न हृदयँ समाई॥
करहिं बिनय अति बारहिं बारा। हनूमान हियँ हरष अपारा॥ १॥

Cau.: **śrīmukha bacana sunata saba bhāī, harase prema na hṛdayå̐ samāī.**
**karahi̐ binaya ati bārahi̐ bārā, hanūmāna hiyå̐ harasa apārā.1.**

All the three brothers (Bharata, Lakṣmaṇa and Śatrughna) rejoiced to hear these words from the blessed lips of the Lord and their heart overflowed with love. Again and again they made obeisance to Him with profound reverence; there was immense joy in the heart of Hanumān in particular. (1)

पुनि रघुपति निज मंदिर गए। एहि बिधि चरित करत नित नए॥
बार बार नारद मुनि आवहिं। चरित पुनीत राम के गावहिं॥ २॥

**puni raghupati nija maṁdira gae, ehi bidhi carita karata nita nae.**
**bāra bāra nārada muni āvahi̐, carita punīta rāma ke gāvahi̐.2.**

Śrī Rāma then retired to His own palace. In this way He enacted new sports (Līlā) every day. The sage Nārada paid frequent visits and sang Śrī Rāma's holy exploits. (2)

नित नव चरित देखि मुनि जाहीं। ब्रह्मलोक सब कथा कहाहीं॥
सुनि बिरंचि अतिसय सुख मानहिं। पुनि पुनि तात करहु गुन गानहिं॥ ३॥

**nita nava carita dekhi muni jāhī̐, brahmaloka saba kathā kahāhī̐.**
**suni biraṁci atisaya sukha mānahi̐, puni puni tāta karahu guna gānahi̐.3.**

After witnessing fresh deeds continually, the sage would return to Brahmā's abode and relate all the events there. Brahmā (the Creator) felt overjoyed to hear them and said, "Dear son, hymn Śrī Rāma's glories again and again." (3)

सनकादिक नारदहि सराहहिं। जद्यपि ब्रह्म निरत मुनि आहहिं॥
सुनि गुन गान समाधि बिसारी। सादर सुनहिं परम अधिकारी॥ ४॥

**sanakādika nāradahi sarāhahi̐, jadyapi brahma nirata muni āhahi̐.**
**suni guna gāna samādhi bisārī, sādara sunahi̐ parama adhikārī.4.**

Sanaka and his three brothers extolled Nārada: and, though absorbed in Brahma (the Infinite), the sages forgot their Samādhi (absorption) on hearing the hymns of praise to Lord Śrī Rāma, and listened to these with reverence, supremely qualified as they were. (4)

दो०—जीवनमुक्त ब्रह्मपर चरित सुनहिं तजि ध्यान।
जे हरि कथाँ न करहिं रति तिन्ह के हिय पाषान॥ ४२॥

Do.: **jīvanamukta brahmapara carita sunahi̐ taji dhyāna,**
**je hari kathā̐ na karahi̐ rati tinha ke hiya pāṣāna.42.**

Even those (like Sanaka and others) who are liberated though embodied and are absorbed in Brahma, hear the narrative of Śrī Rāma even by interrupting their meditation (abstraction). Truly theirs must be a heart of stone, who take no delight in the stories of Śrī Hari. (42)

चौ०—**एक बार रघुनाथ बोलाए। गुर द्विज पुरबासी सब आए॥**
**बैठे गुर मुनि अरु द्विज सज्जन। बोले बचन भगत भव भंजन॥ १॥**

Cau.: **eka bāra raghunātha bolāe, gura dvija purabāsī saba āe.**
**baiṭhe gura muni aru dvija sajjana, bole bacana bhagata bhava bhaṁjana.1.**

One day, invited by Śrī Raghunātha, the Lord of the Raghus, the preceptor Vasiṣṭha and other leading Brāhmaṇas and all the other citizens assembled in the royal court. When the preceptor and the other sages and Brāhmaṇas as well as all other gentlemen had taken their seats, the Lord who puts an end to the round of births and deaths of His devotees, addressed them in the following words:– (1)

**सुनहु सकल पुरजन मम बानी। कहउँ न कछु ममता उर आनी॥**
**नहिं अनीति नहिं कछु प्रभुताई। सुनहु करहु जो तुम्हहि सोहाई॥ २॥**
**sunahu sakala purajana mama bānī, kahau̐ na kachu mamatā ura ānī.**
**nahi̐ anīti nahi̐ kachu prabhutāī, sunahu karahu jo tumhahi sohāī.2.**

"Listen to My words, citizens all: I am not going to say anything out of attachment for you in My heart; I do not ask you to do anything wrong nor do I make use of My authority. Therefore, listen to Me and if you agree to it, you may please act accordingly. (2)

**सोइ सेवक प्रियतम मम सोई। मम अनुसासन मानै जोई॥**
**जौं अनीति कछु भाषौं भाई। तौ मोहि बरजहु भय बिसराई॥ ३॥**
**soi sevaka priyatama mama soī, mama anusāsana mānai joī.**
**jau̐ anīti kachu bhāṣau̐ bhāī, tau mohi barajahu bhaya bisarāī.3.**

"He is My servant/follower (सेवक) and he is dearest to Me, who obeys My command. If I say something which is wrong, brethren, be not afraid to correct Me. (3)

**बड़ें भाग मानुष तनु पावा। सुर दुर्लभ सब ग्रंथन्हि गावा॥**
**साधन धाम मोच्छ कर द्वारा। पाइ न जेहिं परलोक सँवारा॥ ४॥**
**baRě bhāga mānuṣa tanu pāvā, sura durlabha saba graṁthanhi gāvā.**
**sādhana dhāma moccha kara dvārā, pāi na jehi̐ paraloka sa̐vārā.4.**

"It is by good fortune that you have secured a human body, which, as declared by all the scriptures, is difficult even for the gods to attain. It is a tabernacle suitable for spiritual endeavours, gateway to liberation and he who fails to earn liberation, hereafter, even on attaining it, (4)

दो०—**सो परत्र दुख पावइ सिर धुनि धुनि पछिताइ।**
**कालहि कर्महि ईस्वरहि मिथ्या दोष लगाइ॥ ४३॥**

Do.: **so paratra dukha pāvai sira dhuni dhuni pachitāi,**
**kālahi karmahi īsvarahi mithyā doṣa lagāi.43.**

"he suffers torture in the other world and beats his head in remorse, wrongly attributing the blame to Time, Fate and God. (43)

चौ०—एहि तन कर फल बिषय न भाई। स्वर्गउ स्वल्प अंत दुखदाई॥
नर तनु पाइ बिषयँ मन देहीं। पलटि सुधा ते सठ बिष लेहीं॥ १॥

Cau.: **ehi tana kara phala biṣaya na bhāī, svargau svalpa aṁta dukhadāī.**
**nara tanu pāi biṣayå̐ mana dehī̐, palaṭi sudhā te saṭha biṣa lehī̐.1.**

"Sensuous enjoyment, brethren, is not the be-all and end-all of human existence; even heavenly enjoyment is short-lived and ends in sorrow. The fools, who devote their mind to the pleasures of sense even after attaining human birth, take poison in exchange for nectar. (1)

ताहि कबहुँ भल कहइ न कोई। गुंजा ग्रहइ परस मनि खोई॥
आकर चारि लच्छ चौरासी। जोनि भ्रमत यह जिव अबिनासी॥ २॥

**tāhi kabahů bhala kahai na koī, guṁjā grahai parasa mani khoī.**
**ākara cāri laccha caurāsī, joni bhramata yaha jiva abināsī.2.**

"None will ever speak well of him who picks up a peppercorn throwing away the philosopher's stone. This immortal soul goes round through eighty-four lakh species of life, falling under four broad divisions. (2)

फिरत सदा माया कर प्रेरा। काल कर्म सुभाव गुन घेरा॥
कबहुँक करि करुना नर देही। देत ईस बिनु हेतु सनेही॥ ३॥

**phirata sadā māyā kara prerā, kāla karma subhāva guna gherā.**
**kabahůka kari karunā nara dehī, deta īsa binu hetu sanehī.3.**

"Driven by Māyā (My deluding potency) and encompassed by Time, destiny, Nature and phenomenal existence, it ever drifts along. Rarely does God, who loves the Jīva without any self-interest, graciously bestow on it a human form, (3)

नर तनु भव बारिधि कहुँ बेरो। सन्मुख मरुत अनुग्रह मेरो॥
करनधार सदगुर दृढ़ नावा। दुर्लभ साज सुलभ करि पावा॥ ४॥

**nara tanu bhava bāridhi kahů bero, sanmukha maruta anugraha mero.**
**karanadhāra sadagura dṛRha nāvā, durlabha sāja sulabha kari pāvā.4.**

"which is a veritable raft whereby it can cross the ocean of mundane existence, with My grace for a favourable wind, and a worthy preceptor for a helmsman to steer this strong bark—a combination which, though difficult to secure, has been made easily available to him (Jīva). (4)

दो०—जो न तरै भव सागर नर समाज अस पाइ।
सो कृत निंदक मंदमति आत्माहन गति जाइ॥ ४४॥

Do.: **jo na tarai bhava sāgara nara samāja asa pāi,**
**so kṛta niṁdaka maṁdamati ātmāhana gati jāi.44.**

"The man who, though equipped with all these resources, fails to cross the ocean of metempsychosis is ungrateful and dull-witted and meets the fate of a suicider. (44)

चौ०—जौं परलोक इहाँ सुख चहहू। सुनि मम बचन हृदयँ दृढ़ गहहू॥
सुलभ सुखद मारग यह भाई। भगति मोरि पुरान श्रुति गाई॥ १॥

Cau.: **jaů paraloka ihā̐ sukha cahahū, suni mama bacana hṛdayå̐ dṛRha gahahū.**
**sulabha sukhada māraga yaha bhāī, bhagati mori purāna śruti gāī.1.**

"If you seek happiness here as well as hereafter, listen to My words and imbibe them deeply in your heart. Devotion to My feet is an easy road, brethren, extolled in the Purāṇas and Vedas. (1)

ग्यान अगम प्रत्यूह अनेका। साधन कठिन न मन कहुँ टेका॥
करत कष्ट बहु पावइ कोऊ। भक्ति हीन मोहि प्रिय नहिं सोऊ॥ २॥

**gyāna agama pratyūha anekā, sādhana kaṭhina na mana kahů ṭekā.**
**karata kaṣṭa bahu pāvai koū, bhakti hīna mohi priya nahi̐ soū.2.**

"Gnosis (the path of knowledge) is difficult to attain and beset with numerous obstacles. The path is rugged and there is no solid ground for the mind to rest on. Scarcely one attains it after a hard struggle; yet, lacking in Devotion, the man fails to win My love. (2)

भक्ति सुतंत्र सकल सुख खानी। बिनु सतसंग न पावहिं प्रानी॥
पुन्य पुंज बिनु मिलहिं न संता। सतसंगति संसृति कर अंता॥ ३॥

**bhakti sutaṁtra sakala sukha khānī, binu satasaṁga na pāvahi̐ prānī.**
**punya puṁja binu milahi̐ na saṁtā, satasaṁgati saṁsṛti kara aṁtā.3.**

"Devotion is independent and is a mine of all blessings; men, however, cannot attain it except through the fellowship of saints. Saints for their part are inaccessible without abundance of merits; communion with the Lord's devotees in any case brings to an end the cycle of births and deaths. (3)

पुन्य एक जग महुँ नहिं दूजा। मन क्रम बचन बिप्र पद पूजा॥
सानुकूल तेहि पर मुनि देवा। जो तजि कपटु करइ द्विज सेवा॥ ४॥

**punya eka jaga mahů nahi̐ dūjā, mana krama bacana bipra pada pūjā.**
**sānukūla tehi para muni devā, jo taji kapaṭu karai dvija sevā.4.**

"There is only one meritorious act in this world and no other—to adore the feet of the Brāhmaṇas by thought, word and deed. The sages and gods are propitious to him who guilelessly serves the twice-born (the Brāhmaṇas). (4)

दो०—**औरउ एक गुपुत मत सबहि कहउँ कर जोरि।**
**संकर भजन बिना नर भगति न पावइ मोरि॥ ४५॥**

Do.: **aurau eka guputa mata sabahi kahaů kara jori,**
**saṁkara bhajana binā nara bhagati na pāvai mori.45.**

"With folded hands I lay before you all another secret doctrine: without adoring Śaṅkara, man cannot attain devotion to Me. (45)

चौ०—कहहु भगति पथ कवन प्रयासा। जोग न मख जप तप उपवासा॥
सरल सुभाव न मन कुटिलाई। जथा लाभ संतोष सदाई॥ १॥

Cau.: **kahahu bhagati patha kavana prayāsā, joga na makha japa tapa upavāsā.**
**sarala subhāva na mana kuṭilāī, jathā lābha saṁtoṣa sadāī.1.**

"Tell Me what hard labours are involved in treading the path of Devotion: it requires neither Yoga (mind-control), nor sacrifices, nor Japa (muttering of prayers), nor penance, nor fasting. A guileless disposition, a mind free from perversity and absolute contentment with whatever one may get—this is all that is needed. (1)

मोर दास कहाइ नर आसा। करइ तौ कहहु कहा बिस्वासा॥
बहुत कहउँ का कथा बढ़ाई। एहि आचरन बस्य मैं भाई॥ २॥

**mora dāsa kahāi nara āsā, karai tau kahahu kahā bisvāsā.**
**bahuta kahaũ kā kathā baRhāī, ehi ācarana basya maĩ bhāī.2.**

"If he who is called a devotee yet counts upon man, tell me, what faith does he have in Me? What use My prolonging the subject further: I am won over by the conduct of a man as depicted below, O brethren:— (2)

बैर न बिग्रह आस न त्रासा। सुखमय ताहि सदा सब आसा॥
अनारंभ अनिकेत अमानी। अनघ अरोष दच्छ बिग्यानी॥ ३॥

**baira na bigraha āsa na trāsā, sukhamaya tāhi sadā saba āsā.**
**anāraṁbha aniketa amānī, anagha aroṣa daccha bigyānī.3.**

"He who has no enmity or quarrel with anyone and is devoid of expectation (hope) and fear—to such a man all the quarters are ever full of joy. Undertaking nothing (with an interested motive), without one's own home (he who does not have attachment in the house), without pride and without sin, free from wrath, diligent and alert in devotion, (3)

प्रीति सदा सज्जन संसर्गा। तृन सम बिषय स्वर्ग अपबर्गा॥
भगति पच्छ हठ नहिं सठताई। दुष्ट तर्क सब दूरि बहाई॥ ४॥

**prīti sadā sajjana saṁsargā, tṛna sama biṣaya svarga apabargā.**
**bhagati paccha haṭha nahĩ saṭhatāī, duṣṭa tarka saba dūri bahāī.4.**

"Ever loving the company of saints and accounting the enjoyments even of heaven as well as final beatitude as no more than a blade of grass, tenaciously adhering to the cult of Devotion but avoiding bigotry, and giving up all perverse (sophistical) reasoning, (4)

दो०—**मम गुन ग्राम नाम रत गत ममता मद मोह।**
**ता कर सुख सोइ जानइ परानंद संदोह॥ ४६॥**

Do.: **mama guna grāma nāma rata gata mamatā mada moha,**
**tā kara sukha soi jānai parānaṁda saṁdoha.46.**

"fond of singing and hearing My glories and devoted to My Name, and free from attachment to the world, arrogance and infatuation—the felicity that such a man enjoys is known to him alone who has become one with God, the embodiment of supreme bliss."(46)

चौ०—सुनत सुधासम बचन राम के। गहे सबनि पद कृपाधाम के॥
जननि जनक गुर बंधु हमारे। कृपा निधान प्रान ते प्यारे॥ १॥

Cau.: **sunata sudhāsama bacana rāma ke, gahe sabani pada kṛpādhāma ke.**
**janani janaka gura baṁdhu hamāre, kṛpā nidhāna prāna te pyāre.1.**

On hearing Śrī Rāma's nectar-like words all clasped the feet of the All-merciful. "Fountain of mercy! You are our father and mother, preceptor and kinsman; You are dearer to us than our own life. (1)

तनु धनु धाम राम हितकारी। सब बिधि तुम्ह प्रनतारति हारी॥
असि सिख तुम्ह बिनु देइ न कोऊ। मातु पिता स्वारथ रत ओऊ॥ २॥

**tanu dhanu dhāma rāma hitakārī, saba bidhi tumha pranatārati hārī.**
**asi sikha tumha binu dei na koū, mātu pitā svāratha rata oū.2.**

"Rāma, You are our body, wealth and habitat and You are beneficent to us in everyway, relieving as You do the agony of the suppliant. None other than You could give such instruction; for even father and mother all look to their own interests. (2)

हेतु रहित जग जुग उपकारी। तुम्ह तुम्हार सेवक असुरारी॥
स्वारथ मीत सकल जग माहीं। सपनेहुँ प्रभु परमारथ नाहीं॥ ३॥

**hetu rahita jaga juga upakārī, tumha tumhāra sevaka asurārī.**
**svāratha mīta sakala jaga māhī̐, sapanehu̐ prabhu paramāratha nāhī̐.3.**

O Destroyer of demons! Yourself and Your servants are the only two selfless benefactors (gratuitously kind) in this world. Everyone else in this world has his own interest to serve; no one thinks of others' spiritual interests even in a dream, O Lord". (3)

सब के बचन प्रेम रस साने। सुनि रघुनाथ हृदयँ हरषाने॥
निज निज गृह गए आयसु पाई। बरनत प्रभु बतकही सुहाई॥ ४॥

**saba ke bacana prema rasa sāne, suni raghunātha hṛdayå̐ haraṣāne.**
**nija nija gṛha gae āyasu pāī, baranata prabhu batakahī suhāī.4.**

Śrī Raghunātha was delighted at heart to hear the words of all, steeped as they were in the nectar of love. On receiving the Lord's permission they returned to their own abodes, recounting on the way the Lord's ennobling discourse. (4)

दो०—उमा अवधबासी नर नारि कृतारथ रूप।
ब्रह्म सच्चिदानंद घन रघुनायक जहँ भूप॥ ४७॥

**Do.: umā avadhabāsī nara nāri kṛtāratha rūpa,**
**brahma saccidānaṁda ghana raghunāyaka jahå̐ bhūpa.47.**

"Umā, (continues Lord Śiva,) the people of Ayodhyā, both men and women, are the very picture of blessedness: for, Śrī Raghunātha, who is none other than Brahma, the embodiment of truth, intelligence and bliss, rules there as king." (47)

चौ०—एक बार बसिष्ट मुनि आए। जहाँ राम सुखधाम सुहाए॥
अति आदर रघुनायक कीन्हा। पद पखारि पादोदक लीन्हा॥ १॥

Cau.: **eka bāra basiṣṭa muni āe, jahå̐ rāma sukhadhāma suhāe.**
**ati ādara raghunāyaka kīnhā, pada pakhāri pādodaka līnhā.1.**

One day sage Vasiṣṭha called at the palace of the charming and all-blissful Śrī Rāma. Śrī Raghunātha received him with great reverence, washed his feet and sipped the nectar-like water into which they had been dipped. (1)

राम सुनहु मुनि कह कर जोरी। कृपासिंधु बिनती कछु मोरी॥
देखि देखि आचरन तुम्हारा। होत मोह मम हृदयँ अपारा॥ २॥

**rāma sunahu muni kaha kara jorī, kṛpāsiṁdhu binatī kachu morī.**
**dekhi dekhi ācarana tumhārā, hota moha mama hṛdayå̐ apārā.2.**

"Listen, Rāma," said the sage with folded hands, "I make my humble submission, O Ocean of mercy. Even as I watch Your doings, extreme bewilderment overtakes my soul. (2)

महिमा अमिति बेद नहिं जाना। मैं केहि भाँति कहउँ भगवाना॥
उपरोहित्य कर्म अति मंदा। बेद पुरान सुमृति कर निंदा॥ ३॥

**mahimā amiti beda nahi̐ jānā, mai̐ kehi bhā̐ti kahau̐ bhagavānā.**
**uparohitya karma ati maṁdā, beda purāna sumṛti kara niṁdā.3.**

"Your immeasurable greatness is beyond the knowledge of the Vedas; how can I describe it, O Almighty Lord? The vocation of a family priest is rather humble; the Vedas, Purāṇas and the Smṛti texts equally deprecate it. (3)

जब न लेउँ मैं तब बिधि मोही। कहा लाभ आगें सुत तोही॥
परमातमा ब्रह्म नर रूपा। होइहि रघुकुल भूषन भूपा॥ ४॥

**jaba na leu̐ mai̐ taba bidhi mohī, kahā lābha āge̐ suta tohī.**
**paramātamā brahma nara rūpā, hoihi raghukula bhūṣana bhūpā.4.**

"When I was rather unwilling to accept it, Brahmā (my father) said to me, "It will redound to your benefit in the long run, my son: Brahma Itself, the Supreme Spirit, will appear in human semblance as a king, the ornament of Raghu's race. (4)

दो०—**तब मैं हृदयँ बिचारा जोग जग्य ब्रत दान।**
**जा कहुँ करिअ सो पैहउँ धर्म न एहि सम आन॥ ४८॥**

Do.: **taba mai̐ hṛdayå̐ bicārā joga jagya brata dāna,**
**jā kahu̐ karia so paihau̐ dharma na ehi sama āna.48.**

"Then I thought to myself, (through this very office) I shall attain Him who is the object of Yogic practices, performance of sacrifices, religious vows and charity. Thus there can be no better vocation than this. (48)

चौ०—जप तप नियम जोग निज धर्मा। श्रुति संभव नाना सुभ कर्मा॥
ग्यान दया दम तीरथ मज्जन। जहँ लगि धर्म कहत श्रुति सज्जन॥ १॥

Cau.: **japa tapa niyama joga nija dharmā, śruti saṁbhava nānā subha karmā.**
**gyāna dayā dama tīratha majjana, jahå̐ lagi dharma kahata śruti sajjana.1.**

"Japa (muttering of prayers), austere penance, religious observances, Yogic practices, the performance of one's allotted duties, the various pious acts recommended by the Vedas, the cultivation of spiritual enlightenment, compassion, self-control, bathing in sacred waters at holy places and whatever other sacred practices have been advocated by the Vedas and holy men, (1)

आगम निगम पुरान अनेका। पढ़े सुने कर फल प्रभु एका॥
तव पद पंकज प्रीति निरंतर। सब साधन कर यह फल सुंदर॥ २॥

**āgama nigama purāna anekā, paRhe sune kara phala prabhu ekā.**
**tava pada paṁkaja prīti niraṁtara, saba sādhana kara yaha phala suṁdara.2.**

"and the recitation and hearing of various Tantra texts, Vedas and Purāṇas have only one reward, my lord; nay, all spiritual endeavours lead to the same glorious end, viz., unceasing devotion to Your lotus feet. (2)

छूटइ मल कि मलहि के धोएँ। घृत कि पाव कोइ बारि बिलोएँ॥
प्रेम भगति जल बिनु रघुराई। अभिअंतर मल कबहुँ न जाई॥ ३॥

**chūṭai mala ki malahi ke dhoeँ, ghṛta ki pāva koi bāri biloeँ.**
**prema bhagati jala binu raghurāī, abhiaṁtara mala kabahuँ na jāī.3.**

"Can dirt be removed by cleansing with dirt? Can anyone obtain butter by churning water? Even so, except by cleansing with the water of loving devotion, O Śrī Raghunātha, the impurities accumulated within can never be washed away. (3)

सोइ सर्बग्य तग्य सोइ पंडित। सोइ गुन गृह बिग्यान अखंडित॥
दच्छ सकल लच्छन जुत सोई। जाकें पद सरोज रति होई॥ ४॥

**soi sarbagya tagya soi paṁḍita, soi guna gṛha bigyāna akhaṁḍita.**
**daccha sakala lacchana juta soī, jākeँ pada saroja rati hoī.4.**

"He alone is all-wise, he the knower of Truth and he alone learned; he alone is an abode of virtues and possessed of uninterrupted and immediate perception, nay, he is intelligent and endowed with all auspicious attributes, who is devoted to Your lotus-feet. (4)

दो०—**नाथ एक बर मागउँ राम कृपा करि देहु।**
**जन्म जन्म प्रभु पद कमल कबहुँ घटै जनि नेहु॥ ४९॥**

Do.: **nātha eka bara māgauँ rāma kṛpā kari dehu,**
**janma janma prabhu pada kamala kabahuँ ghaṭai jani nehu.49.**

"My lord, I would ask one boon; grant it in Your mercy, O Śrī Rāma. May my love for Your lotus-feet, O Lord, never flag in the course of my future births." (49)

चौ०—अस कहि मुनि बसिष्ट गृह आए। कृपासिंधु के मन अति भाए॥
हनूमान भरतादिक भ्राता। संग लिए सेवक सुखदाता॥ १॥

Cau.: **asa kahi muni basiṣṭa gṛha āe, kṛpāsiṁdhu ke mana ati bhāe.**
**hanūmāna bharatādika bhrātā, saṁga lie sevaka sukhadātā.1.**

So saying, sage Vasiṣṭha returned home. The All-merciful Śrī Rāma was highly gratified with him in His heart of hearts. Śrī Rāma, the delight of His servants, took with Him Hanumān as well as Bharata and His other two brothers (Lakṣmaṇa and Śatrughna). (1)

पुनि कृपाल पुर बाहेर गए। गज रथ तुरग मगावत भए॥
देखि कृपा करि सकल सराहे। दिए उचित जिन्ह जिन्ह तेइ चाहे॥ २॥

**puni kṛpāla pura bāhera gae, gaja ratha turaga magāvata bhae.**
**dekhi kṛpā kari sakala sarāhe, die ucita jinha jinha tei cāhe.2.**

And the benign Lord then went outside the city and ordered elephants, chariots and

horses to be immediately brought before Him. Regarding them with kindness, He praised them all and distributed them among the people giving each what one deserved and what one wished to have. (2)

हरन सकल श्रम प्रभु श्रम पाई। गए जहाँ सीतल अवँराई॥
भरत दीन्ह निज बसन डसाई। बैठे प्रभु सेवहिं सब भाई॥ ३॥

**harana sakala śrama prabhu śrama pāī, gae jahā̐ sītala avā̐rāī.**
**bharata dīnha nija basana ḍasāī, baiṭhe prabhu sevahi̐ saba bhāī.3.**

The Lord, who is the reliever of all fatigue, Himself felt tired and retired to a cool mango grove, where Bharata spread his own scarf and the Lord took His seat thereon with all His brothers in attendance. (3)

मारुतसुत तब मारुत करई। पुलक बपुष लोचन जल भरई॥
हनूमान सम नहिं बड़भागी। नहिं कोउ राम चरन अनुरागी॥ ४॥
गिरिजा जासु प्रीति सेवकाई। बार बार प्रभु निज मुख गाई॥ ५॥

**mārutasuta taba māruta karaī, pulaka bapuṣa locana jala bharaī.**
**hanūmāna sama nahi̐ baRabhāgī, nahi̐ kou rāma carana anurāgī.4.**
**girijā jāsu prīti sevakāī, bāra bāra prabhu nija mukha gāī.5.**

Hanumān, son of the wind-god, now began to fan Him; he felt a thrill of joy all over his body and his eyes filled with tears. Says Śiva, there is no one so blessed nor anyone so devoted to Śrī Rāma's lotus feet as Hanumān, whose love and service, O Pārvatī, have been repeatedly extolled by the Lord with His own mouth. (4-5)

दो०—तेहिं अवसर मुनि नारद आए करतल बीन।
गावन लगे राम कल कीरति सदा नबीन॥ ५०॥

Do.: **tehi̐ avasara muni nārada āe karatala bīna,**
**gāvana lage rāma kala kīrati sadā nabīna.50.**

At that time came Nārada, lute in hand, and began to sing Śrī Rāma's sweet renown, which always has a fresh charm about it. (50)

चौ०—मामवलोकय पंकज लोचन। कृपा बिलोकनि सोच बिमोचन॥
नील तामरस स्याम काम अरि। हृदय कंज मकरंद मधुप हरि॥ १॥

Cau.: **māmavalokaya paṁkaja locana, kṛpā bilokani soca bimocana.**
**nīla tāmarasa syāma kāma ari, hṛdaya kaṁja makaraṁda madhupa hari.1.**

"Bestow me, O lotus-eyed Lord, O Reliever of anxiety, with a benign look. Dark of hue as the blue lotus, O Hari, You are, as it were, a bee enjoying the honey of the lotus heart of Lord Śiva (the Destroyer of Cupid). (1)

जातुधान बरूथ बल भंजन। मुनि सज्जन रंजन अघ गंजन॥
भूसुर ससि नव बृंद बलाहक। असरन सरन दीन जन गाहक॥ २॥

**jātudhāna barūtha bala bhaṁjana, muni sajjana raṁjana agha gaṁjana.**
**bhūsura sasi nava bṛṁda balāhaka, asarana sarana dīna jana gāhaka.2.**

"Shattering the might of the demon hosts, You bring delight to saints and sages and

wipe out sins. Beneficent to the Brāhmaṇas as a mass of fresh clouds to a thirsty crop, You are the refuge of the helpless and the befriender of the afflicted. (2)

भुज बल बिपुल भार महि खंडित। खर दूषन बिराध बध पंडित॥
रावनारि सुखरूप भूपबर। जय दसरथ कुल कुमुद सुधाकर॥ ३॥

**bhuja bala bipula bhāra mahi khaṁḍita, khara dūṣana birādha badha paṁḍita.**
**rāvanāri sukharūpa bhūpabara, jaya dasaratha kula kumuda sudhākara.3.**

"By the might of Your arm You have crushed Earth's enormous burden and ingeniously killed the demons Khara, Dūṣaṇa and Virādha. Hail, all-blissful Slayer of Rāvaṇa, noblest of kings, Śrī Rāma, a moon to the lily-like line of King Daśaratha. (3)

सुजस पुरान बिदित निगमागम। गावत सुर मुनि संत समागम॥
कारुनीक ब्यलीक मद खंडन। सब बिधि कुसल कोसला मंडन॥ ४॥

**sujasa purāna bidita nigamāgama, gāvata sura muni saṁta samāgama.**
**kārunīka byalīka mada khaṁḍana, saba bidhi kusala kosalā maṁḍana.4.**

"Your fair renown is familiar to the Purāṇas, Vedas and Tantras and is sung in the congregations of gods, sages and saints. Crushing false pride in Your mercy, You are an epitome of perfection in every way, O Jewel of Ayodhyā. (4)

कलि मल मथन नाम ममताहन। तुलसिदास प्रभु पाहि प्रनत जन॥ ५॥

**kali mala mathana nāma mamatāhana, tulasidāsa prabhu pāhi pranata jana.5.**

"Your very name wipes out the impurities of the Kali age and destroys worldly attachment. Pray! protect the suppliant, O lord of Tulasidāsa." (5)

दो०—**प्रेम सहित मुनि नारद बरनि राम गुन ग्राम।**
**सोभासिंधु हृदयँ धरि गए जहाँ बिधि धाम॥ ५१॥**

Do.: **prema sahita muni nārada barani rāma guna grāma,**
**sobhāsiṁdhu hṛdayaँ dhari gae jahāँ bidhi dhāma.51.**

Having lovingly recounted Śrī Rāma's multitudes of virtues, the sage Nārada returned to Brahmā's abode, enshrining the Lord, the Ocean of beauty, in his heart. (51)

चौ०—गिरिजा सुनहु बिसद यह कथा। मैं सब कही मोरि मति जथा॥
राम चरित सत कोटि अपारा। श्रुति सारदा न बरनै पारा॥ १॥

Cau.: **girijā sunahu bisada yaha kathā, maiँ saba kahī mori mati jathā.**
**rāma carita sata koṭi apārā, śruti sāradā na baranai pārā.1.**

"Listen, Girijā", continues Lord Śiva: "I have told you in full this holy narrative according to My own comprehension. The narratives of Śrī Rāma are innumerable and beyond all dimensions. Not even the Vedas and Sarasvatī, the goddess of speech, can recount them all. (1)

राम अनंत अनंत गुनानी। जन्म कर्म अनंत नामानी॥
जल सीकर महि रज गनि जाहीं। रघुपति चरित न बरनि सिराहीं॥ २॥

**rāma anaṁta anaṁta gunānī, janma karma anaṁta nāmānī.**
**jala sīkara mahi raja gani jāhīँ, raghupati carita na barani sirāhīँ.2.**

"Infinite is Śrī Rāma and infinite His excellences; His births, exploits and names too are endless. It may be possible to count the drops of water (in a shower of rain) or the grains of sand; but the exploits of Śrī Raghunātha cannot be recounted in full. (2)

बिमल कथा हरि पद दायनी। भगति होइ सुनि अनपायनी॥
उमा कहिउँ सब कथा सुहाई। जो भुसुंडि खगपतिहि सुनाई॥ ३॥

**bimala kathā hari pada dāyanī, bhagati hoi suni anapāyanī.**
**umā kahiu̐ saba kathā suhāī, jo bhusuṁḍi khagapatihi sunāī.3.**

"This sacred story enables one to reach the abode of Śrī Hari; whoever hears it is blessed with unceasing devotion. Umā, (goes on Lord Śiva,) I have narrated in full the delightful story which Kākabhuśuṇḍi recited to the King of birds, Garuḍa, (3)

कछुक राम गुन कहेउँ बखानी। अब का कहौं सो कहहु भवानी॥
सुनि सुभ कथा उमा हरषानी। बोली अति बिनीत मृदु बानी॥ ४॥

**kachuka rāma guna kaheu̐ bakhānī, aba kā kahau̐ so kahahu bhavānī.**
**suni subha kathā umā haraṣānī, bolī ati binīta mṛdu bānī.4.**

"I have thus recounted a few of Śrī Rāma's virtues; let me know, Bhavānī, what more am I to tell you now." Umā was glad to have heard the blessed story and replied in exceedingly polite and humble accents: (4)

धन्य धन्य मैं धन्य पुरारी। सुनेउँ राम गुन भव भय हारी॥ ५॥

**dhanya dhanya maĩ dhanya purārī, suneu̐ rāma guna bhava bhaya hārī.5.**

"I am thrice blessed, O Slayer of the demon Tripura, to have heard Śrī Rāma's glories, that take away the fear of birth and death. (5)

दो०—तुम्हरी कृपाँ कृपायतन अब कृतकृत्य न मोह।
जानेउँ राम प्रताप प्रभु चिदानंद संदोह॥ ५२ (क)॥

**Do.: tumharī kṛpā̐ kṛpāyatana aba kṛtakṛtya na moha,**
**jāneu̐ rāma pratāpa prabhu cidānaṁda saṁdoha.52(A).**

"By Your grace, O Abode of mercy, I have now attained the object of my life and have no delusion left in me. I have realized the greatness of Lord Śrī Rāma, who is the eternal truth and bliss personified. (52 A)

नाथ तवानन ससि स्रवत कथा सुधा रघुबीर।
श्रवन पुटन्हि मन पान करि नहिं अघात मतिधीर॥ ५२ (ख)॥

**nātha tavānana sasi sravata kathā sudhā raghubīra,**
**śravana puṭanhi mana pāna kari nahĩ aghāta matidhīra.52(B).**

"O lord of resolute mind, my heart knows no satiety as I quaff with the cups of my ears the nectar-like story of Śrī Raghuvīra flowing from Your moon-like mouth." (52 B)

चौ०—राम चरित जे सुनत अघाहीं। रस बिसेष जाना तिन्ह नाहीं॥
जीवनमुक्त महामुनि जेऊ। हरि गुन सुनहिं निरंतर तेऊ॥ १॥

**Cau.: rāma carita je sunata aghāhī̐, rasa biseṣa jānā tinha nāhī̐.**
**jīvanamukta mahāmuni jeū, hari guna sunahĩ niraṁtara teū.1.**

"They who feel satiated with hearing the exploits of Śrī Rāma have not tasted their (legends') peculiar sapor (आनन्द रस). Even those great sages who have attained final beatitude in their very lifetime constantly hear the glories of Śrī Hari. (1)

भव सागर चह पार जो पावा। राम कथा ता कहँ दृढ़ नावा॥
बिषइन्ह कहँ पुनि हरि गुन ग्रामा। श्रवन सुखद अरु मन अभिरामा॥ २॥

**bhava sāgara caha pāra jo pāvā, rāma kathā tā kahå̐ dṛRha nāvā.**
**biṣainha kahå̐ puni hari guna grāmā, śravana sukhada aru mana abhirāmā.2.**

"To him who seeks to cross the ocean of worldly existence, the narrative of Śrī Rāma serves as a secure bark. Nay, the glories of Śrī Hari are delightful to the ear and pleasing to the mind even of a sensualist. (2)

श्रवनवंत अस को जग माहीं। जाहि न रघुपति चरित सोहाहीं॥
ते जड़ जीव निजात्मक घाती। जिन्हहि न रघुपति कथा सोहाती॥ ३॥

**śravanavaṁta asa ko jaga māhī̐, jāhi na raghupati carita sohāhī̐.**
**te jaRa jīva nijātmaka ghātī, jinhahi na raghupati kathā sohātī.3.**

"Who is there in this world with ears to hear, who does not relish the exploits of Śrī Raghunātha? Stupid are those creatures, indeed killers of their soul, whom the narrative of Śrī Rāma does not enthral. (3)

हरिचरित्र मानस तुम्ह गावा। सुनि मैं नाथ अमिति सुख पावा॥
तुम्ह जो कही यह कथा सुहाई। कागभसुंडि गरुड़ प्रति गाई॥ ४॥

**haricaritra mānasa tumha gāvā, suni maĩ nātha amiti sukha pāvā.**
**tumha jo kahī yaha kathā suhāī, kāgabhasuṁḍi garuRa prati gāī.4.**

"While You sang what You have chosen to call 'the Mānasa Lake of Śrī Rāma's (Hari) Exploits' (श्रीरामचरितमानस), I listened, my lord, with boundless joy. You have just told me that this charming story was recited by Kākabhuśuṇḍi to Garuḍa. (4)

दो०—**बिरति ग्यान बिग्यान दृढ़ राम चरन अति नेह।**
**बायस तन रघुपति भगति मोहि परम संदेह॥ ५३॥**

Do.: **birati gyāna bigyāna dṛRha rāma carana ati neha,**
**bāyasa tana raghupati bhagati mohi parama saṁdeha.53.**

"Kākabhuśuṇḍi is staunch in his dispassion and steadfast in his wisdom and realization, and cherishes deep devotion to Śrī Rāma's feet. That one possessing the form of a crow should be a devotee of Śrī Raghunātha fills me with great surprise. (53)

चौ०—नर सहस्र महँ सुनहु पुरारी। कोउ एक होइ धर्म ब्रतधारी॥
धर्मसील कोटिक महँ कोई। बिषय बिमुख बिराग रत होई॥ १॥

Cau.: **nara sahasra mahå̐ sunahu purārī, kou eka hoi dharma bratadhārī.**
**dharmasīla koṭika mahå̐ koī, biṣaya bimukha birāga rata hoī.1.**

"Listen, O Slayer of demon Tripura: among a thousand men there is scarce one who is steadfast in his vow of piety. Among ten million beings devoted to the pursuit of 'Dharma' there may be one who is averse to the pleasures of sense and takes delight in dispassion. (1)

**कोटि बिरक्त मध्य श्रुति कहई। सम्यक ग्यान सकृत कोउ लहई॥**
**ग्यानवंत कोटिक महँ कोऊ। जीवनमुक्त सकृत जग सोऊ॥ २॥**

**koṭi birakta madhya sruti kahaī, samyaka gyāna sakṛta kou lahaī.**
**gyānavaṁta koṭika mahå̃ koū, jīvanamukta sakṛta jaga soū.2.**

"Among ten million souls free from worldly attachment, so declare the Vedas, scarce one succeeds in acquiring perfect wisdom. Among ten million enlightened souls in this world there is hardly one who attains final beatitude. (2)

**तिन्ह सहस्र महुँ सब सुख खानी। दुर्लभ ब्रह्म लीन बिग्यानी॥**
**धर्मसील बिरक्त अरु ग्यानी। जीवनमुक्त ब्रह्मपर प्रानी॥ ३॥**

**tinha sahasra mahů̃ saba sukha khānī, durlabha brahma līna bigyānī.**
**dharmasīla birakta aru gyānī, jīvanamukta brahmapara prānī.3.**

"Among a thousand such souls he, who has not only realized his oneness with Brahma but merged his identity in the Absolute and has accordingly become a fountain of all joy, is rarely to be found. (3)

**सब ते सो दुर्लभ सुरराया। राम भगति रत गत मद माया॥**
**सो हरिभगति काग किमि पाई। बिस्वनाथ मोहि कहहु बुझाई॥ ४॥**

**saba te so durlabha surarāyā, rāma bhagati rata gata mada māyā.**
**so haribhagati kāga kimi pāī, bisvanātha mohi kahahu bujhāī.4.**

"Of the religious, the unattached, the enlightened and the emancipated, as well as of those merged in the Absolute, O lord of divinities, O Mahādeva! he, who takes delight in devotion to Śrī Rāma and is free from vanity and wiles, is most difficult to find. Kindly explain to me at length, O Lord of the universe, how such devotion to Śrī Hari was attained by the crow. (4)

दो०—**राम परायन ग्यान रत गुनागार मति धीर।**
**नाथ कहहु केहि कारन पायउ काक सरीर॥ ५४॥**

Do.: **rāma parāyana gyāna rata gunāgāra mati dhīra,**
**nātha kahahu kehi kārana pāyau kāka sarīra.54.**

"Also tell me, my lord, how did Kākabhuśuṇḍi obtain the form of a crow even though devoted to Śrī Rāma and steeped in wisdom, a repository of virtues and resolute of mind? (54)

चौ०—**यह प्रभु चरित पवित्र सुहावा। कहहु कृपाल काग कहँ पावा॥**
**तुम्ह केहि भाँति सुना मदनारी। कहहु मोहि अति कौतुक भारी॥ १॥**

Cau.: **yaha prabhu carita pavitra suhāvā, kahahu kṛpāla kāga kahå̃ pāvā.**
**tumha kehi bhå̃ti sunā madanārī, kahahu mohi ati kautuka bhārī.1.**

"Further tell me, O merciful lord, wherefrom did the crow get this sacred and delightful epic? And also let me know how did You hear it, O Destroyer of Cupid, for all this fills me with much inquisitiveness. (1)

**गरुड़ महाग्यानी गुन रासी। हरि सेवक अति निकट निवासी॥**
**तेहिं केहि हेतु काग सन जाई। सुनी कथा मुनि निकर बिहाई॥ २॥**

**garuRa mahāgyānī guna rāsī, hari sevaka ati nikaṭa nivāsī.**
**tehi kehi hetu kāga sana jāī, sunī kathā muni nikara bihāī.2.**

"Garuḍa, again, is highly enlightened and an embodiment of virtues; moreover, he is a servant of Śrī Hari (being His own mount) and lives very close to Him. Leaving a host of sages, wherefore did he approach a crow to hear Śrī Rāma's story from him? (2)

कहहु कवन बिधि भा संबादा। दोउ हरिभगत काग उरगादा॥
गौरि गिरा सुनि सरल सुहाई। बोले सिव सादर सुख पाई॥ ३॥
**kahahu kavana bidhi bhā saṁbādā, dou haribhagata kāga uragādā.**
**gauri girā suni sarala suhāī, bole siva sādara sukha pāī.3.**

"Further let me know how the dialogue proceeded between Kākabhuśuṇḍi and Garuḍa, both of whom are devotees of Śrī Hari." Lord Śiva rejoiced to hear the sincere and welcome query of Pāravatī and replied in a benign tone. (3)

धन्य सती पावन मति तोरी। रघुपति चरन प्रीति नहिं थोरी॥
सुनहु परम पुनीत इतिहासा। जो सुनि सकल लोक भ्रम नासा॥ ४॥
**dhanya satī pāvana mati torī, raghupati carana prīti nahi thorī.**
**sunahu parama punīta itihāsā, jo suni sakala loka bhrama nāsā.4.**

"You are blessed indeed, O virtuous lady; your idea is holy, and you possess not a little love for the feet of Śrī Raghunātha. Therefore, listen to the most sacred story, which on hearing puts an end to the delusion of the whole universe, (4)

उपजइ राम चरन बिस्वासा। भव निधि तर नर बिनहिं प्रयासा॥ ५॥
**upajai rāma carana bisvāsā, bhava nidhi tara nara binahi prayāsā.5.**

"begets faith in Śrī Rāma's feet and enables a man to cross the ocean of worldly existence without any difficulty. (5)

दो०—**ऐसिअ प्रस्न बिहंगपति कीन्हि काग सन जाइ।**
**सो सब सादर कहिहउँ सुनहु उमा मन लाइ॥ ५५॥**

Do.: **aisia prasna bihaṁgapati kīnhi kāga sana jāi,**
**so saba sādara kahihaů sunahu umā mana lāi.55.**

"Garuḍa, the king of the birds, too, went and put almost similar questions to Kākabhuśuṇḍi. I will reverently narrate to you all that: listen, Umā, with an attentive mind. (55)

चौ०—मैं जिमि कथा सुनी भव मोचनि। सो प्रसंग सुनु सुमुखि सुलोचनि॥
प्रथम दच्छ गृह तव अवतारा। सती नाम तब रहा तुम्हारा॥ १॥

Cau.: **mai jimi kathā sunī bhava mocani, so prasaṁga sunu sumukhi sulocani.**
**prathama daccha gṛha tava avatārā, satī nāma taba rahā tumhārā.1.**

"Listen, O charming and bright-eyed lady, to the circumstances in which I heard this story, that delivers one from the cycle of births and deaths. You first took birth in the house of Dakṣa and Satī was your name. (1)

दच्छ जग्य तव भा अपमाना। तुम्ह अति क्रोध तजे तब प्राना॥
मम अनुचरन्ह कीन्ह मख भंगा। जानहु तुम्ह सो सकल प्रसंगा॥ २॥

**daccha jagya tava bhā apamānā, tumha ati krodha taje taba prānā.**
**mama anucaranha kīnha makha bhaṁgā, jānahu tumha so sakala prasaṁgā.2.**

"At Dakṣa's sacrifice you were subjected to contumely and feeling intensely indignant you gave up your body there and then. My attendants wrecked the sacrifice: you know the whole episode already. (2)

तब अति सोच भयउ मन मोरें। दुखी भयउँ बियोग प्रिय तोरें॥
सुंदर बन गिरि सरित तड़ागा। कौतुक देखत फिरउँ बेरागा॥ ३॥

**taba ati soca bhayau mana morẽ, dukhī bhayaů biyoga priya torẽ.**
**suṁdara bana giri sarita taRāgā, kautuka dekhata phiraů berāgā.3.**

"I felt much troubled at heart thereafter; for your loss had left me disconsolate, my dear. In a spirit of detachment, I wandered among the charming woodlands, mountains, river banks and tanks seeing sights. (3)

गिरि सुमेर उत्तर दिसि दूरी। नील सैल एक सुंदर भूरी॥
तासु कनकमय सिखर सुहाए। चारि चारु मोरे मन भाए॥ ४॥

**giri sumera uttara disi dūrī, nīla saila eka suṁdara bhūrī.**
**tāsu kanakamaya sikhara suhāe, cāri cāru more mana bhāe.4.**

"In the far north, even beyond Mount Sumeru, there stands a most lovely mountain, known by the name of Nīlagiri (the Blue Mountain). It has four charming and delightful gold peaks, which gladdened my soul: (4)

तिन्ह पर एक एक बिटप बिसाला। बट पीपर पाकरी रसाला॥
सैलोपरि सर सुंदर सोहा। मनि सोपान देखि मन मोहा॥ ५॥

**tinha para eka eka biṭapa bisālā, baṭa pīpara pākarī rasālā.**
**sailopari sara suṁdara sohā, mani sopāna dekhi mana mohā.5.**

"On each stood one gigantic tree, a banyan, a Peepul (the sacred bo-tree), a Plakṣa (the Indian fig tree) and a mango. On the top of the mountain sparkled a beautiful tarn with jewelled steps, which were so enchanting to behold. (5)

दो०—**सीतल अमल मधुर जल जलज बिपुल बहुरंग।**
**कूजत कल रव हंस गन गुंजत मंजुल भृंग॥ ५६॥**

Do.: **sītala amala madhura jala jalaja bipula bahuraṁga,**
**kūjata kala rava haṁsa gana guṁjata maṁjula bhṛṁga.56.**

"Its water is cool, limpid and sweet; its lotuses abundant and many coloured. Flocks of swans murmur their sweet notes and the bees make a delightful buzzing sound. (56)

चौ०—तेहिं गिरि रुचिर बसइ खग सोई। तासु नास कल्पांत न होई॥
माया कृत गुन दोष अनेका। मोह मनोज आदि अबिबेका॥ १॥

Cau.: **tehi̐ giri rucira basai khaga soī, tāsu nāsa kalpāṁta na hoī.**
**māyā kṛta guna doṣa anekā, moha manoja ādi abibekā.1.**

"On that splendid mountain dwells the same bird Kākabhuśuṇḍi, that outlives even the end of the world. The various good and evil phenomena created by Māyā (the Cosmic Illusion), and ignorance in its varied forms such as infatuation, lust etc., (1)

रहे ब्यापि समस्त जग माहीं। तेहि गिरि निकट कबहुँ नहिं जाहीं॥
तहँ बसि हरिहि भजइ जिमि कागा। सो सुनु उमा सहित अनुरागा॥ २॥

**rahe byāpi samasta jaga māhī̃, tehi giri nikaṭa kabahũ nahi̐ jāhī̃.**
**taha̐ basi harihi bhajai jimi kāgā, so sunu umā sahita anurāgā.2.**

"which hold sway all over the universe, never touch the precincts of that mountain. Now hear, Umā, with tender fondness how the crow spends his days there in adoring Śrī Hari. (2)

पीपर तरु तर ध्यान सो धरई। जाप जग्य पाकरि तर करई॥
आँब छाँह कर मानस पूजा। तजि हरि भजनु काजु नहिं दूजा॥ ३॥

**pīpara taru tara dhyāna so dharaī, jāpa jagya pākari tara karaī.**
**a̐ba cha̐ha kara mānasa pūjā, taji hari bhajanu kāju nahi̐ dūjā.3.**

"Under the Peepul tree he practises meditation; he performs sacrifice in the form of Japa (muttering of prayers) under the Plakṣa; in the shade of the mango tree he offers mental worship to the Lord, having no engagement other than adoring Śrī Hari. (3)

बर तर कह हरि कथा प्रसंगा। आवहिं सुनहिं अनेक बिहंगा॥
राम चरित बिचित्र बिधि नाना। प्रेम सहित कर सादर गाना॥ ४॥

**bara tara kaha hari kathā prasaṁgā, āvahi̐ sunahi̐ aneka bihaṁgā.**
**rāma carita bicitra bidhi nānā, prema sahita kara sādara gānā.4.**

"And under the banyan he narrates episodes from the story of Śrī Hari, to hear which many a bird flocks there. With loving reverence he sings the various marvellous exploits of Śrī Rāma. (4)

सुनहिं सकल मति बिमल मराला। बसहिं निरंतर जे तेहिं ताला॥
जब मैं जाइ सो कौतुक देखा। उर उपजा आनंद बिसेषा॥ ५॥

**sunahi̐ sakala mati bimala marālā, basahi̐ niraṁtara je tehi̐ tālā.**
**jaba mai̐ jāi so kautuka dekhā, ura upajā ānaṁda biseṣā.5.**

"The swans of pure mind, that ever dwell in that lake, all listen to the narrative. When I arrived there and saw the spectacle, an intense joy welled up in my heart. (5)

दो०—**तब कछु काल मराल तनु धरि तहँ कीन्ह निवास।**
**सादर सुनि रघुपति गुन पुनि आयउँ कैलास॥ ५७॥**

Do.: **taba kachu kāla marāla tanu dhari taha̐ kīnha nivāsa.**
**sādara suni raghupati guna puni āyaũ kailāsa.57.**

"Then, assuming the form of a swan, I sojourned there for some time. And, after reverently listening to the glories of Śrī Raghunātha, I returned to Kailāsa. (57)

चौ०—गिरिजा कहेउँ सो सब इतिहासा। मैं जेहि समय गयउँ खग पासा॥
अब सो कथा सुनहु जेहि हेतू। गयउ काग पहिं खग कुल केतू॥ १॥

Cau.: **girijā kaheũ so saba itihāsā, mai̐ jehi samaya gayaũ khaga pāsā.**
**aba so kathā sunahu jehi hetū, gayau kāga pahi̐ khaga kula ketū.1.**

"Girijā, I have thus narrated the whole episode as to when I visited the bird Kākabhuśuṇḍi. Now hear the circumstances under which Garuḍa, the celebrity of the feathered kingdom, called on the crow. (1)

जब रघुनाथ कीन्हि रन क्रीड़ा। समुझत चरित होति मोहि ब्रीड़ा॥
इंद्रजीत कर आपु बँधायो। तब नारद मुनि गरुड़ पठायो॥ २॥

**jaba raghunātha kīnhi rana krīRā, samujhata carita hoti mohi brīRā.**
**iṁdrajīta kara āpu bådhāyo, taba nārada muni garuRa paṭhāyo.2.**

"When Śrī Raghunātha enacted the sport of a combat (with Meghanāda, Rāvaṇa's son)—the very thought of which fills me with bashfulness—and allowed Himself to be bound by Meghanāda, sage Nārada sent Garuḍa. (2)

बंधन काटि गयो उरगादा। उपजा हृदयँ प्रचंड बिषादा॥
प्रभु बंधन समुझत बहु भाँती। करत बिचार उरग आराती॥ ३॥

**baṁdhana kāṭi gayo uragādā, upajā hṛdayå pracaṁḍa biṣādā.**
**prabhu baṁdhana samujhata bahu bhåtī, karata bicāra uraga ārātī.3.**

"When Garuḍa (the devourer of serpents) had cut the bonds and departed, a great agitation gripped his mind. Recalling the Lord's bondage, Garuḍa, the enemy of the serpents, thought over the incident in many ways: (3)

ब्यापक ब्रह्म बिरज बागीसा। माया मोह पार परमीसा॥
सो अवतार सुनेउँ जग माहीं। देखेउँ सो प्रभाव कछु नाहीं॥ ४॥

**byāpaka brahma biraja bāgīsā, māyā moha pāra paramīsā.**
**so avatāra suneů jaga māhī̃, dekheů so prabhāva kachu nāhī̃.4.**

"It was the all-pervading and passionless Brahma, the lord of speech, the supreme Ruler beyond Māyā and delusion, who had, I was told, taken descent in this world. But I saw none of His divine glory there. (4)

दो०—**भव बंधन ते छूटहिं नर जपि जा कर नाम।**
**खर्ब निसाचर बाँधेउ नागपास सोइ राम॥ ५८॥**

Do.: **bhava baṁdhana te chūṭahi̐ nara japi jā kara nāma,**
**kharba nisācara bådheu nāgapāsa soi rāma.58.**

"The same Rāma, by repeating whose Name men get freedom from the bonds of worldly existence, was tied down by a puny demon with coils of snakes!, (58)

चौ०—नाना भाँति मनहि समुझावा। प्रगट न ग्यान हृदयँ भ्रम छावा॥
खेद खिन्न मन तर्क बढ़ाई। भयउ मोहबस तुम्हरिहिं नाईं॥ १॥

Cau.: **nānā bhåti manahi samujhāvā, pragaṭa na gyāna hṛdayå bhrama chāvā.**
**kheda khinna mana tarka baRhāī, bhayau mohabasa tumharihi̐ nāī.1.**

"Garuḍa did all he could to reassure himself; but the light of wisdom did not dawn on him; on the other hand, delusion overshadowed his mind all the more. Torn by torments and full of mental questionings, he fell a prey to delusion just like yourself. (1)

ब्याकुल गयउ देवरिषि पाहीं। कहेसि जो संसय निज मन माहीं॥
सुनि नारदहि लागि अति दाया। सुनु खग प्रबल राम कै माया॥ २॥

**byākula gayau devariṣi pāhī̐, kahesi jo saṁsaya nija mana māhī̐.**
**suni nāradahi lāgi ati dāyā, sunu khaga prabala rāma kai māyā.2.**

"In his perplexity he approached the celestial sage Nārada and apprized him of the doubt that preyed upon his mind. On hearing his tale Nārada was moved with great compassion and said, 'Listen, Garuḍa, formidable is Śrī Rāma's Māyā (delusive power).(2)

जो ग्यानिन्ह कर चित अपहरई। बरिआईं बिमोह मन करई॥
जेहिं बहु बार नचावा मोही। सोइ ब्यापी बिहंगपति तोही॥ ३॥

**jo gyāninha kara cita apaharaī, bariāī̐ bimoha mana karaī.**
**jehi̐ bahu bāra nacāvā mohī, soi byāpī bihaṁgapati tohī.3.**

'It robs even the wise of their senses and bringing them under its sway, clouds their mind with utter infatuation. The same Māyā that befooled me many a time has laid its hold on you, O lord of the feathered creation. (3)

महामोह उपजा उर तोरें। मिटिहि न बेगि कहें खग मोरें॥
चतुरानन पहिं जाहु खगेसा। सोइ करेहु जेहि होइ निदेसा॥ ४॥

**mahāmoha upajā ura tore̐, miṭihi na begi kahe̐ khaga more̐.**
**caturānana pahi̐ jāhu khagesā, soi karehu jehi hoi nidesā.4.**

'A blinding infatuation has taken root in your heart and it will not be readily eradicated by any words of mine. Therefore, betake yourself to Brahmā, O Garuḍa, and do whatever he enjoins you.' (4)

दो०—अस कहि चले देवरिषि करत राम गुन गान।
हरि माया बल बरनत पुनि पुनि परम सुजान॥ ५९॥

Do.: **asa kahi cale devariṣi karata rāma guna gāna,**
**hari māyā bala baranata puni puni parama sujāna.59.**

"So saying the most enlightened celestial sage went his way, chanting Śrī Rāma's glories and repeatedly recalling to his mind the power of Śrī Hari's Māyā. (59)

चौ०—तब खगपति बिरंचि पहिं गयऊ। निज संदेह सुनावत भयऊ॥
सुनि बिरंचि रामहि सिरु नावा। समुझि प्रताप प्रेम अति छावा॥ १॥

Cau.: **taba khagapati biraṁci pahi̐ gayaū, nija saṁdeha sunāvata bhayaū.**
**suni biraṁci rāmahi siru nāvā, samujhi pratāpa prema ati chāvā.1.**

"The lord of the feathered creation, Garuḍa, then went to Brahmā, the Creator, and told him about his doubt. On hearing his story Brahmā bowed his head to Śrī Rāma and, realizing His might, was overwhelmed with love. (1)

मन महुँ करइ बिचार बिधाता। माया बस कबि कोबिद ग्याता॥
हरि माया कर अमिति प्रभावा। बिपुल बार जेहिं मोहि नचावा॥ २॥

**mana mahu̐ karai bicāra bidhātā, māyā basa kabi kobida gyātā.**
**hari māyā kara amiti prabhāvā, bipula bāra jehi̐ mohi nacāvā.2.**

"The Creator mused within himself: 'The seers and sages as well as the learned are all dominated by Māyā. Unbounded is the power of Śrī Hari's Māyā, that has often made a puppet of me. (2)

अग जगमय जग मम उपराजा। नहिं आचरज मोह खगराजा॥
तब बोले बिधि गिरा सुहाई। जान महेस राम प्रभुताई॥ ३॥

**aga jagamaya jaga mama uparājā, nahi̐ ācaraja moha khagarājā.**
**taba bole bidhi girā suhāī, jāna mahesa rāma prabhutāī.3.**

'The whole of this animate and inanimate creation was evolved by me; no wonder, then, that the king of the birds has been beguiled by it.' Thereupon Brahmā said in charming accents, "The great Lord Śiva is conversant with Śrī Rāma's glory. (3)

बैनतेय संकर पहिं जाहू। तात अनत पूछहु जनि काहू॥
तहँ होइहि तव संसय हानी। चलेउ बिहंग सुनत बिधि बानी॥ ४॥

**bainateya saṁkara pahi̐ jāhū, tāta anata pūchahu jani kāhū.**
**taha̐ hoihi tava saṁsaya hānī, caleu bihaṁga sunata bidhi bānī.4.**

"Therefore, O Garuḍa, approach Lord Śaṅkara and ask no question of anyone elsewhere, O dear one! There alone will your doubts be resolved." On hearing Brahmā's advice, Garuḍa left on his journey. (4)

दो०—परमातुर बिहंगपति आयउ तब मो पास।
जात रहेउँ कुबेर गृह रहिहु उमा कैलास॥ ६०॥

**Do.: paramātura bihaṁgapati āyau taba mo pāsa,**
**jāta raheu̐ kubera gṛha rahihu umā kailāsa.60.**

"Then Garuḍa, the lord of the feathered kingdom, came to me in utmost distress. At that time I was on my way to Kubera's abode; while you, Umā, were here on Mount Kailāsa. (60)

चौ०—तेहिं मम पद सादर सिरु नावा। पुनि आपन संदेह सुनावा॥
सुनि ता करि बिनती मृदु बानी। प्रेम सहित मैं कहेउँ भवानी॥ १॥

**Cau.: tehi̐ mama pada sādara siru nāvā, puni āpana saṁdeha sunāvā.**
**suni tā kari binatī mṛdu bānī, prema sahita mai̐ kaheu̐ bhavānī.1.**

"He reverently bowed his head at my feet and then placed his doubt before me. On hearing his submission, which was couched in humble words, Bhavānī, I lovingly said to him. (1)

मिलेहु गरुड़ मारग महँ मोही। कवन भाँति समुझावौं तोही॥
तबहिं होइ सब संसय भंगा। जब बहु काल करिअ सतसंगा॥ २॥

**milehu garuRa māraga maha̐ mohī, kavana bhā̐ti samujhāvau̐ tohī.**
**tabahi̐ hoi saba saṁsaya bhaṁgā, jaba bahu kāla karia satasaṁgā.2.**

"Garuḍa, you have met me on the way; how, then, can I instruct you? Doubts are resolved only when one enjoys the fellowship of saints for a sufficiently long time, (2)

सुनिअ तहाँ हरिकथा सुहाई। नाना भाँति मुनिन्ह जो गाई॥
जेहि महुँ आदि मध्य अवसाना। प्रभु प्रतिपाद्य राम भगवाना॥ ३॥

**sunia tahā̐ harikathā suhāī, nānā bhā̐ti muninha jo gāī.**
**jehi mahu̐ ādi madhya avasānā, prabhu pratipādya rāma bhagavānā.3.**

"and listens there to the delightful episodes of Śrī Hari that have been sung by the sages in diverse ways and the sole theme of which—at the beginning, in the middle as well as at the end—is the divine Lord Śrī Rāma. (3)

नित हरि कथा होत जहँ भाई। पठवउँ तहाँ सुनहु तुम्ह जाई॥
जाइहि सुनत सकल संदेहा। राम चरन होइहि अति नेहा॥ ४॥

**nita hari kathā hota jahå̐ bhāī, paṭhavaů̐ tahå̐ sunahu tumha jāī.**
**jāihi sunata sakala saṁdehā, rāma carana hoihi ati nehā.4.**

"I shall accordingly send you to a place where, O dear one, the story of Śrī Hari is recited everyday; you go there and listen. As you hear it, all your doubts will be fully resolved and you will develop intense love for Śrī Rāma's feet." (4)

दो०—**बिनु सतसंग न हरि कथा तेहि बिनु मोह न भाग।**
**मोह गएँ बिनु राम पद होइ न दृढ़ अनुराग॥ ६१॥**

Do.: **binu satasaṁga na hari kathā tehi binu moha na bhāga,**
**moha gaĕ̐ binu rāma pada hoi na dṛRha anurāga.61.**

"Except in the company of saints nowhere there is talk of Śrī Hari (Satasaṅga), and one cannot be rid of delusion except through such talk. And till one's delusion is removed, one cannot have deep-rooted affection for Śrī Rāma's feet. (61)

चौ०—मिलहिं न रघुपति बिनु अनुरागा। किएँ जोग तप ग्यान बिरागा॥
उत्तर दिसि सुंदर गिरि नीला। तहँ रह काकभुसुंडि सुसीला॥ १॥

Cau.: **milahi̐ na raghupati binu anurāgā, kiĕ̐ joga tapa gyāna birāgā.**
**uttara disi suṁdara giri nīlā, tahå̐ raha kākabhusuṁḍi susīlā.1.**

"Śrī Raghunātha cannot be found except through love, even though you may practise Yoga (mind-control) or austere penance or culivate spiritual wisdom or dispassion. In the north there is a beautiful bluish mountain called Nīlagiri, where lives the amiable Kākabhuśuṇḍi, (1)

राम भगति पथ परम प्रबीना। ग्यानी गुन गृह बहु कालीना॥
राम कथा सो कहइ निरंतर। सादर सुनहिं बिबिध बिहंगबर॥ २॥

**rāma bhagati patha parama prabīnā, gyānī guna gṛha bahu kālīnā.**
**rāma kathā so kahai niraṁtara, sādara sunahi̐ bibidha bihaṁgabara.2.**

"highly conversant with the path of Devotion to Śrī Rāma, enlightened, full of all good qualities and ages old. He unceasingly recites Śrī Rāma's narrative and noble birds of different species reverently listen to it. (2)

जाइ सुनहु तहँ हरि गुन भूरी। होइहि मोह जनित दुख दूरी॥
मैं जब तेहि सब कहा बुझाई। चलेउ हरषि मम पद सिरु नाई॥ ३॥

**jāi sunahu tahå̐ hari guna bhūrī, hoihi moha janita dukha dūrī.**
**mai̐ jaba tehi saba kahā bujhāī, caleu haraṣi mama pada siru nāī.3.**

"Go there and hear of the many virtues of Śrī Hari; your distress born of infatuation will thus be resolved." When I had thus told him everything in unambiguous terms, Garuḍa bowed his head at my feet and departed joyfully. (3)

तातें उमा न मैं समुझावा। रघुपति कृपाँ मरमु मैं पावा॥
होइहि कीन्ह कबहुँ अभिमाना। सो खोवै चह कृपानिधाना॥ ४॥

**tāte umā na mai samujhāvā, raghupati kṛpā̐ maramu mai pāvā.**
**hoihi kīnha kabahů abhimānā, so khovai caha kṛpānidhānā.4.**

"Umā, I did not instruct him myself, because by the grace of Śrī Raghunātha I had come to know the secret (of Garuḍa's infatuation). He must have given vent to his pride on some occasion and the All-merciful Śrī Rāma evidently wished to cure him of that. (4)

कछु तेहि ते पुनि मैं नहिं राखा। समुझइ खग खगही कै भाषा॥
प्रभु माया बलवंत भवानी। जाहि न मोह कवन अस ग्यानी॥ ५॥

**kachu tehi te puni mai nahi rākhā, samujhai khaga khagahī kai bhāṣā.**
**prabhu māyā balavaṁta bhavānī, jāhi na moha kavana asa gyānī.5.**

"Partly there was another reason why I did not detain him: a bird follows the language of a bird better. My lord's Māyā, Bhavānī, is formidable; who is there so wise as not to be beguiled by it? (5)

दो०—ग्यानी भगत सिरोमनि त्रिभुवनपति कर जान।
ताहि मोह माया नर पावँर करहिं गुमान॥ ६२ (क)॥

Do.: **gyānī bhagata siromani tribhuvanapati kara jāna,**
**tāhi moha māyā nara pāvåra karahi gumāna.62(A).**

"Even Garuḍa, the very crest-jewel of devotees and enlightened souls and the mount of Lord Viṣṇu, the sovereign of the three spheres, was deluded by Māyā; how absurd, then, that poor mortals foolishly feel proud." (62 A)

[PAUSE 28 FOR A THIRTY-DAY RECITATION]

सिव बिरंचि कहुँ मोहइ को है बपुरा आन।
अस जियँ जानि भजहिं मुनि माया पति भगवान॥ ६२ (ख)॥

**siva biraṁci kahů mohai ko hai bapurā āna,**
**asa jiyå jāni bhajahi muni māyā pati bhagavāna.62(B).**

The Lord's Māyā beguiles even Śiva and Brahmā; of what account is any poor creature? Bearing this in mind, the sages adore the divine Lord of Māyā (Śrī Hari).(62 B)

चौ०—गयउ गरुड़ जहँ बसइ भुसुंडा। मति अकुंठ हरि भगति अखंडा॥
देखि सैल प्रसन्न मन भयऊ। माया मोह सोच सब गयऊ॥ १॥

Cau.: **gayau garuRa jahå basai bhusuṁḍā, mati akuṁṭha hari bhagati akhaṁḍā.**
**dekhi saila prasanna mana bhayaū, māyā moha soca saba gayaū.1.**

Garuḍa went to the abode of Kākabhuśuṇḍi of unhampered wisdom, brimming over with rapturous devotion to Śrī Hari. At the sight of the mountain his heart rejoiced and he was rid of all Māyā (delusion) and anxiety. (1)

करि तड़ाग मज्जन जलपाना। बट तर गयउ हृदयँ हरषाना॥
बृद्ध बृद्ध बिहंग तहँ आए। सुनै राम के चरित सुहाए॥ २॥

**kari taRāga majjana jalapānā, baṭa tara gayau hṛdayå̐ haraṣānā.**
**bṛddha bṛddha bihaṁga tahå̐ āe, sunai rāma ke carita suhāe.2.**

"After bathing in the tarn and drinking of its water, he betook himself under the banyan tree, delighted at heart. Aged birds of all kinds flocked there to hear Śrī Rāma's charming exploits. (2)

कथा अरंभ करै सोइ चाहा। तेही समय गयउ खगनाहा॥
आवत देखि सकल खगराजा। हरषेउ बायस सहित समाजा॥ ३॥

**kathā araṁbha karai soi cāhā, tehī samaya gayau khaganāhā.**
**āvata dekhi sakala khagarājā, haraṣeu bāyasa sahita samājā.3.**

"Kākabhuśuṇḍi was just on the point of commencing the narrative when Garuḍa, the king of the birds, arrived. All were rejoiced to see Garuḍa, the king of the whole feathered creation, approach—Kākabhuśuṇḍi no less than the rest of the assembly. (3)

अति आदर खगपति कर कीन्हा। स्वागत पूछि सुआसन दीन्हा॥
करि पूजा समेत अनुरागा। मधुर बचन तब बोलेउ कागा॥ ४॥

**ati ādara khagapati kara kīnhā, svāgata pūchi suāsana dīnhā.**
**kari pūjā sameta anurāgā, madhura bacana taba boleu kāgā.4.**

"Kākabhuśuṇḍi received the king of birds, Garuḍa, with utmost reverence and, having enquired after his welfare, conducted him to an exalted seat. After offering him loving veneration (lit., worship), Kākabhuśuṇḍi addressed him in pleasant accents: (4)

दो०—**नाथ कृतारथ भयउँ मैं तव दरसन खगराज।**
**आयसु देहु सो करौं अब प्रभु आयहु केहि काज॥ ६३ (क)॥**

Do.: **nātha kṛtāratha bhayaů maĭ tava darasana khagarāja,**
**āyasu dehu so karaů aba prabhu āyahu kehi kāja.63(A).**

"My lord, I have been blessed by your sight; now let me do whatever you bid me, O king of the birds. With what object have you come, my lord?" (63 A)

**सदा कृतारथ रूप तुम्ह कह मृदु बचन खगेस।**
**जेहि कै अस्तुति सादर निज मुख कीन्हि महेस॥ ६३ (ख)॥**

**sadā kṛtāratha rūpa tumha kaha mṛdu bacana khagesa,**
**jehi kai astuti sādara nija mukha kīnhi mahesa.63(B).**

"You have always been an embodiment of blessedness," said the lord of the feathered kingdom, Garuḍa, in gentle tone, "as I find that the great Lord Śiva reverently extolled you with His own mouth." (63 B)

चौ०—सुनहु तात जेहि कारन आयउँ। सो सब भयउ दरस तव पायउँ॥
देखि परम पावन तव आश्रम। गयउ मोह संसय नाना भ्रम॥ १॥

Cau.: **sunahu tāta jehi kārana āyaů, so saba bhayau darasa tava pāyaů.**
**dekhi parama pāvana tava āśrama, gayau moha saṁsaya nānā bhrama.1.**

"Listen, Revered Sir, the object for which I came has already been fully accomplished as I reached here, and I have also had the privilege of seeing you. At the very sight of your most holy hermitage, my delusion, doubt and many misconceptions have all disappeared. (1)

अब श्रीराम कथा अति पावनि। सदा सुखद दुख पुंज नसावनि॥
सादर तात सुनावहु मोही। बार बार बिनवउँ प्रभु तोही॥ २॥

**aba śrīrāma kathā ati pāvani, sadā sukhada dukha puṁja nasāvani.**
**sādara tāta sunāvahu mohī, bāra bāra binavaũ prabhu tohī.2.**

"Now, Revered Sir, narrate to me with due reverence the most sacred and purifying story of Śrī Rāma, which is ever delightful and a cure for all sufferings. This is what I beg of you again and again." (2)

सुनत गरुड़ कै गिरा बिनीता। सरल सुप्रेम सुखद सुपुनीता॥
भयउ तासु मन परम उछाहा। लाग कहै रघुपति गुन गाहा॥ ३॥

**sunata garuRa kai girā binītā, sarala suprema sukhada supunītā.**
**bhayau tāsu mana parama uchāhā, lāga kahai raghupati guna gāhā.3.**

The moment Kākabhuśuṇḍi heard Garuḍa's prayer—humble, sincere, loving, delightful and pious—a supreme joy suffused his mind and he commenced recounting the virtues of Śrī Raghunātha. (3)

प्रथमहिं अति अनुराग भवानी। रामचरित सर कहेसि बखानी॥
पुनि नारद कर मोह अपारा। कहेसि बहुरि रावन अवतारा॥ ४॥

**prathamahi̐ ati anurāga bhavānī, rāmacarita sara kahesi bakhānī.**
**puni nārada kara moha apārā, kahesi bahuri rāvana avatārā.4.**

First of all, with fervent devotion, Bhavānī, he gave an elaborate description of the lake of Śrī Rāma's exploits. Next he told about Nārada's terrible infatuation and then of Rāvaṇa's incarnation (birth). (4)

प्रभु अवतार कथा पुनि गाई। तब सिसु चरित कहेसि मन लाई॥ ५॥

**prabhu avatāra kathā puni gāī, taba sisu carita kahesi mana lāī.5.**

Thereafter he sang the story of the Lord's descent and then recounted with deep interest His childlike sports (Līlā)). (5)

दो०—**बालचरित कहि बिबिधि बिधि मन महँ परम उछाह।**
**रिषि आगवन कहेसि पुनि श्रीरघुबीर बिबाह॥ ६४॥**

Do.: **bālacarita kahi bibidhi bidhi mana mahå̐ parama uchāha.**
**riṣi āgavana kahesi puni śrīraghubīra bibāha.64.**

After narrating His childlike sports (Līlā) of various kinds with utmost rapture of mind, he told of sage Viśvāmitra's arrival and thereafter of Śrī Rāma's wedding. (64)

चौ०—बहुरि राम अभिषेक प्रसंगा। पुनि नृप बचन राज रस भंगा॥
पुरबासिन्ह कर बिरह बिषादा। कहेसि राम लछिमन संबादा॥ १॥

Cau.: **bahuri rāma abhiṣeka prasaṁgā, puni nṛpa bacana rāja rasa bhaṁgā.**
**purabāsinha kara biraha biṣādā, kahesi rāma lachimana saṁbādā.1.**

Then he narrated the episode of Śrī Rāma's projected installation (as the Prince-Regent of Ayodhyā) and after that he spoke of the sudden interruption in the festivities connected with the installation due to King Daśaratha's solemn pledge to Kaikeyī, as well

as of the citizens' agony at Śrī Rāma's parting. He then told the dialogue between Śrī Rāma and Lakṣmaṇa. (1)

बिपिन गवन केवट अनुरागा। सुरसरि उतरि निवास प्रयागा॥
बालमीक प्रभु मिलन बखाना। चित्रकूट जिमि बसे भगवाना॥ २॥

**bipina gavana kevaṭa anurāgā, surasari utari nivāsa prayāgā.**
**bālamīka prabhu milana bakhānā, citrakūṭa jimi base bhagavānā.2.**

And further described their journey to the forest, the devotion of the boatman and their ferrying across the celestial stream Gaṅgā and halt at Prayāga. He further described the Lord's meeting with the sage Vālmīki and how the divine Śrī Rāma sojourned at Citrakūṭa. (2)

सचिवागवन नगर नृप मरना। भरतागवन प्रेम बहु बरना॥
करि नृप क्रिया संग पुरबासी। भरत गए जहँ प्रभु सुख रासी॥ ३॥

**sacivāgavana nagara nṛpa maranā, bharatāgavana prema bahu baranā.**
**kari nṛpa kriyā saṁga purabāsī, bharata gae jahā̐ prabhu sukha rāsī.3.**

Again, he then told of the minister's (Sumantra's) return to the capital, the King's demise, Bharata's coming back (from his maternal grandfather's), as well as his abundant love for Śrī Rāma. He further related how after performing the King's obsequies, Bharata with all the citizens betook himself to where the All-blissful Lord Śrī Rāma was. (3)

पुनि रघुपति बहु बिधि समुझाए। लै पादुका अवधपुर आए॥
भरत रहनि सुरपति सुत करनी। प्रभु अरु अत्रि भेंट पुनि बरनी॥ ४॥

**puni raghupati bahu bidhi samujhāe, lai pādukā avadhapura āe.**
**bharata rahani surapati suta karanī, prabhu aru atri bhĕṭa puni baranī.4.**

And how when Śrī Raghunātha consoled him in several ways he took the Lord's sandals and returned to Ayodhyā. Kākabhuśuṇḍi continued and described Bharata's mode of life at Nandīgrāma, the mischievous conduct of Jayanta, the son of Indra, the lord of the celestials, and the Lord's meeting with sage Atri . (4)

दो०—**कहि बिराध बध जेहि बिधि देह तजी सरभंग।**
**बरनि सुतीछन प्रीति पुनि प्रभु अगस्ति सतसंग॥ ६५॥**

Do.: **kahi birādha badha jehi bidhi deha tajī sarabhaṁga,**
**barani sutīchana prīti puni prabhu agasti satasaṁga.65.**

After giving an account of Virādha's death at the hands of the Lord, he told how the sage Śarabhaṅga dropped his body, and further described Sutīkṣṇa's devotion and also the Lord's holy communion with sage Agastya. (65)

चौ०—कहि दंडक बन पावनताई। गीध मइत्री पुनि तेहिं गाई॥
पुनि प्रभु पंचबटीं कृत बासा। भंजी सकल मुनिन्ह की त्रासा॥ १॥

Cau.: **kahi daṁḍaka bana pāvanatāī, gīdha maitrī puni tehiṁ gāī.**
**puni prabhu paṁcabaṭī̐ kṛta bāsā, bhaṁjī sakala muninha kī trāsā.1.**

After speaking about the purification of the Daṇḍaka forest, Kākabhuśuṇḍi told of the Lord's friendship with the vulture king Jaṭāyu. He further narrated how the Lord took up His abode at Pañcavaṭī and dispelled the fears of all the hermits. (1)

पुनि लछिमन उपदेस अनूपा। सूपनखा जिमि कीन्हि कुरूपा॥
खर दूषन बध बहुरि बखाना। जिमि सब मरमु दसानन जाना॥ २॥

**puni lachimana upadesa anūpā, sūpanakhā jimi kīnhi kurūpā.**
**khara dūṣana badha bahuri bakhānā, jimi saba maramu dasānana jānā.2.**

Then came the Lord's incomparable exhortation to Lakṣmaṇa and the story of Sūrpaṇakhā's mutilation. He further narrated the death of Khara and Dūṣaṇa (at the Lord's hands) and how Rāvaṇa (the ten-headed monster) got all the information. (2)

दसकंधर मारीच बतकही। जेहि बिधि भई सो सब तेहिं कही॥
पुनि माया सीता कर हरना। श्रीरघुबीर बिरह कछु बरना॥ ३॥

**dasakaṁdhara mārīca batakahī, jehi bidhi bhai so saba tehiṁ kahī.**
**puni māyā sītā kara haranā, śrīraghubīra biraha kachu baranā.3.**

Again, he then told all the particulars of the latter's talk with Mārīca. Thereafter he described the abduction of the illusory Sītā and briefly referred to the desolation of Śrī Raghunātha. (3)

पुनि प्रभु गीध क्रिया जिमि कीन्ही। बधि कबंध सबरिहि गति दीन्ही॥
बहुरि बिरह बरनत रघुबीरा। जेहि बिधि गए सरोबर तीरा॥ ४॥

**puni prabhu gīdha kriyā jimi kīnhī, badhi kabaṁdha sabarihi gati dīnhī.**
**bahuri biraha baranata raghubīrā, jehi bidhi gae sarobara tīrā.4.**

After this he told how the Lord performed the obsequies of the vulture king, Jaṭāyu, slew the demon Kabandha and bestowed the highest state (final beatitude) on Śabarī (the Bhīla woman), and further narrated how Śrī Raghuvīra went to the bank of the Pampā lake, bewailing His desolation all the way. (4)

दो०—**प्रभु नारद संबाद कहि मारुति मिलन प्रसंग।**
**पुनि सुग्रीव मिताई बालि प्रान कर भंग॥ ६६ (क)॥**

Do.: **prabhu nārada saṁbāda kahi māruti milana prasaṁga,**
**puni sugrīva mitāī bāli prāna kara bhaṁga.66(A).**

After narrating the Lord's talk with the sage, Nārada, as well as the episode of His meeting with Hanumān, the son of the wind-god, Bhuśuṇḍi told of Śrī Rāma's alliance with Sugrīva and of Vāli's death at His hands. (66 A)

**कपिहि तिलक करि प्रभु कृत सैल प्रबरषन बास।**
**बरनन बर्षा सरद अरु राम रोष कपि त्रास॥ ६६ (ख)॥**

**kapihi tilaka kari prabhu kṛta saila prabaraṣana bāsa,**
**baranana barṣā sarada aru rāma roṣa kapi trāsa.66(B).**

He further related how after installing Sugrīva on the throne of Kiṣkindhā, the Lord took up His abode on Mount Pravarṣaṇa, gave an account of the rains as well as of the autumn that immediately followed and told of Śrī Rāma's indignation with Sugrīva and the latter's dismay. (66 B)

चौ०—जेहि बिधि कपिपति कीस पठाए। सीता खोज सकल दिसि धाए॥
बिबर प्रबेस कीन्ह जेहि भाँती। कपिन्ह बहोरि मिला संपाती॥ १॥

Cau.: **jehi bidhi kapipati kīsa paṭhāe, sītā khoja sakala disi dhāe.**
**bibara prabesa kīnha jehi bhā̐tī, kapinha bahori milā saṁpātī.1.**

Kākabhuśuṇḍi further narrated how Sugrīva, the lord of the monkeys, sent out monkeys, who rushed forth in every direction in quest of Sītā; how the party sent to the south entered a cave and were met later on by Sampāti, Jaṭāyu's elder brother. (1)

सुनि सब कथा समीरकुमारा। नाघत भयउ पयोधि अपारा॥
लंकाँ कपि प्रबेस जिमि कीन्हा। पुनि सीतहि धीरजु जिमि दीन्हा॥ २॥

**suni saba kathā samīrakumārā, nāghata bhayau payodhi apārā.**
**laṁkā̐ kapi prabesa jimi kīnhā, puni sītahi dhīraju jimi dīnhā.2.**

How after hearing all the news from him, the son of the wind-god, Hanumān, leapt over the vast ocean, how the monkey-chief made his way into Laṅkā and how later on he met and reassured Sītā. (2)

बन उजारि रावनहि प्रबोधी। पुर दहि नाघेउ बहुरि पयोधी॥
आए कपि सब जहँ रघुराई। बैदेही की कुसल सुनाई॥ ३॥

**bana ujāri rāvanahi prabodhī, pura dahi nāgheu bahuri payodhī.**
**āe kapi saba jahā̐ raghurāī, baidehī kī kusala sunāī.3.**

How after laying waste the grove where Sītā had been lodged and exhorting Rāvaṇa, he set fire to his capital and leapt back across the sea; how the whole party of the monkeys rejoined Śrī Raghunātha and told Him of Jānakī's welfare. (3)

सेन समेति जथा रघुबीरा। उतरे जाइ बारिनिधि तीरा॥
मिला बिभीषन जेहि बिधि आई। सागर निग्रह कथा सुनाई॥ ४॥

**sena sameti jathā raghubīrā, utare jāi bārinidhi tīrā.**
**milā bibhīṣana jehi bidhi āī, sāgara nigraha kathā sunāī.4.**

And how Śrī Raghunātha with His army went and encamped on the seashore and how Vibhīṣaṇa came and met Him; and further recited the story of the Ocean's subjugation. (4)

दो०—**सेतु बाँधि कपि सेन जिमि उतरी सागर पार।**
**गयउ बसीठी बीरबर जेहि बिधि बालिकुमार॥ ६७ ( क )॥**

Do.: **setu bā̐dhi kapi sena jimi utarī sāgara pāra,**
**gayau basīṭhī bīrabara jehi bidhi bālikumāra.67(A).**

Kākabhuśuṇḍi then narrated how after building a bridge across the ocean the monkey host crossed over to the other side and how Aṅgada, the most heroic son of Vāli, went as an envoy to Rāvaṇa. (67 A)

**निसिचर कीस लराई बरनिसि बिबिधि प्रकार।**
**कुंभकरन घननाद कर बल पौरुष संघार॥ ६७ ( ख )॥**

**nisicara kīsa larāī baranisi bibidhi prakāra,**
**kuṁbhakarana ghananāda kara bala pauruṣa saṁghāra.67(B).**

He further described the conflict between the demons and the monkeys in all its phases, and in course of it the might and valour, and eventually the destruction of Kumbhakarṇa and Meghanāda. (67 B)

चौ०—निसिचर निकर मरन बिधि नाना। रघुपति रावन समर बखाना॥
रावन बध मंदोदरि सोका। राज बिभीषन देव असोका॥ १॥

Cau.: **nisicara nikara marana bidhi nānā, raghupati rāvana samara bakhānā.**
**rāvana badha maṁdodari sokā, rāja bibhīṣana deva asokā.1.**

Kākabhuśuṇḍi then told about the extermination of the demon host and the various phases of the combat between Śrī Raghunātha and Rāvaṇa, Rāvaṇa's death and Mandodarī's lament, the enthronement of Vibhīṣaṇa, the cessation of the gods' suffering, (1)

सीता रघुपति मिलन बहोरी। सुरन्ह कीन्हि अस्तुति कर जोरी॥
पुनि पुष्पक चढ़ि कपिन्ह समेता। अवध चले प्रभु कृपा निकेता॥ २॥

**sītā raghupati milana bahorī, suranha kīnhi astuti kara jorī.**
**puni puṣpaka caRhi kapinha sametā, avadha cale prabhu kṛpā niketā.2.**

and Sītā's reunion with Śrī Raghunātha. He further narrated how the gods with folded hands hymned the Lord's glories, how the All-merciful Lord then mounted the aerial car known by the name of 'Puṣpaka' alongwith the monkeys and flew to Ayodhyā.(2)

जेहि बिधि राम नगर निज आए। बायस बिसद चरित सब गाए॥
कहेसि बहोरि राम अभिषेका। पुर बरनत नृपनीति अनेका॥ ३॥

**jehi bidhi rāma nagara nija āe, bāyasa bisada carita saba gāe.**
**kahesi bahori rāma abhiṣekā, pura baranata nṛpanīti anekā.3.**

And how Śrī Rāma arrived at His own capital, Ayodhyā, and all such magnificent events in detail. He then told of Śrī Rāma's coronation and also described Ayodhyā and all its kingly polity. (3)

कथा समस्त भुसुंड बखानी। जो मैं तुम्ह सन कही भवानी॥
सुनि सब राम कथा खगनाहा। कहत बचन मन परम उछाहा॥ ४॥

**kathā samasta bhusuṁḍa bakhānī, jo maiṁ tumha sana kahī bhavānī.**
**suni saba rāma kathā khaganāhā, kahata bacana mana parama uchāhā.4.**

In this way Kākabhuśuṇḍi narrated the whole story as I have told you, Bhavānī. When he heard the whole of Śrī Rāma's narrative, Garuḍa's mind was filled with rapture and he spoke as follows:– (4)

सो०—गयउ मोर संदेह सुनेउँ सकल रघुपति चरित।
भयउ राम पद नेह तव प्रसाद बायस तिलक॥ ६८ ( क )॥

So.: **gayau mora saṁdeha suneu̐ sakala raghupati carita,**
**bhayau rāma pada neha tava prasāda bāyasa tilaka.68(A).**

"My doubts have gone, now that I have heard the whole of Śrī Rāma's episodes. And by your grace, O best of crows, I have developed devotion to Śrī Rāma's feet. (68 A)

मोहि भयउ अति मोह प्रभु बंधन रन महुँ निरखि।
चिदानंद संदोह राम बिकल कारन कवन॥ ६८ ( ख )॥

**mohi bhayau ati moha prabhu baṁdhana rana mahu̐ nirakhi,**
**cidānaṁda saṁdoha rāma bikala kārana kavana.68(B).**

"A mighty bewilderment seized me when I saw the Lord bound in serpants' coil on the battle-field: Śrī Rāma is Knowledge and Bliss personified; how can He be discomfited? (68 B)

चौ०—देखि चरित अति नर अनुसारी। भयउ हृदयँ मम संसय भारी॥
सोइ भ्रम अब हित करि मैं माना। कीन्ह अनुग्रह कृपानिधाना॥ १॥

Cau.: **dekhi carita ati nara anusārī, bhayau hṛdayå̐ mama saṁsaya bhārī.**
**soi bhrama aba hita kari maĩ mānā, kīnha anugraha kṛpānidhānā.1.**

"As I found His ways so closely resembling those of a human being, a grievous doubt arose in my mind. Now I regard that error of mine as a blessing and feel that the All-merciful bestowed a favour on me (in the form of that error). (1)

जो अति आतप ब्याकुल होई। तरु छाया सुख जानइ सोई॥
जौं नहिं होत मोह अति मोही। मिलतेउँ तात कवन बिधि तोही॥ २॥

**jo ati ātapa byākula hoī, taru chāyā sukha jānai soī.**
**jaů nahĩ hota moha ati mohī, milateů tāta kavana bidhi tohī.2.**

"For he alone who is terribly oppressed with the heat of the sun can appreciate the blessing of an umbrageous tree. Had I not thus fallen a prey to gross infatuation, how could it have been possible for me to meet you, Revered Sir. (2)

सुनतेउँ किमि हरि कथा सुहाई। अति बिचित्र बहु बिधि तुम्ह गाई॥
निगमागम पुरान मत एहा। कहहिं सिद्ध मुनि नहिं संदेहा॥ ३॥

**sunateů kimi hari kathā suhāī, ati bicitra bahu bidhi tumha gāī.**
**nigamāgama purāna mata ehā, kahahĩ siddha muni nahĩ saṁdehā.3.**

"And how could I get an opportunity to hear the charming and most wonderful story of Śrī Hari that you have just sung in all its details. The Vedas, the Tantras and the Purāṇas are all one on this point and so declare the Siddhas and sages in unequivocal terms, (3)

संत बिसुद्ध मिलहिं परि तेही। चितवहिं राम कृपा करि जेही॥
राम कृपाँ तव दरसन भयऊ। तव प्रसाद सब संसय गयऊ॥ ४॥

**saṁta bisuddha milahĩ pari tehī, citavahĩ rāma kṛpā kari jehī.**
**rāma kṛpå̐ tava darasana bhayaū, tava prasāda saba saṁsaya gayaū.4.**

"that the fellowship of genuine saints is attained only by those whom Śrī Rāma regards with favour. By Śrī Rāma's grace I have been blessed with your sight and by your blessing, again, all my doubts have disappeared." (4)

दो०—सुनि बिहंगपति बानी सहित बिनय अनुराग।
पुलक गात लोचन सजल मन हरषेउ अति काग॥ ६९ ( क )॥

Do.: **suni bihaṁgapati bānī sahita binaya anurāga,**
**pulaka gāta locana sajala mana haraṣeu ati kāga.69(A).**

On hearing Garuḍa's speech, so modest and affectionate, Kākabhuśuṇḍi was greatly enraptured at heart: every hair on his body stood erect and his eyes were filled with tears. (69 A)

श्रोता सुमति सुसील सुचि कथा रसिक हरि दास।
पाइ उमा अति गोप्यमपि सज्जन करहिं प्रकास॥ ६९ ( ख )॥

**śrotā sumati susīla suci kathā rasika hari dāsa,**
**pāi umā ati gopyamapi sajjana karahiँ prakāsa.69(B).**

Umā, (continues Lord Śiva,) saints reveal their profoundest secrets when they find a listener who is not only intelligent, virtuous and pious, but fond of Śrī Rāma's narrative (legends) and a devotee of Śrī Hari. (69 B)

चौ०—**बोलेउ काकभसुंड बहोरी। नभग नाथ पर प्रीति न थोरी॥**
**सब बिधि नाथ पूज्य तुम्ह मेरे। कृपापात्र रघुनायक केरे॥ १॥**

Cau.: **boleu kākabhasuṁḍa bahorī, nabhaga nātha para prīti na thorī.**
**saba bidhi nātha pūjya tumha mere, kṛpāpātra raghunāyaka kere.1.**

Then answered Kākabhuśuṇḍi, who had no small affection for Garuḍa, the lord of the feathered creation: "My lord, you are in every way worthy of my adoration, recipient as you are of Śrī Rāma's grace. (1)

**तुम्हहि न संसय मोह न माया। मो पर नाथ कीन्हि तुम्ह दाया॥**
**पठइ मोह मिस खगपति तोही। रघुपति दीन्हि बड़ाई मोही॥ २॥**

**tumhahi na saṁsaya moha na māyā, mo para nātha kīnhi tumha dāyā.**
**paṭhai moha misa khagapati tohī, raghupati dīnhi baRāī mohī.2.**

"You had neither doubt nor infatuation, nor delusion; it was only an excuse, my lord, for bestowing honour on me. By sending you, O king of the birds, under the pretext of infatuation (Moha), Śrī Raghunātha has conferred honour on me. (2)

**तुम्ह निज मोह कही खगसाईं। सो नहिं कछु आचरज गोसाईं॥**
**नारद भव बिरंचि सनकादी। जे मुनिनायक आतमबादी॥ ३॥**

**tumha nija moha kahī khagasāĩ, so nahiँ kachu ācaraja gosāĩ.**
**nārada bhava biraṁci sanakādī, je munināyaka ātamabādī.3.**

"Yet, my lord, there is nothing peculiar in that delusion of yours of which you have told me, O king of the birds; for the celestial sage Nārada, Lord Śiva and Brahmā, the Creator, as well as Sanaka and the other great sages, exponents of the truth of the Spirit—(3)

**मोह न अंध कीन्ह केहि केही। को जग काम नचाव न जेही॥**
**तृस्नाँ केहि न कीन्ह बौराहा। केहि कर हृदय क्रोध नहिं दाहा॥ ४॥**

**moha na aṁdha kīnha kehi kehī, ko jaga kāma nacāva na jehī.**
**tṛsnā̃ kehi na kīnha baurāhā, kehi kara hṛdaya krodha nahiँ dāhā.4.**

"whoever of these has not been deluded by infatuation? Again, is there anyone in this world whom lust has not made a puppet of? Who has not been maddened by the thirst for enjoyment and whose heart has not been inflamed by anger? (4)

दो०—**ग्यानी तापस सूर कबि कोबिद गुन आगार।**
**केहि कै लोभ बिडंबना कीन्हि न एहिं संसार॥ ७० ( क )॥**

Do.: **gyānī tāpasa sūra kabi kobida guna āgāra,**
**kehi kai lobha biḍaṁbanā kīnhi na ehiँ saṁsāra.70(A).**

"Is there any sage, ascetic, hero, seer, man of learning or man of virtue in this world whom greed has not wrecked? (70 A)

**श्रीमद बक्र न कीन्ह केहि प्रभुता बधिर न काहि।**
**मृगलोचनि के नैन सर को अस लाग न जाहि॥ ७० (ख)॥**

**śrīmada bakra na kīnha kehi prabhutā badhira na kāhi,**
**mṛgalocani ke naina sara ko asa lāga na jāhi.70(B).**

"Again, whom has the pride of pelf not perverted? Who has not been deafened by power? And is there anyone who has not been smitten by the shaft-like glances of a fawn-eyed woman? (70 B)

चौ०—गुन कृत सन्यपात नहिं केही। कोउ न मान मद तजेउ निबेही॥
जोबन ज्वर केहि नहिं बलकावा। ममता केहि कर जस न नसावा॥ १॥

Cau.: **guna kṛta sanyapāta nahi̇̃ kehī, kou na māna mada tajeu nibehī.**
**jobana jvara kehi nahi̇̃ balakāvā, mamatā kehi kara jasa na nasāvā.1.**

"Who is not thrown out of his mental equipoise by the combined action of the three Guṇas (modes of Prakṛti) as by the synchronous derangement of the three humours of the body (which generally proves fatal to the victim according to the principles of Āyurveda)? None has escaped the stings of pride and arrogance. Who does not get wildly excited under an attack of fever in the form of youth and whose good reputation is not marred by worldly attachment? (1)

मच्छर काहि कलंक न लावा। काहि न सोक समीर डोलावा॥
चिंता साँपिनि को नहिं खाया। को जग जाहि न ब्यापी माया॥ २॥

**macchara kāhi kalaṁka na lāvā, kāhi na soka samīra ḍolāvā.**
**ciṁtā sā̐pini ko nahi̇̃ khāyā, ko jaga jāhi na byāpī māyā.2.**

"Who does not incur obloquy through envy and who is not shaken by the blast of grief? Who is not bitten by the serpent of anxiety? And is there anyone in this world who is not overcome by Māyā (the delusive potency of God)? (2)

कीट मनोरथ दारु सरीरा। जेहि न लाग घुन को अस धीरा॥
सुत बित लोक ईषना तीनी। केहि कै मति इन्ह कृत न मलीनी॥ ३॥

**kīṭa manoratha dāru sarīrā, jehi na lāga ghuna ko asa dhīrā.**
**suta bita loka īṣanā tīnī, kehi kai mati inha kṛta na malīnī.3.**

"Again, is there anyone so resolute of mind, whose body is not being consumed by desire as wood is eaten away by woodworm? Whose mind has not been polluted by the threefold desire—the desire for progeny, the desire for wealth and the desire for fame? (3)

यह सब माया कर परिवारा। प्रबल अमिति को बरनै पारा॥
सिव चतुरानन जाहि डेराहीं। अपर जीव केहि लेखे माहीं॥ ४॥

**yaha saba māyā kara parivārā, prabala amiti ko baranai pārā.**
**siva caturānana jāhi ḍerāhi̇̃, apara jīva kehi lekhe māhi̇̃.4.**

"All these constitute the retinue of Māyā, formidable and infinite in number, more than anyone can tell. Even Lord Śiva and the four-faced Brahmā (the Creator) are ever afraid of these; of what account, then, are other creatures? (4)

दो०—**ब्यापि रहेउ संसार महुँ माया कटक प्रचंड।**
**सेनापति कामादि भट दंभ कपट पाषंड॥ ७१ (क)॥**

Do.: **byāpi raheu saṁsāra mahů māyā kaṭaka pracaṁḍa,**
**senāpati kāmādi bhaṭa daṁbha kapaṭa pāṣaṁḍa.71.(A).**

"Māyā's formidable army is spread over the whole universe. Concupiscence and others (viz., Anger and Greed) are its generals; Hypocrisy, Deceit and Heresy its warriors. (71 A)

**सो दासी रघुबीर कै समुझें मिथ्या सोपि।**
**छूट न राम कृपा बिनु नाथ कहउँ पद रोपि॥ ७१ (ख)॥**

**so dāsī raghubīra kai samujhě mithyā sopi,**
**chūṭa na rāma kṛpā binu nātha kahaů pada ropi.71(B).**

"That Māyā, however, is Śrī Rāma's own handmaid; though unreal when understood, there is no release from its grip except by Śrī Rāma's grace: I declare this with my utmost conviction. (71 B)

चौ०—जो माया सब जगहि नचावा। जासु चरित लखि काहुँ न पावा॥
सोइ प्रभु भ्रू बिलास खगराजा। नाच नटी इव सहित समाजा॥ १॥

Cau.: **jo māyā saba jagahi nacāvā, jāsu carita lakhi kāhů na pāvā.**
**soi praphu bhrū bilāsa khagarājā, nāca naṭī iva sahita samājā.1.**

"The same Māyā that has made a puppet of the whole world and whose ways are unknown to everyone, dances with all her troupe like an actress on the stage to the play of the Lord's eyebrows, O Garuḍa, the king of birds. (1)

सोइ सच्चिदानंद घन रामा। अज बिग्यान रूप बल धामा॥
ब्यापक ब्याप्य अखंड अनंता। अखिल अमोघसक्ति भगवंता॥ २॥

**soi saccidānaṁda ghana rāmā, aja bigyāna rūpa bala dhāmā.**
**byāpaka byāpya akhaṁḍa anaṁtā, akhila amoghasakti bhagavaṁtā.2.**

"Such is Śrī Rāma, who is devoid of birth, the totality of Existence, Knowledge and Bliss, wisdom personified, the acme of beauty and strength. He is both pervading and pervaded, immutable, infinite and integral, the Lord of unfailing power. (2)

अगुन अदभ्र गिरा गोतीता। सबदरसी अनवद्य अजीता॥
निर्मम निराकार निरमोहा। नित्य निरंजन सुख संदोहा॥ ३॥

**aguna adabhra girā gotītā, sabadarasī anavadya ajītā.**
**nirmama nirākāra niramohā, nitya niraṁjana sukha saṁdohā.3.**

"Devoid of Guṇas, vast (immense), transcending speech as well as the other senses, all-seeing, free from blemish, invincible, unattached, devoid of form, free from error, eternal and untainted by Māyā. (3)

प्रकृति पार प्रभु सब उर बासी। ब्रह्म निरीह बिरज अबिनासी॥
इहाँ मोह कर कारन नाहीं। रबि सन्मुख तम कबहुँ कि जाहीं॥ ४॥

**prakṛti pāra prabhu saba ura bāsī, brahma nirīha biraja abināsī.**
**ihā̐ moha kara kārana nāhī̐, rabi sanmukha tama kabahů ki jāhī̐.4.**

"Beyond the realm of Prakṛti (Matter), bliss personified, the Lord indwelling the hearts of all, the desireless Brahma, immutable and imperishable. In Him infatuation finds no ground to stand upon; can the mass of darkness ever approach the sun? (4)

दो०—**भगत हेतु भगवान प्रभु राम धरेउ तनु भूप।**
**किए चरित पावन परम प्राकृत नर अनुरूप॥ ७२ ( क )॥**

Do.: **bhagata hetu bhagavāna prabhu rāma dhareu tanu bhūpa,**
**kie carita pāvana parama prākṛta nara anurūpa.72(A).**

"For the sake of His devotees, the divine Lord Śrī Rāma took the form of an earthly sovereign and performed most sacred deeds in the manner of ordinary mortals, (72 A)

**जथा अनेक बेष धरि नृत्य करइ नट कोइ।**
**सोइ सोइ भाव देखावइ आपुन होइ न सोइ॥ ७२ ( ख )॥**

**jathā aneka beṣa dhari nṛtya karai naṭa koi,**
**soi soi bhāva dekhāvai āpuna hoi na soi.72(B).**

"even as an actor, while acting on the stage, assumes various guises and exhibits different characters but himself remains him own self. (72 B)

चौ०—**असि रघुपति लीला उरगारी। दनुज बिमोहनि जन सुखकारी॥**
**जे मति मलिन बिषयबस कामी। प्रभु पर मोह धरहिं इमि स्वामी॥ १॥**

Cau.: **asi raghupati līlā uragārī, danuja bimohani jana sukhakārī.**
**je mati malina biṣayabasa kāmī, prabhu para moha dharahi̐ imi svāmī.1.**

"Such, O Garuḍa, is the pastime of Śrī Raghunātha, a bewilderment to the demons but a delight to His followers. Those who are impure of mind, given over to the pleasures of the senses and slaves of passion attribute infatuation to the Lord in the following manner, my master. (1)

**नयन दोष जा कहँ जब होई। पीत बरन ससि कहुँ कह सोई॥**
**जब जेहि दिसि भ्रम होइ खगेसा। सो कह पच्छिम उयउ दिनेसा॥ २॥**

**nayana doṣa jā kahā̐ jaba hoī, pīta barana sasi kahu̐ kaha soī.**
**jaba jehi disi bhrama hoi khagesā, so kaha pacchima uyau dinesā.2.**

"He who has a jaundiced eye declares the moon as of a yellow colour so long as the disease is there. When a man is confused as to the point of the compass, O Garuḍa, he affirms that the sun has risen in the west. (2)

**नौकारूढ़ चलत जग देखा। अचल मोहबस आपुहि लेखा॥**
**बालक भ्रमहिं न भ्रमहिं गृहादी। कहहिं परस्पर मिथ्याबादी॥ ३॥**

**naukārūRha calata jaga dekhā, acala mohabasa āpuhi lekhā.**
**bālaka bhramahi̐ na bhramahi̐ gṛhādī, kahahi̐ paraspara mithyābādī.3.**

"A man who is sailing on a boat finds the world moving and deludes himself with the idea that he himself is standing still. Children whirl round in play, but not the surrounding buildings etc.; yet they dub one another a liar (when some of them insist that it is they themselves who are moving). (3)

हरि बिषइक अस मोह बिहंगा। सपनेहुँ नहिं अग्यान प्रसंगा॥
मायाबस मतिमंद अभागी। हृदयँ जमनिका बहुबिधि लागी॥४॥

**hari biṣaika asa moha bihaṁgā, sapanehů nahi̇ agyāna prasaṁgā.**
**māyābasa matimaṁda abhāgī, hṛdayȧ jamanikā bahubidhi lāgī.4.**

"It is in this way, O Garuḍa, that error is attributed to Śrī Hari; otherwise not even in a dream is He subject to delusion. Those dull-witted wretches who are dominated by Māyā and who have many a veil hanging over their mind, (4)

ते सठ हठ बस संसय करहीं। निज अग्यान राम पर धरहीं॥५॥

**te saṭha haṭha basa saṁsaya karahi̇̄, nija agyāna rāma para dharahi̇̄.5.**

"such fools alone raise doubts in their perversity and attribute their own ignorance to Śrī Rāma. (5)

दो०—काम क्रोध मद लोभ रत गृहासक्त दुखरूप।
ते किमि जानहिं रघुपतिहि मूढ़ परे तम कूप॥७३(क)॥

Do.: **kāma krodha mada lobha rata gṛhāsakta dukharūpa,**
**te kimi jānahi̇ raghupatihi mūRha pare tama kūpa.73(A).**

"Steeped in lust, anger, arrogance and greed and attached to their home, which is a replica of woe, how can such dullards know Śrī Raghunātha, fallen as they are in the depths of darkness (ignorance)? (73 A)

निर्गुन रूप सुलभ अति सगुन जान नहिं कोइ।
सुगम अगम नाना चरित सुनि मुनि मन भ्रम होइ॥७३(ख)॥

**nirguna rūpa sulabha ati saguna jāna nahi̇ koi,**
**sugama agama nānā carita suni muni mana bhrama hoi.73(B).**

"The attributeless aspect of the Godhead is easy to understand; but no one can comprehend the embodied form (which is beyond all modes of Prakṛti and divine in character). Even sages' mind is bewildered on hearing of the various exploits of the Lord, both of an intelligible and baffling character. (73 B)

चौ०—सुनु खगेस रघुपति प्रभुताई। कहउँ जथामति कथा सुहाई॥
जेहि बिधि मोह भयउ प्रभु मोही। सोउ सब कथा सुनावउँ तोही॥१॥

Cau.: **sunu khagesa raghupati prabhutāī, kahaů jathāmati kathā suhāī.**
**jehi bidhi moha bhayau prabhu mohī, sou saba kathā sunāvaů tohī.1.**

"Hear, O lord of the feathered kingdom, Garuḍa, of the greatness of Śrī Raghunātha. I recite to you according to the best of my ability a delightful story in this connection. I shall also narrate to you the whole story as to how I fell a prey to delusion, my lord. (1)

राम कृपा भाजन तुम्ह ताता। हरि गुन प्रीति मोहि सुखदाता॥
ताते नहिं कछु तुम्हहिं दुरावउँ। परम रहस्य मनोहर गावउँ॥२॥

**rāma kṛpā bhājana tumha tātā, hari guna prīti mohi sukhadātā.**
**tāte nahi̇ kachu tumhahi̇ durāvaů, parama rahasya manohara gāvaů.2.**

"You, esteemed Garuḍa, are a favourite of Śrī Rāma and fond of hearing Śrī Hari's

glories and are thus a source of delight to me. I am, therefore, keeping back nothing from you and tell you profound and deep secret legends. (2)

सुनहु राम कर सहज सुभाऊ। जन अभिमान न राखहिं काऊ॥
संसृत मूल सूलप्रद नाना। सकल सोक दायक अभिमाना॥ ३॥

**sunahu rāma kara sahaja subhāū, jana abhimāna na rākhahi̐ kāū.**
**saṁsṛta mūla sūlaprada nānā, sakala soka dāyaka abhimānā.3.**

"Hear of Śrī Rāma's innate disposition: He never tolerates pride in His devotee. For pride is the root of metempsychosis and the cause of all kinds of pain and all forms of grief. (3)

ताते करहिं कृपानिधि दूरी। सेवक पर ममता अति भूरी॥
जिमि सिसु तन ब्रन होइ गोसाईं। मातु चिराव कठिन की नाईं॥ ४॥

**tāte karahi̐ kṛpānidhi dūrī, sevaka para mamatā ati bhūrī.**
**jimi sisu tana brana hoi gosāī̐, mātu cirāva kaṭhina kī nāī̐.4.**

"Hence the All-merciful gets rid of it in His extreme fondness for His servants/ followers, even as when a boil appears on the body of a child, my lord, the mother gets it operated like one having a heart of stone. (4)

दो०—जदपि प्रथम दुख पावइ रोवइ बाल अधीर।
ब्याधि नास हित जननी गनति न सो सिसु पीर॥ ७४ (क)॥

Do.: **jadapi prathama dukha pāvai rovai bāla adhīra,**
**byādhi nāsa hita jananī ganati na so sisu pīra.74(A).**

"Although at first (while the boil is being cut open) the child experiences pain and cries piteously, yet the mother heeds not the child's agony in her anxiety to see the child cured. (74 A)

तिमि रघुपति निज दास कर हरहिं मान हित लागि।
तुलसिदास ऐसे प्रभुहि कस न भजहु भ्रम त्यागि॥ ७४ (ख)॥

**timi raghupati nija dāsa kara harahi̐ māna hita lāgi,**
**tulasidāsa aise prabhuhi kasa na bhajahu bhrama tyāgi.74(B).**

"Even so, in the interest of the devotee himself, Śrī Raghunātha takes away his pride." Forswearing all doubt, Tulasīdāsa, why should you not adore such a lord as this? (74 B)

चौ०—राम कृपा आपनि जड़ताई। कहउँ खगेस सुनहु मन लाई॥
जब जब राम मनुज तनु धरहीं। भक्त हेतु लीला बहु करहीं॥ १॥

Cau.: **rāma kṛpā āpani jaRatāī, kahaů khagesa sunahu mana lāī.**
**jaba jaba rāma manuja tanu dharahī̐, bhakta hetu līlā bahu karahī̐.1.**

"Now, O Garuḍa, lord of the feathered kingdom, I tell you of Śrī Rāma's benign nature and my own insensitivity; listen attentively. Whenever Śrī Rāma appears in human form and enacts innumerable sports (Līlā) for the sake of His devotees, (1)

तब तब अवधपुरी मैं जाऊँ। बालचरित बिलोकि हरषाऊँ॥
जन्म महोत्सव देखउँ जाई। बरष पाँच तहँ रहउँ लोभाई॥ २॥

**taba taba avadhapurī maĩ jāū̃, bālacarita biloki harașāū̃.**
**janma mahotsava dekhaũ jāī, barașa pā̃ca tahā̃ rahaũ lobhāī.2.**

"I betake myself to the city of Ayodhyā and rejoice to watch His childlike plays. I go and witness the grand festival of His birth and, fascinated (by the charm of His childlike sports), stay on there for full five years. (2)

इष्टदेव मम बालक रामा। सोभा बपुष कोटि सत कामा॥
निज प्रभु बदन निहारि निहारी। लोचन सुफल करउँ उरगारी॥ ३॥

**iṣṭadeva mama bālaka rāmā, sobhā bapuṣa koṭi sata kāmā.**
**nija prabhu badana nihāri nihārī, locana suphala karaũ uragārī.3.**

"Child Rāma is my beloved deity, who in totality sums up in His person the charm of countless Cupids. Ever gazing on the countenance of my lord, I let my eyes take utmost delight of their being. (3)

लघु बायस बपु धरि हरि संगा। देखउँ बालचरित बहु रंगा॥ ४॥

**laghu bāyasa bapu dhari hari saṁgā, dekhaũ bālacarita bahu raṁgā.4.**

"Assuming the form of a little crow and remaining in the company of Śrī Hari, I witness His childlike exploits of all kinds. (4)

दो०—**लरिकाईं जहँ जहँ फिरहिं तहँ तहँ संग उड़ाउँ।**
**जूठनि परइ अजिर महँ सो उठाइ करि खाउँ॥ ७५ ( क )॥**

Do.: **larikāī̃ jahā̃ jahā̃ phirahĩ tahā̃ tahā̃ saṁga uRāū̃,**
**jūṭhani parai ajira mahā̃ so uṭhāi kari khāū̃.75(A).**

"Wherever He moves about as a child I flutter about close to Him. And the crumbs that fall from His mouth in the courtyard I pick them up and eat these. (75 A)

**एक बार अतिसय सब चरित किए रघुबीर।**
**सुमिरत प्रभु लीला सोइ पुलकित भयउ सरीर॥ ७५ ( ख )॥**

**eka bāra atisaya saba carita kie raghubīra,**
**sumirata prabhu līlā soi pulakita bhayau sarīra.75(B).**

"In one particular cycle Śrī Raghunātha performed all His exploits in their fulness." The moment Kākabhuśuṇḍi recalled those exploits, hair on his body stood erect. (75 B)

चौ०—कहइ भसुंड सुनहु खगनायक। रामचरित सेवक सुखदायक॥
नृपमंदिर सुंदर सब भाँती। खचित कनक मनि नाना जाती॥ १॥

Cau.: **kahai bhasuṁḍa sunahu khaganāyaka, rāmacarita sevaka sukhadāyaka.**
**nṛpamaṁdira suṁdara saba bhā̃tī, khacita kanaka mani nānā jātī.1.**

Continued Kākabhuśuṇḍi: "Listen, O chief of the birds, the story of Śrī Rāma is delightful to His devotees. The king's palace at Ayodhyā was beautiful in everyway: it was all of gold, studded with precious stones of various kinds. (1)

बरनि न जाइ रुचिर अँगनाई। जहँ खेलहिं नित चारिउ भाई॥
बालबिनोद करत रघुराई। बिचरत अजिर जननि सुखदाई॥ २॥

**barani na jāi rucira åganāī, jahå khelahî nita cāriu bhāī.**
**bālabinoda karata raghurāī, bicarata ajira janani sukhadāī.2.**

"The courtyard, where the four brothers played everyday, was magnificent beyond description. Śrī Raghuvīra frolicked about in this courtyard carrying on His childlike pastimes that were the delight of His mother. (2)

**मरकत मृदुल कलेवर स्यामा। अंग अंग प्रति छबि बहु कामा॥**
**नव राजीव अरुन मृदु चरना। पदज रुचिर नख ससि दुति हरना॥ ३॥**
**marakata mṛdula kalevara syāmā, aṁga aṁga prati chabi bahu kāmā.**
**nava rājīva aruna mṛdu caranā, padaja rucira nakha sasi duti haranā.3.**

"His tender frame was dark of hue with a greenish tinge resembling that of emerald; every limb of it had the loveliness of innumerable Cupids compressed into it. His feet were soft and ruddy like a young lotus, with bright toes and nails that outshone the brilliance of the moon. (3)

**ललित अंक कुलिसादिक चारी। नूपुर चारु मधुर रवकारी॥**
**चारु पुरट मनि रचित बनाई। कटि किंकिनि कल मुखर सुहाई॥ ४॥**
**lalita aṁka kulisādika cārī, nūpura cāru madhura ravakārī.**
**cāru puraṭa mani racita banāī, kaṭi kiṁkini kala mukhara suhāī.4.**

"They had soles bearing the fourfold lovely marks of the thunderbolt, the elephant-goad, the flag and the lotus, and were adorned with beautiful anklets that sweetly jingled. The charming band about His waist, which was made of gold, studded with jewels, produced a pleasant tinkling sound. (4)

**दो०—रेखा त्रय सुंदर उदर नाभी रुचिर गँभीर।**
**उर आयत भ्राजत बिबिधि बाल बिभूषन चीर॥ ७६॥**

**Do.: rekhā traya suṁdara udara nābhī rucira gåbhīra,**
**ura āyata bhrājata bibidhi bāla bibhūṣana cīra.76.**

"The belly contained three lovely folds with a charming deep navel. The broad chest gleamed with jewels and raiment of various kinds, all befitting a child. (76)

**चौ०—अरुन पानि नख करज मनोहर। बाहु बिसाल बिभूषन सुंदर॥**
**कंध बाल केहरि दर ग्रीवा। चारु चिबुक आनन छबि सींवा॥ १॥**
**Cau.: aruna pāni nakha karaja manohara, bāhu bisāla bibhūṣana suṁdara.**
**kaṁdha bāla kehari dara grīvā, cāru cibuka ānana chabi sı̃vā.1.**

"His roseate hands, nails and fingers were all captivating; His long arms were richly adorned. He had shoulders resembling those of a lion's cub and a neck shaped like a conch, a lovely chin and a face which was the very perfection of beauty. (1)

**कलबल बचन अधर अरुनारे। दुइ दुइ दसन बिसद बर बारे॥**
**ललित कपोल मनोहर नासा। सकल सुखद ससि कर सम हासा॥ २॥**
**kalabala bacana adhara arunāre, dui dui dasana bisada bara bāre.**
**lalita kapola manohara nāsā, sakala sukhada sasi kara sama hāsā.2.**

"His speech was yet indistinct, His lips rosy and His mouth contained a pair of small

pearly and shapely teeth both above and below. He had lovely cheeks, a charming nose and a smile which afforded delight and was bright as the rays of the moon. (2)

नील कंज लोचन भव मोचन। भ्राजत भाल तिलक गोरोचन॥
बिकट भृकुटि सम श्रवन सुहाए। कुंचित कच मेचक छबि छाए॥ ३॥

**nīla kaṁja locana bhava mocana, bhrājata bhāla tilaka gorocana.**
**bikaṭa bhṛkuṭi sama śravana suhāe, kuṁcita kaca mecaka chabi chāe.3.**

"His eyes, which resembled a pair of blue lotuses, broke the bonds of worldly existence; while His forehead gleamed with a sacred mark made with yellow sandal pigment. He had arched eyebrows, pretty well-matched ears and black and curly hair that scattered their charm all round. (3)

पीत झीनि झगुली तन सोही। किलकनि चितवनि भावति मोही॥
रूप रासि नृप अजिर बिहारी। नाचहिं निज प्रतिबिंब निहारी॥ ४॥

**pīta jhīni jhagulī tana sohī, kilakani citavani bhāvati mohī.**
**rūpa rāsi nṛpa ajira bihārī, nācahiṁ nija pratibiṁba nihārī.4.**

"A thin yellow garment set off His swarthy person, and His shrill gleeful cry and glance captivated me. Thus frolicking in the courtyard of the royal palace, the All-beautiful child Rāma danced at the sight of His own shadow, (4)

मोहि सन करहिं बिबिधि बिधि क्रीड़ा। बरनत मोहि होति अति ब्रीड़ा॥
किलकत मोहि धरन जब धावहिं। चलउँ भागि तब पूप देखावहिं॥ ५॥

**mohi sana karahiṁ bibidhi bidhi krīṛā, baranata mohi hoti ati brīṛā.**
**kilakata mohi dharana jaba dhāvahiṁ, calaũ bhāgi taba pūpa dekhāvahiṁ.5.**

"and played with me in diverse ways, which I blush to narrate. Crying with joy as He ran to catch hold of me, I flew away; then (to attract me) He showed me a piece of cake. (5)

दो०—आवत निकट हँसहिं प्रभु भाजत रुदन कराहिं।
जाउँ समीप गहन पद फिरि फिरि चितइ पराहिं॥ ७७ (क)॥

**Do.: āvata nikaṭa hãsahiṁ prabhu bhājata rudana karāhiṁ,**
**jāũ samīpa gahana pada phiri phiri citai parāhiṁ.77(A).**

"As I went near Him, the lord smiled; but the moment I flew away He started crying. And when I approached Him to lay hold of His feet, He scampered off, turning round again and again to look at me. (77 A)

प्राकृत सिसु इव लीला देखि भयउ मोहि मोह।
कवन चरित्र करत प्रभु चिदानंद संदोह॥ ७७ (ख)॥

**prākṛta sisu iva līlā dekhi bhayau mohi moha,**
**kavana caritra karata prabhu cidānaṁda saṁdoha.77(B).**

"Seeing Him play like an ordinary child I was overcome with bewilderment as to what significant role worthy of Him was being played by the Lord, who is all—knowledge and bliss personified? (77 B)

चौ०—एतना मन आनत खगराया। रघुपति प्रेरित ब्यापी माया॥
सो माया न दुखद मोहि काहीं। आन जीव इव संसृत नाहीं॥ १॥

Cau.: **etanā mana ānata khagarāyā, raghupati prerita byāpī māyā.**
**so māyā na dukhada mohi kāhī̐, āna jīva iva saṁsṛta nāhī̐.1.**

"The moment I allowed this doubt to enter my mind, O king of the birds, Śrī Rāma's Māyā (delusive power) took hold of me as directed by Śrī Raghunātha. That Māyā, however, did not prove to be a source of trouble to me, nor did it throw me into the whirlpool of birth and death as it does in the case of other creatures. (1)

नाथ इहाँ कछु कारन आना। सुनहु सो सावधान हरिजाना॥
ग्यान अखंड एक सीताबर। माया बस्य जीव सचराचर॥ २॥
**nātha ihā̐ kachu kārana ānā, sunahu so sāvadhāna harijānā.**
**gyāna akhaṁḍa eka sītābara, māyā basya jīva sacarācara.2.**

"This, my lord, was attributable to some extraordinary reason. Hear it attentively, O mount of Śrī Hari. Sītā's Spouse, Śrī Rāma, alone is Absolute intelligence personified; every creature, whether animate or inanimate, is subject to Māyā. (2)

जौं सब कें रह ग्यान एकरस। ईस्वर जीवहि भेद कहहु कस॥
माया बस्य जीव अभिमानी। ईस बस्य माया गुनखानी॥ ३॥
**jaů saba kẽ raha gyāna ekarasa, īsvara jīvahi bheda kahahu kasa.**
**māyā basya jīva abhimānī, īsa basya māyā gunakhānī.3.**

"If all had the same perfect wisdom, then, what would be the difference between God and the Jīva (the individual embodied soul)? The latter, which identifies itself with a particular psycho-physical organism, is subject to Māyā; while Māyā itself, the source of the three Guṇas, is controlled by God. (3)

परबस जीव स्वबस भगवंता। जीव अनेक एक श्रीकंता॥
मुधा भेद जद्यपि कृत माया। बिनु हरि जाइ न कोटि उपाया॥ ४॥
**parabasa jīva svabasa bhagavaṁtā, jīva aneka eka śrīkaṁtā.**
**mudhā bheda jadyapi kṛta māyā, binu hari jāi na koṭi upāyā.4.**

"The Jīva is dependent (subject to Māyā), while God is independent. The Jīvas are many, while the Lord of Lakṣmī is one without a second. Even though this difference, which has been created by Māyā, is illusory, it cannot disappear except by Śrī Hari's grace, whatever one may do. (4)

दो०—**रामचंद्र के भजन बिनु जो चह पद निर्बान।**
**ग्यानवंत अपि सो नर पसु बिनु पूँछ बिषान॥ ७८ (क)॥**

Do.: **rāmacaṁdra ke bhajana binu jo caha pada nirbāna,**
**gyānavaṁta api so nara pasu binu pū̐cha biṣāna.78(A).**

"The man who seeks to attain the state of eternal bliss without adoring Śrī Rāma is a beast without tail and horns, howsoever wise he may be. (78 A)

**राकापति षोड़स उअहिं तारागन समुदाइ।**
**सकल गिरिन्ह दव लाइअ बिनु रबि राति न जाइ॥ ७८ (ख)॥**
**rākāpati ṣoRasa uahi̐ tārāgana samudāi,**
**sakala girinha dava lāia binu rabi rāti na jāi.78(B).**

"Even if the moon, complete in all her sixteen digits rose with the entire starry host, and even if all the mountains were set on fire, night would not yield except to the sun. (78 B)

चौ०—ऐसेहिं हरि बिनु भजन खगेसा। मिटइ न जीवन्ह केर कलेसा॥
हरि सेवकहि न ब्याप अबिद्या। प्रभु प्रेरित ब्यापइ तेहि बिद्या॥ १॥

Cau.: **aisehiँ hari binu bhajana khagesā, miṭai na jīvanha kera kalesā.**
**hari sevakahi na byāpa abidyā, prabhu prerita byāpai tehi bidyā.1.**

"In like manner, O lord of the feathered race, mortals cannot be rid of their suffering without adoring Śrī Hari. Avidyā (Nescience) has no power over a servant of Śrī Hari; it is Vidyā (knowledge of Brahma in Its relative aspect) that holds sway over him as directed by the Lord. (1)

ताते नास न होइ दास कर। भेद भगति बाढ़इ बिहंगबर॥
भ्रम तें चकित राम मोहि देखा। बिहँसे सो सुनु चरित बिसेषा॥ २॥

**tāte nāsa na hoi dāsa kara, bheda bhagati bāRhai bihaṁgabara.**
**bhrama tẽ cakita rāma mohi dekhā, bihaँse so sunu carita biseṣā.2.**

"That is why a follower of the Lord never falls; on the other hand, O best of birds, his devotion to the Lord, as apart from himself (भेदभक्ति), grows. Śrī Rāma smiled to see me bewildered with delusion: now hear the special narrative in this connection. (2)

तेहि कौतुक कर मरमु न काहूँ। जाना अनुज न मातु पिताहूँ॥
जानु पानि धाए मोहि धरना। स्यामल गात अरुन कर चरना॥ ३॥

**tehi kautuka kara maramu na kāhū̃, jānā anuja na mātu pitāhū̃.**
**jānu pāni dhāe mohi dharanā, syāmala gāta aruna kara caranā.3.**

"The secret of this sport nobody came to know, neither His younger brothers nor His parents. The Lord with a swarthy form and rosy hands and feet, crawled on His hands and knees in order to catch me. (3)

तब मैं भागि चलेउँ उरगारी। राम गहन कहँ भुजा पसारी॥
जिमि जिमि दूरि उड़ाउँ अकासा। तहँ भुज हरि देखउँ निज पासा॥ ४॥

**taba maiँ bhāgi caleu̐ uragārī, rāma gahana kahaँ bhujā pasārī.**
**jimi jimi dūri uRāu̐ akāsā, tahaँ bhuja hari dekhau̐ nija pāsā.4.**

"Thereupon, O enemy of serpents, I took to flight. Śrī Rāma stretched out His arm to lay hold of me. Away and away as I flew into the air, I saw Śrī Hari's arm close to me everywhere. (4)

दो०—ब्रह्मलोक लगि गयउँ मैं चितयउँ पाछ उड़ात।
जुग अंगुल कर बीच सब राम भुजहि मोहि तात॥ ७९ (क)॥

Do.: **brahmaloka lagi gayau̐ maiँ citayau̐ pācha uRāta,**
**juga aṁgula kara bīca saba rāma bhujahi mohi tāta.79(A).**

"I flew up to Brahmā's abode; but when I looked back in my flight, two fingers' breadth, dear Garuḍa, was all the distance between Śrī Rāma's arm and myself. (79 A)

सप्ताबरन भेद करि जहाँ लगें गति मोरि।
गयउँ तहाँ प्रभु भुज निरखि ब्याकुल भयउँ बहोरि॥ ७९ (ख)॥

**saptābarana bheda kari jahā̃ lagẽ gati mori,**
**gayaū̃ tahā̃ prabhu bhuja nirakhi byākula bhayaū̃ bahori.79(B).**

"Penetrating the seven folds of the universe (consisting of earth, water, fire, air, ether, the cosmic ego and the cosmic intellect) I went upto the utmost height I could reach. But there too I saw the Lord's arm; then I felt alarmed. (79 B)

चौ०—मूदेउँ नयन त्रसित जब भयऊँ। पुनि चितवत कोसलपुर गयऊँ॥
मोहि बिलोकि राम मुसुकाहीं। बिहँसत तुरत गयउँ मुख माहीं॥ १॥

Cau.: **mūdeū̃ nayana trasita jaba bhayaū̃, puni citavata kosalapura gayaū̃.**
**mohi biloki rāma musukāhī̃, bihå̃sata turata gayaū̃ mukha māhī̃.1.**

"In terror I closed my eyes; and when I opened them, again I found myself in Ayodhyā. Śrī Rāma smiled to see me back; and even as He laughed I was instantly driven into His mouth. (1)

उदर माझ सुनु अंडज राया। देखेउँ बहु ब्रह्मांड निकाया॥
अति बिचित्र तहँ लोक अनेका। रचना अधिक एक ते एका॥ २॥

**udara mājha sunu aṁḍaja rāyā, dekheū̃ bahu brahmāṁḍa nikāyā.**
**ati bicitra tahā̃ loka anekā, racanā adhika eka te ekā.2.**

"Listen, king of the birds: inside His belly I beheld multitudinous universes with many strange spheres, each more wonderful than the rest, (2)

कोटिन्ह चतुरानन गौरीसा। अगनित उडगन रबि रजनीसा॥
अगनित लोकपाल जम काला। अगनित भूधर भूमि बिसाला॥ ३॥

**koṭinha caturānana gaurīsā, aganita uḍagana rabi rajanīsā.**
**aganita lokapāla jama kālā, aganita bhūdhara bhūmi bisālā.3.**

"with myriads of Brahmās and Śivas, countless stars, suns and moons, numberless Lokapālas (guardians of spheres), Yamas (gods of punishment) and Kālas (gods of death and destruction), innumerable mountains and vast terrestrial globes, (3)

सागर सरि सर बिपिन अपारा। नाना भाँति सृष्टि बिस्तारा॥
सुर मुनि सिद्ध नाग नर किंनर। चारि प्रकार जीव सचराचर॥ ४॥

**sāgara sari sara bipina apārā, nānā bhā̃ti sṛṣṭi bistārā.**
**sura muni siddha nāga nara kiṁnara, cāri prakāra jīva sacarācara.4.**

"oceans, rivers, lakes and forests without end and manifold other varieties of creation, with gods and sages, the Siddhas, Nāgas, human beings and Kinnaras and the four classes of living beings, both moving and unmoving. (4)

दो०—जो नहिं देखा नहिं सुना जो मनहूँ न समाइ।
सो सब अद्भुत देखेउँ बरनि कवनि बिधि जाइ॥ ८० (क)॥

Do.: **jo nahĩ dekhā nahĩ sunā jo manahū̃ na samāi,**
**so saba adbhuta dekheū̃ barani kavani bidhi jāi.80(A).**

"I saw there all such marvels as I had never seen or heard of before and such as could not be conceived even by the mind; how, then, can I describe them? (80 A)

**एक एक ब्रह्मांड महुँ रहउँ बरष सत एक।**
**एहि बिधि देखत फिरउँ मैं अंड कटाह अनेक॥ ८०(ख)॥**

**eka eka brahmāṁḍa mahu̐ rahau̐ baraṣa sata eka,**
**ehi bidhi dekhata phirau̐ maiṁ aṁḍa kaṭāha aneka.80(B).**

"I stayed a full hundred years in each of those universes and in this manner I went round and beheld multitudinous universes. (80 B)

चौ०—लोक लोक प्रति भिन्न बिधाता। भिन्न बिष्नु सिव मनु दिसित्राता॥
नर गंधर्ब भूत बेताला। किंनर निसिचर पसु खग ब्याला॥ १॥

Cau.: **loka loka prati bhinna bidhātā, bhinna biṣnu siva manu disitrātā.**
**nara gaṁdharba bhūta betālā, kiṁnara nisicara pasu khaga byālā.1.**

"Each universe had its own Brahmā (Creator), its own Viṣṇu (Preserver), Śiva (Destroyer), Manu (lord of creation presiding over a single Manvantara, consisting of a little more than 74 rounds of the four Yugas), regents of the quarters, human beings, Gandharvas (celestial musicians), spectres and goblins, Kinnaras (another class of heavenly musicians having a human figure with the head of a horse), Rākṣasas (giants), quadrupeds, birds, serpents, (1)

देव दनुज गन नाना जाती। सकल जीव तहँ आनहि भाँती॥
महि सरि सागर सर गिरि नाना। सब प्रपंच तहँ आनइ आना॥ २॥

**deva danuja gana nānā jātī, sakala jīva taha̐ ānahi bhā̐tī.**
**mahi sari sāgara sara giri nānā, saba prapaṁca taha̐ ānai ānā.2.**

"gods and demons of all classes, all the creatures having a shape peculiar to that universe. The earth with its multitudinous rivers, oceans, lakes and mountains, nay, the entire creation in each universe had a distinctive character. (2)

अंडकोस प्रति प्रति निज रूपा। देखेउँ जिनस अनेक अनूपा॥
अवधपुरी प्रति भुवन निनारी। सरजू भिन्न भिन्न नर नारी॥ ३॥

**aṁḍakosa prati prati nija rūpā, dekheu̐ jinasa aneka anūpā.**
**avadhapurī prati bhuvana ninārī, sarajū bhinna bhinna nara nārī.3.**

"In all these universes I found myself possessed of manifold incomparable forms. Each universe had its own Ayodhyā with its own Sarayū and its own men and women. (3)

दसरथ कौसल्या सुनु ताता। बिबिध रूप भरतादिक भ्राता॥
प्रति ब्रह्मांड राम अवतारा। देखउँ बालबिनोद अपारा॥ ४॥

**dasaratha kausalyā sunu tātā, bibidha rūpa bharatādika bhrātā.**
**prati brahmāṁḍa rāma avatārā, dekhau̐ bālabinoda apārā.4.**

"And listen, dear Garuḍa: Śrī Rāma's parents—Daśaratha and Kausalyā–as well as Śrī Rāma's brothers, Bharata and others, were all different in each universe. In each such universe I witnessed the descent of Śrī Rāma as well as the infinite variety of His childlike sports (Līlā). (4)

दो०—**भिन्न भिन्न मैं दीख सबु अति बिचित्र हरिजान।**
**अगनित भुवन फिरेउँ प्रभु राम न देखेउँ आन॥ ८१ (क)॥**

Do.: **bhinna bhinna mai̐ dīkha sabu ati bicitra harijāna,**
**aganita bhuvana phireu̐ prabhu rāma na dekheu̐ āna.81(A).**

"Everything I saw had a distinctive stamp of its own universe and was exceedingly wonderful too, O mount of Śrī Hari. But in my round of the innumerable universes I saw no other Rāma, my lord. (81 A)

**सोइ सिसुपन सोइ सोभा सोइ कृपाल रघुबीर।**
**भुवन भुवन देखत फिरउँ प्रेरित मोह समीर॥ ८१ (ख)॥**

**soi sisupana soi sobhā soi kṛpāla raghubīra,**
**bhuvana bhuvana dekhata phirau̐ prerita moha samīra.81(B).**

"Tossed by the blast of infatuation I saw, in each successive world that I visited, the same childlike ways, the same beauty, the same gracious Śrī Raghuvīra. (81 B)

चौ०—**भ्रमत मोहि ब्रह्मांड अनेका। बीते मनहुँ कल्प सत एका॥**
**फिरत फिरत निज आश्रम आयउँ। तहँ पुनि रहि कछु काल गवाँयउँ॥ १॥**

Cau.: **bhramata mohi brahmāṁḍa anekā, bīte manahu̐ kalpa sata ekā.**
**phirata phirata nija āśrama āyau̐, taha̐ puni rahi kachu kāla gavā̐yau̐.1.**

"It seemed as if a hundred cycles had been spent in my wanderings through the many universes. At last after all my travels I came to my own hermitage and stayed there for some time. (1)

**निज प्रभु जन्म अवध सुनि पायउँ। निर्भर प्रेम हरषि उठि धायउँ॥**
**देखउँ जन्म महोत्सव जाई। जेहि बिधि प्रथम कहा मैं गाई॥ २॥**

**nija prabhu janma avadha suni pāyau̐, nirbhara prema haraṣi uṭhi dhāyau̐.**
**dekhau̐ janma mahotsava jāī, jehi bidhi prathama kahā mai̐ gāī.2.**

"Meanwhile, as I happened to hear of my lord's birth at Ayodhyā, I started up and ran in an overwhelming ecstasy of love and went and witnessed the grand festival of His birth, as I have already told you at length. (2)

**राम उदर देखेउँ जग नाना। देखत बनइ न जाइ बखाना॥**
**तहँ पुनि देखेउँ राम सुजाना। माया पति कृपाल भगवाना॥ ३॥**

**rāma udara dekheu̐ jaga nānā, dekhata banai na jāi bakhānā.**
**taha̐ puni dekheu̐ rāma sujānā, māyā pati kṛpāla bhagavānā.3.**

"(It need hardly be said that all this happened inside the belly of my lord.) Thus in the belly of Śrī Rāma I beheld a number of universes. But what I saw could only be seen with one's eyes: it was all beyond description. There again I beheld the divine Śrī Rāma, the gracious and all-wise Lord of Māyā. (3)

**करउँ बिचार बहोरि बहोरी। मोह कलिल ब्यापित मति मोरी॥**
**उभय घरी महँ मैं सब देखा। भयउँ भ्रमित मन मोह बिसेषा॥ ४॥**

**karaů bicāra bahori bahorī, moha kalila byāpita mati morī.**
**ubhaya gharī mahǎ maĭ saba dekhā, bhayaů bhramita mana moha biseṣā.4.**

"I pondered again and again. But my understanding was obscured by the mists of delusion. In less than an hour I had seen everything. My soul being utterly bewildered, I was lost in a maze. (4)

दो०—**देखि कृपाल बिकल मोहि बिहँसे तब रघुबीर।**
**बिहँसतहीं मुख बाहेर आयउँ सुनु मतिधीर॥ ८२ ( क )॥**

Do.: **dekhi kṛpāla bikala mohi bihǎse taba raghubīra,**
**bihǎsatahī̆ mukha bāhera āyaů sunu matidhīra.82(A).**

"Seeing my distress the gracious Śrī Raghuvīra laughed; and mark me, O Garuḍa of resolute mind: the moment He laughed, I came out of His mouth. (82 A)

**सोइ लरिकाई मो सन करन लगे पुनि राम।**
**कोटि भाँति समुझावउँ मनु न लहइ बिश्राम॥ ८२ ( ख )॥**

**soi larikāī mo sana karana lage puni rāma,**
**koṭi bhǎti samujhāvaů manu na lahai biśrāma.82(B).**

"Śrī Rāma again began the same childlike pranks with me. I reasoned with myself in every way I could; but my mind knew no peace. (82 B)

चौ०—देखि चरित यह सो प्रभुताई। समुझत देह दसा बिसराई॥
धरनि परेउँ मुख आव न बाता। त्राहि त्राहि आरत जन त्राता॥ १॥

Cau.: **dekhi carita yaha so prabhutāī, samujhata deha dasā bisarāī.**
**dharani pareů mukha āva na bātā, trāhi trāhi ārata jana trātā.1.**

"Seeing this childlike play and recalling that glory (which I had seen inside the Lord's belly) I lost consciousness of my body, and crying: "Save me, save me, O Protector of the devotees in distress !" dropped to the ground. No other word came to my mouth. (1)

प्रेमाकुल प्रभु मोहि बिलोकी। निज माया प्रभुता तब रोकी॥
कर सरोज प्रभु मम सिर धरेऊ। दीनदयाल सकल दुख हरेऊ॥ २॥

**premākula prabhu mohi bilokī, nija māyā prabhutā taba rokī.**
**kara saroja prabhu mama sira dhareū, dīnadayāla sakala dukha hareū.2.**

"When the Lord saw me overwhelmed with love, He immediately checked the power of His Māyā. The Lord, Who is so merciful to the afflicted, placed His lotus hand on my head and relieved me of all sorrow. (2)

कीन्ह राम मोहि बिगत बिमोहा। सेवक सुखद कृपा संदोहा॥
प्रभुता प्रथम बिचारि बिचारी। मन महँ होइ हरष अति भारी॥ ३॥

**kīnha rāma mohi bigata bimohā, sevaka sukhada kṛpā saṁdohā.**
**prabhutā prathama bicāri bicārī, mana mahǎ hoi harașa ati bhārī.3.**

"The gracious Śrī Rāma, the delight of His servants, rid me of my deep-rooted delusion. As I reflected on His former glory my mind was flooded with joy. (3)

भगत बछलता प्रभु कै देखी। उपजी मम उर प्रीति बिसेषी॥
सजल नयन पुलकित कर जोरी। कीन्हिउँ बहु बिधि बिनय बहोरी॥ ४॥

**bhagata bachalatā prabhu kai dekhī, upajī mama ura prīti biseṣī.**
**sajala nayana pulakita kara jorī, kīnhiů bahu bidhi binaya bahorī.4.**

"Seeing the Lord's loving kindness to His devotees my heart began to throb with profound love. With eyes full of tears and with folded hands and every hair on my body standing erect, I then made supplication to Him in many ways. (4)

दो०—सुनि सप्रेम मम बानी देखि दीन निज दास।
बचन सुखद गंभीर मृदु बोले रमानिवास॥ ८३(क)॥

Do.: **suni saprema mama bānī dekhi dīna nija dāsa,**
**bacana sukhada gaṁbhīra mṛdu bole ramānivāsa.83(A).**

"Hearing my voice replete with love and seeing His servant miserable, Śrī Rāma, the Abode of Lakṣmī, spoke in words which were not only soft and pleasing but profound at the same time. (83 A)

काकभसुंडि मागु बर अति प्रसन्न मोहि जानि।
अनिमादिक सिधि अपर रिधि मोच्छ सकल सुख खानि॥ ८३(ख)॥

**kākabhasuṁḍi māgu bara ati prasanna mohi jāni,**
**animādika sidhi apara ridhi moccha sakala sukha khāni.83(B).**

"Kākabhuśuṇḍi! ask of Me a boon, knowing Me to be highly pleased with you. Be it mystic powers such as Aṇimā (the power of assuming a form as small as an atom), the eight Siddhis (सिद्धियाँ), fabulous wealth (such as that possessed by Kubera, the god of riches) and final beatitude, which is the fountain of all joy, (83 B)

चौ०—ग्यान बिबेक बिरति बिग्याना। मुनि दुर्लभ गुन जे जग नाना॥
आजु देउँ सब संसय नाहीं। मागु जो तोहि भाव मन माहीं॥ १॥

Cau.: **gyāna bibeka birati bigyānā, muni durlabha guna je jaga nānā.**
**āju deů saba saṁsaya nāhī̊, māgu jo tohi bhāva mana māhī̊.1.**

"or spiritual wisdom, critical judgment, dispassion. Realization and numerous other virtues which cannot be easily attained in this world even by the sages—today I am prepared to give you all undoubtedly; therefore, ask whatever pleases your mind." (1)

सुनि प्रभु बचन अधिक अनुरागेउँ। मन अनुमान करन तब लागेउँ॥
प्रभु कह देन सकल सुख सही। भगति आपनी देन न कही॥ २॥

**suni prabhu bacana adhika anurāgeů, mana anumāna karana taba lāgeů.**
**prabhu kaha dena sakala sukha sahī, bhagati āpanī dena na kahī.2.**

"On hearing the words of the Lord I was overwhelmed with love and began to reason thus within myself: The Lord, it is true, has offered to give me all kinds of blessings: but He did not mention to grant me 'devotion' to His own feet. (2)

भगति हीन गुन सब सुख ऐसे। लवन बिना बहु बिंजन जैसे॥
भजन हीन सुख कवने काजा। अस बिचारि बोलेउँ खगराजा॥ ३॥

**bhagati hīna guna saba sukha aise, lavana binā bahu biṁjana jaise.**
**bhajana hīna sukha kavane kājā, asa bicāri boleů khagarājā.3.**

"Without devotion, all sorts of virtues and blessings are like so many dishes without salt. Of what avail is any blessing without devotion." Pondering thus, O king of the birds, I spoke as follows: (3)

जौं प्रभु होइ प्रसन्न बर देहू। मो पर करहु कृपा अरु नेहू॥
मन भावत बर मागउँ स्वामी। तुम्ह उदार उर अंतरजामी॥ ४॥

**jaů prabhu hoi prasanna bara dehū, mo para karahu kṛpā aru nehū.**
**mana bhāvata bara māgaů svāmī, tumha udāra ura aṁtarajāmī.4.**

"If it is your pleasure, my lord, to grant me a boon and if you are kind and affectionate to me, I ask my cherished boon, O master; for you are generous and know the secrets of all hearts, (4)

दो०—**अबिरल भगति बिसुद्ध तव श्रुति पुरान जो गाव।**
**जेहि खोजत जोगीस मुनि प्रभु प्रसाद कोउ पाव॥ ८४ ( क )॥**

Do.: **abirala bhagati bisuddha tava śruti purāna jo gāva,**
**jehi khojata jogīsa muni prabhu prasāda kou pāva.84(A).**

"O my lord, Śrī Rāma! Your uninterrupted and pure devotion, which the Vedas and Purāṇas extol, which is sought after by sages and great Yogīs (contemplative mystics) but attained by just a few and that too by the Lord's grace, (84 A)

**भगत कल्पतरु प्रनत हित कृपा सिंधु सुख धाम।**
**सोइ निज भगति मोहि प्रभु देहु दया करि राम॥ ८४ ( ख )॥**

**bhagata kalpataru pranata hita kṛpā siṁdhu sukha dhāma,**
**soi nija bhagati mohi prabhu dehu dayā kari rāma.84(B).**

"O tree of paradise to the devotee! friend of the suppliant, ocean of compassion and abode of bliss, in Your mercy grant me that very devotion to Your feet." (84 B)

चौ०—एवमस्तु कहि रघुकुलनायक। बोले बचन परम सुखदायक॥
सुनु बायस तैं सहज सयाना। काहे न मागसि अस बरदाना॥ १॥

Cau.: **evamastu kahi raghukulanāyaka, bole bacana parama sukhadāyaka.**
**sunu bāyasa taí sahaja sayānā, kāhe na māgasi asa baradānā.1.**

"So be it!" said Śrī Raghunātha, and continued in the most pleasing accents "Listen, Kākabhuśuṇḍi: you are sagacious by nature; no wonder, therefore, that you have asked this boon. (1)

सब सुख खानि भगति तैं मागी। नहिं जग कोउ तोहि सम बड़भागी॥
जो मुनि कोटि जतन नहिं लहहीं। जे जप जोग अनल तन दहहीं॥ २॥

**saba sukha khāni bhagati taí māgī, nahi jaga kou tohi sama baRabhāgī.**
**jo muni koṭi jatana nahi lahahī̐, je japa joga anala tana dahahī̐.2.**

"No one in this world is so highly blessed as you, since you have sought the gift of Devotion, which is the fountain of all blessings and which even sages cannot attain in spite of all their efforts, even though they consume their body in the fire of prayer and meditation. (2)

रीझेउँ देखि तोरि चतुराई। मागेहु भगति मोहि अति भाई॥
सुनु बिहंग प्रसाद अब मोरें। सब सुभ गुन बसिहहिं उर तोरें॥ ३॥

**rījheů dekhi tori caturāī, māgehu bhagati mohi ati bhāī.**
**sunu bihaṁga prasāda aba morě, saba subha guna basihahiṁ ura torě.3.**

"I am immensely pleased to see your sagacity in that you have sought Devotion, which is extremely dear to My heart. Listen, O bird,—by My grace now all good virtues shall abide in your heart. (3)

भगति ग्यान बिग्यान बिरागा। जोग चरित्र रहस्य बिभागा॥
जानब तैं सबही कर भेदा। मम प्रसाद नहिं साधन खेदा॥ ४॥

**bhagati gyāna bigyāna birāgā, joga caritra rahasya bibhāgā.**
**jānaba taiṁ sabahī kara bhedā, mama prasāda nahiṁ sādhana khedā.4.**

"Devotion, spiritual wisdom, Realization, dispassion, Yoga, My exploits as well as their subtle meanings and classification—by My grace you shall obtain insight into all these and shall not be required to undergo the rigours of Sādhanā (self-discipline). (4)

दो०—**माया संभव भ्रम सब अब न ब्यापिहहिं तोहि।**
**जानेसु ब्रह्म अनादि अज अगुन गुनाकर मोहि॥ ८५ (क)॥**

Do.: **māyā saṁbhava bhrama saba aba na byāpihahiṁ tohi,**
**jānesu brahma anādi aja aguna gunākara mohi.85(A).**

"None of the delusions that arise from Māyā shall cloud your mind any more. Henceforth know Me to be the same as Brahmā, who is without beginning, birthless, devoid of attributes (the products of Māyā) and yet a mine of transcendent and divine virtues. (85 A)

**मोहि भगत प्रिय संतत अस बिचारि सुनु काग।**
**कायँ बचन मन मम पद करेसु अचल अनुराग॥ ८५ (ख)॥**

**mohi bhagata priya saṁtata asa bicāri sunu kāga,**
**kāyǎ bacana mana mama pada karesu acala anurāga.85(B).**

"Listen, Kākabhuśuṇḍi, devotees are always dear to Me. Realizing this, cherish unflinching devotion to My feet in thought, word and deed. (85 B)

चौ०—अब सुनु परम बिमल मम बानी। सत्य सुगम निगमादि बखानी॥
निज सिद्धांत सुनावउँ तोही। सुनु मन धरु सब तजि भजु मोही॥ १॥

Cau.: **aba sunu parama bimala mama bānī, satya sugama nigamādi bakhānī.**
**nija siddhāṁta sunāvaů tohī, sunu mana dharu saba taji bhaju mohī.1.**

"Now listen to My most sacred teaching, which is not only true and easily intelligible but has also been repeated by the Vedas and other scriptures. I tell you My own conclusion; listen to it and imprint it on your mind, and forswearing everything else, worship Me. (1)

मम माया संभव संसारा। जीव चराचर बिबिधि प्रकारा॥
सब मम प्रिय सब मम उपजाए। सब ते अधिक मनुज मोहि भाए॥ २॥

**mama māyā saṁbhava saṁsārā, jīva carācara bibidhi prakārā.**
**saba mama priya saba mama upajāe, saba te adhika manuja mohi bhāe.2.**

"This world with all its varieties of life, both moving and motionless, is a creation of my Māyā (delusive potency). I love them all, because all are My creatures. But human beings are the dearest to Me of all. (2)

तिन्ह महँ द्विज द्विज महँ श्रुतिधारी। तिन्ह महुँ निगम धरम अनुसारी॥
तिन्ह महँ प्रिय बिरक्त पुनि ग्यानी। ग्यानिहु ते अति प्रिय बिग्यानी॥ ३॥

**tinha mahå̐ dvija dvija mahå̐ śrutidhārī, tinha mahů̐ nigama dharama anusārī.**
**tinha mahå̐ priya birakta puni gyānī, gyānihu te ati priya bigyānī.3.**

"Of human beings, the Brāhmaṇas; of the Brāhmaṇas, those well-versed in the Vedas; of these, again, those that follow the course of conduct prescribed in the Vedas; of these latter, those who are averse to the pleasure of sense are dear to Me, and yet more, the wise; of the wise too, I love a man of realization all the more. (3)

तिन्ह ते पुनि मोहि प्रिय निज दासा। जेहि गति मोरि न दूसरि आसा॥
पुनि पुनि सत्य कहउँ तोहि पाहीं। मोहि सेवक सम प्रिय कोउ नाहीं॥ ४॥

**tinha te puni mohi priya nija dāsā, jehi gati mori na dūsari āsā.**
**puni puni satya kahaů̐ tohi pāhī̐, mohi sevaka sama priya kou nāhī̐.4.**

"Even more beloved to Me than these, is my own servant (devotee), who solely depends on Me and has no other prop. Again and again I repeat to you the truth that no one is so dear to Me as My devotee. (4)

भगति हीन बिरंचि किन होई। सब जीवहु सम प्रिय मोहि सोई॥
भगतिवंत अति नीचउ प्रानी। मोहि प्रानप्रिय असि मम बानी॥ ५॥

**bhagati hīna biraṁci kina hoī, saba jīvahu sama priya mohi soī.**
**bhagativaṁta ati nīcau prānī, mohi prānapriya asi mama bānī.5.**

"If Brahmā (the Creator) too had no devotion to Me, he would be only as dear to Me as any other creature. And the humblest living creature if possessed of Devotion, is dear to Me as life: such is My nature. (5)

दो०—**सुचि सुसील सेवक सुमति प्रिय कहु काहि न लाग।**
**श्रुति पुरान कह नीति असि सावधान सुनु काग॥ ८६॥**

Do.: **suci susīla sevaka sumati priya kahu kāhi na lāga,**
**śruti purāna kaha nīti asi sāvadhāna sunu kāga.86.**

"Tell Me, who would not love a faithful, amiable and sagacious servant? Listen attentively, O Kākabhuśuṇḍi, the Vedas and Purāṇas declare this to be a sound principle:— (86)

चौ०—एक पिता के बिपुल कुमारा। होहिं पृथक गुन सील अचारा॥
कोउ पंडित कोउ तापस ग्याता। कोउ धनवंत सूर कोउ दाता॥ १॥

Cau.: **eka pitā ke bipula kumārā, hohi̐ pṛthaka guna sīla acārā.**
**kou paṁḍita kou tāpasa gyātā, kou dhanavaṁta sūra kou dātā.1.**

"A father has a number of sons, each different from the others in character, temperament and conduct. One is learned, another given to austerities, a third spiritually enlightened, a fourth rich, a fifth possessed of valour, a sixth charitably disposed, (1)

कोउ सर्बग्य धर्मरत कोई। सब पर पितहि प्रीति सम होई॥
कोउ पितु भगत बचन मन कर्मा। सपनेहुँ जान न दूसर धर्मा॥ २॥

**kou sarbagya dharmarata koī, saba para pitahi prīti sama hoī.**
**kou pitu bhagata bacana mana karmā, sapanehů jāna na dūsara dharmā.2.**

"a seventh all-wise and an eighth intent on piety; but the father equally loves all. A ninth son is devoted to his father in thought, word and deed and never dreams of any other duty. (2)

सो सुत प्रिय पितु प्रान समाना। जद्यपि सो सब भाँति अयाना॥
एहि बिधि जीव चराचर जेते। त्रिजग देव नर असुर समेते॥ ३॥

**so suta priya pitu prāna samānā, jadyapi so saba bhằti ayānā.**
**ehi bidhi jīva carācara jete, trijaga deva nara asura samete.3.**

"This is the son whom the father loves as his own life, though he be an ignoramus in everyway. In a like manner, all animate and inanimate beings, including the sub human species, gods, men and demons, (3)

अखिल बिस्व यह मोर उपाया। सब पर मोहि बराबरि दाया॥
तिन्ह महँ जो परिहरि मद माया। भजै मोहि मन बच अरु काया॥ ४॥

**akhila bisva yaha mora upāyā, saba para mohi barābari dāyā.**
**tinha mahằ jo parihari mada māyā, bhajai mohi mana baca aru kāyā.4.**

"—in short, the whole of this universe is My creation and I am equally compassionate to all. Of these, however, he who adores Me in thought, word and deed, forswearing arrogance and wiles, (4)

दो०—**पुरुष नपुंसक नारि वा जीव चराचर कोइ।**
**सर्ब भाव भज कपट तजि मोहि परम प्रिय सोइ॥ ८७ ( क )॥**

Do.: **puruṣa napuṁsaka nāri vā jīva carācara koi,**
**sarba bhāva bhaja kapaṭa taji mohi parama priya soi.87(A).**

"be it man, woman or one lacking the characteristics of both, or, for the matter of that, any living being whatsoever of the animate or inanimate world—he who adores Me with all his being, giving up all guile, is supremely dear to Me. (87 A)

सो०—**सत्य कहउँ खग तोहि सुचि सेवक मम प्रानप्रिय।**
**अस बिचारि भजु मोहि परिहरि आस भरोस सब॥ ८७ ( ख )॥**

So.: **satya kahaů khaga tohi suci sevaka mama prānapriya,**
**asa bicāri bhaju mohi parihari āsa bharosa saba.87(B).**

"O bird, I tell you in all sincerity that a guileless servant is dear to Me as life. Realizing this, worship Me abandoning all other expectation and dependence. (87 B)

चौ०—कबहूँ काल न ब्यापिहि तोही। सुमिरेसु भजेसु निरंतर मोही॥
प्रभु बचनामृत सुनि न अघाऊँ। तनु पुलकित मन अति हरषाऊँ॥ १॥

Cau.: **kabahů kāla na byāpihi tohī, sumiresu bhajesu niraṁtara mohī.**
**prabhu bacanāmṛta suni na aghāů, tanu pulakita mana ati haraṣāů.1.**

"Time shall have no power over you. Remember and adore Me unceasingly." "I did not feel sated with hearing the nectar-like words of the Lord; the hair on my body stood erect and I felt extremely delighted at heart. (1)

सो सुख जानइ मन अरु काना। नहिं रसना पहिं जाइ बखाना॥
प्रभु सोभा सुख जानहिं नयना। कहि किमि सकहिं तिन्हहि नहिं बयना॥ २॥

**so sukha jānai mana aru kānā, nahiँ rasanā pahiँ jāi bakhānā.**
**prabhu sobhā sukha jānahiँ nayanā, kahi kimi sakahiँ tinhahi nahiँ bayanā.2.**

"The joy I felt on the occasion was shared only by the mind and the ears (the auditory sense); the tongue has no power to tell it. The eyes alone had the blissful experience of beholding the Lord's beauty; but how could they describe it, devoid of speech as they are? (2)

बहु बिधि मोहि प्रबोधि सुख देई। लगे करन सिसु कौतुक तेई॥
सजल नयन कछु मुख करि रूखा। चितइ मातु लागी अति भूखा॥ ३॥

**bahu bidhi mohi prabodhi sukha deī, lage karana sisu kautuka teī.**
**sajala nayana kachu mukha kari rūkhā, citai mātu lāgī ati bhūkhā.3.**

"After He had gladdened me by His manifold exhortations in this way, He again began to sport like a child as before. With tears in His eyes and His looks somewhat gloomy, He looked at his mother (Kausalyā) as if He were hungry. (3)

देखि मातु आतुर उठि धाई। कहि मृदु बचन लिए उर लाई॥
गोद राखि कराव पय पाना। रघुपति चरित ललित कर गाना॥ ४॥

**dekhi mātu ātura uṭhi dhāī, kahi mṛdu bacana lie ura lāī.**
**goda rākhi karāva paya pānā, raghupati carita lalita kara gānā.4.**

"Seeing this, the mother started up in haste and ran, and addressing Him in soft words clasped Him to her bosom. Then, laying Him in her lap she began to suckle Him, singing all the while of Śrī Rāma's own charming and lovely exploits. (4)

सो०—**जेहि सुख लागि पुरारि असुभ बेष कृत सिव सुखद।**
**अवधपुरी नर नारि तेहि सुख महुँ संतत मगन॥ ८८ (क)॥**

So.: **jehi sukha lāgi purāri asubha beṣa kṛta siva sukhada,**
**avadhapurī nara nāri tehi sukha mahuँ saṁtata magana.88(A).**

"The men and women of Ayodhyā remained ever absorbed in that transcendental joy, to attain which the blessed Lord Śiva, the delighter of all, assumed His unseemly garb (such as a garland of human skulls, serpents for His ornaments, ashes for scented cosmetics and a tiger-skin for a loin-cloth). (88 A)

**सोई सुख लवलेस जिन्ह बारक सपनेहुँ लहेउ।**
**ते नहिं गनहिं खगेस ब्रह्मसुखहि सज्जन सुमति॥ ८८ (ख)॥**

**soī sukha lavalesa jinha bāraka sapanehuँ laheu,**
**te nahiँ ganahiँ khagesa brahmasukhahi sajjana sumati.88(B).**

"Those wise and virtuous souls who have tasted of that joy only once even in a dream think nothing of the joy of absorption into Brahma (much less of any other earthly or heavenly joy). (88 B)

चौ०—मैं पुनि अवध रहेउँ कछु काला। देखेउँ बालबिनोद रसाला॥
राम प्रसाद भगति बर पायउँ। प्रभु पद बंदि निजाश्रम आयउँ॥ १॥

Cau.: **maiṁ puni avadha raheu̐ kachu kālā, dekheu̐ bālabinoda rasālā.**
**rāma prasāda bhagati bara pāyau̐, prabhu pada baṁdi nijāśrama āyau̐.1.**

"After this I stayed awhile at Ayodhyā and enjoyed the Lord's delightful childhood sports (Līlā). Having by Śrī Rāma's grace obtained the boon of Devotion, I adored my Lord's feet and returned to my own hermitage. (1)

तब ते मोहि न ब्यापी माया। जब ते रघुनायक अपनाया॥
यह सब गुप्त चरित मैं गावा। हरि मायाँ जिमि मोहि नचावा॥ २॥

**taba te mohi na byāpī māyā, jaba te raghunāyaka apanāyā.**
**yaha saba gupta carita maiṁ gāvā, hari māyā̐ jimi mohi nacāvā.2.**

"Eversince the Lord accepted me as his own, I have never fallen a victim to delusion. I have told you at length all this secret story of how Śrī Hari's Māyā made a puppet of me. (2)

निज अनुभव अब कहउँ खगेसा। बिनु हरि भजन न जाहिं कलेसा॥
राम कृपा बिनु सुनु खगराई। जानि न जाइ राम प्रभुताई॥ ३॥

**nija anubhava aba kahau̐ khagesā, binu hari bhajana na jāhiṁ kalesā.**
**rāma kṛpā binu sunu khagarāī, jāni na jāi rāma prabhutāī.3.**

"Now I tell you my own realization, O lord of the winged creatures: unless we adore Śrī Hari, our troubles will not end. Listen, O king of the birds, without Śrī Rāma's grace it is not possible to know the Lord's greatness. (3)

जानें बिनु न होइ परतीती। बिनु परतीति होइ नहिं प्रीती॥
प्रीति बिना नहिं भगति दिढ़ाई। जिमि खगपति जल कै चिकनाई॥ ४॥

**jāneṁ binu na hoi paratītī, binu paratīti hoi nahiṁ prītī.**
**prīti binā nahiṁ bhagati diRhāī, jimi khagapati jala kai cikanāī.4.**

"Without realizing His greatness, faith is out of question; and without faith there can be no love. Shorn of love, devotion will not abide any more than the lubricity produced by water. (4)

सो०—**बिनु गुर होइ कि ग्यान ग्यान कि होइ बिराग बिनु।**
**गावहिं बेद पुरान सुख कि लहिअ हरिभगति बिनु॥ ८९ (क)॥**

So.: **binu gura hoi ki gyāna gyāna ki hoi birāga binu,**
**gāvahiṁ beda purāna sukha ki lahia haribhagati binu.89(A).**

"Is spiritual illumination possible without a preceptor? Or, again, is it possible to acquire wisdom without dispassion? Or, as the Vedas and Purāṇas declare, can one attain happiness without devotion to Śrī Hari? (89 A)

**कोउ बिश्राम कि पाव तात सहज संतोष बिनु।**
**चलै कि जल बिनु नाव कोटि जतन पचि पचि मरिअ॥ ८९ (ख)॥**

**kou biśrāma ki pāva tāta sahaja saṁtoṣa binu,**
**calai ki jala binu nāva koṭi jatana paci paci maria.89(B).**

"Again, esteemed Garuḍa, can one find peace without innate contentment? Can a boat ever float without water even though you strain every nerve till your last breath? (89 B)

चौ०—बिनु संतोष न काम नसाहीं। काम अछत सुख सपनेहुँ नाहीं॥
राम भजन बिनु मिटहिं कि कामा। थल बिहीन तरु कबहुँ कि जामा॥ १॥

Cau.: **binu saṁtoṣa na kāma nasāhī̐, kāma achata sukha sapanehů̐ nāhī̐.**
**rāma bhajana binu miṭahi̐ ki kāmā, thala bihīna taru kabahů̐ ki jāmā.1.**

"Without contentment desire cannot cease; and so long as desire continues you can never dream of happiness. Again, can desire be got rid of without adoring Śrī Rāma? Can a tree ever take root without soil? (1)

बिनु बिग्यान कि समता आवइ। कोउ अवकास कि नभ बिनु पावइ॥
श्रद्धा बिना धर्म नहिं होई। बिनु महि गंध कि पावइ कोई॥ २॥

**binu bigyāna ki samatā āvai, kou avakāsa ki nabha binu pāvai.**
**śraddhā binā dharma nahi̐ hoī, binu mahi gaṁdha ki pāvai koī.2.**

"Can even-mindedness be acquired without spiritual enlightenment? Can anyone get moving space without ether? There can be no piety without faith. Can anyone get odour except from the earth, (2)

बिनु तप तेज कि कर बिस्तारा। जल बिनु रस कि होइ संसारा॥
सील कि मिल बिनु बुध सेवकाई। जिमि बिनु तेज न रूप गोसाँई॥ ३॥

**binu tapa teja ki kara bistārā, jala binu rasa ki hoi saṁsārā.**
**sīla ki mila binu budha sevakāī, jimi binu teja na rūpa gosā̐ī.3.**

"and (inner) glow except through austere penance? Can there be any taste in this world without the water element? Can virtue be acquired without waiting upon the wise, any more than tangible form (embodiment) can exist without the element of fire, my Revered? (3)

निज सुख बिनु मन होइ कि थीरा। परस कि होइ बिहीन समीरा॥
कवनिउ सिद्धि कि बिनु बिस्वासा। बिनु हरि भजन न भव भय नासा॥ ४॥

**nija sukha binu mana hoi ki thīrā, parasa ki hoi bihīna samīrā.**
**kavaniu siddhi ki binu bisvāsā, binu hari bhajana na bhava bhaya nāsā.4.**

"Can the mind be at rest without experiencing the joy inherent in one's own Self? Can there be any sensation of touch without air or any accomplishment without faith? In a like manner, the fear of rebirth can never cease except through worship of Śrī Hari. (4)

दो०—**बिनु बिस्वास भगति नहिं तेहि बिनु द्रवहिं न रामु।**
**राम कृपा बिनु सपनेहुँ जीव न लह बिश्रामु॥ ९० (क)॥**

Do.: **binu bisvāsa bhagati nahi̐ tehi binu dravahi̐ na rāmu,**
**rāma kṛpā binu sapanehů̐ jīva na laha biśrāmu.90(A).**

"Without faith there can be no devotion and Śrī Rāma never melts (to bestow His grace) except through devotion; and without Śrī Rāma's grace the human being can never attain peace even in a dream. (90 A)

सो०—**अस बिचारि मतिधीर तजि कुतर्क संसय सकल।**
**भजहु राम रघुबीर करुनाकर सुंदर सुखद॥ ९० (ख)॥**

So.: **asa bicāri matidhīra taji kutarka saṁsaya sakala,**
**bhajahu rāma raghubīra karunākara suṁdara sukhada.90(B).**

"Pondering thus, O Garuḍa of resolute mind, abandon all cavilling and scepticism and adore the all graceful Śrī Raghuvīra, the fountain of mercy and delight of all. (90 B)

चौ०—निज मति सरिस नाथ मैं गाई। प्रभु प्रताप महिमा खगराई॥
कहेउँ न कछु करि जुगुति बिसेषी। यह सब मैं निज नयनन्हि देखी॥ १॥

Cau.: **nija mati sarisa nātha maiṁ gāī, prabhu pratāpa mahimā khagarāī.**
**kaheu̐ na kachu kari juguti biseṣī, yaha saba maiṁ nija nayananhi dekhī.1.**

"Thus, O king of birds, have I sung according to my own understanding the greatness of my Lord's glory. In this I have not had recourse to any inventive (artful) skill; I have seen all this with my own eyes. (1)

महिमा नाम रूप गुन गाथा। सकल अमित अनंत रघुनाथा॥
निज निज मति मुनि हरि गुन गावहिं। निगम सेष सिव पार न पावहिं॥ २॥

**mahimā nāma rūpa guna gāthā, sakala amita anaṁta raghunāthā.**
**nija nija mati muni hari guna gāvahiṁ, nigama seṣa siva pāra na pāvahiṁ.2.**

"Śrī Rāma's greatness, His Name, charm and the narrative of His glories, they are all boundless and endless; and Śrī Raghunātha Himself is infinite. The sages sing Śrī Hari's glories each according to his understanding; but neither the Vedas nor Śeṣa (the serpent-god) nor the blessed Śiva Himself can comprehend them fully. (2)

तुम्हहि आदि खग मसक प्रजंता। नभ उड़ाहिं नहिं पावहिं अंता॥
तिमि रघुपति महिमा अवगाहा। तात कबहुँ कोउ पाव कि थाहा॥ ३॥

**tumhahi ādi khaga masaka prajaṁtā, nabha uRāhiṁ nahiṁ pāvahiṁ aṁtā.**
**timi raghupati mahimā avagāhā, tāta kabahu̐ kou pāva ki thāhā.3.**

"All winged creatures, from yourself down to the mosquito, take their flight across the sky; but none can reach the end of it. Even so, dear Garuḍa, can anyone ever gauge the extent of Śrī Rāma's greatness, unfathomable as it is? (3)

रामु काम सत कोटि सुभग तन। दुर्गा कोटि अमित अरि मर्दन॥
सक्र कोटि सत सरिस बिलासा। नभ सत कोटि अमित अवकासा॥ ४॥

**rāmu kāma sata koṭi subhaga tana, durgā koṭi amita ari mardana.**
**sakra koṭi sata sarisa bilāsā, nabha sata koṭi amita avakāsā.4.**

"Śrī Rāma's body possesses the charm of a myriad Cupids. He is as inexorable in crushing the enemy as countless millions of Durgās. He enjoys the luxury of a myriad Indras and is immeasurable in expanse as a myriad firmaments. (4)

दो०—**मरुत कोटि सत बिपुल बल रबि सत कोटि प्रकास।**
**ससि सत कोटि सुसीतल समन सकल भव त्रास॥ ९१ (क)॥**

Do.: **maruta koṭi sata bipula bala rabi sata koṭi prakāsa,**
**sasi sata koṭi susītala samana sakala bhava trāsa.91(A).**

"He has the might of a myriad winds and the brilliance of a myriad suns. He is as cool as a myriad moons and allays all the fears of mundane existence. (91 A)

**काल कोटि सत सरिस अति दुस्तर दुर्ग दुरंत।**
**धूमकेतु सत कोटि सम दुराधरष भगवंत॥ ९१ ( ख )॥**

**kāla koṭi sata sarisa ati dustara durga duraṁta,**
**dhūmaketu sata koṭi sama durādharaṣa bhagavaṁta.91(B).**

"Again, He is irresistible, unapproachable and interminable as a myriad Deaths. Nay, the Lord is extremely mighty as a myriad meteors. (91 B)

चौ०—प्रभु अगाध सत कोटि पताला। समन कोटि सत सरिस कराला॥
तीरथ अमित कोटि सम पावन। नाम अखिल अघ पूग नसावन॥ १॥

Cau.: **prabhu agādha sata koṭi patālā, samana koṭi sata sarisa karālā.**
**tīratha amita koṭi sama pāvana, nāma akhila agha pūga nasāvana.1.**

"The Lord is unfathomable as a myriad Pātālas and dreadful as a myriad Yamas. He is as sanctifying as countless millions of sacred places, nay, His very name obliterates all one's accumulated sins. (1)

हिमगिरि कोटि अचल रघुबीरा। सिंधु कोटि सत सम गंभीरा॥
कामधेनु सत कोटि समाना। सकल काम दायक भगवाना॥ २॥

**himagiri koṭi acala raghubīrā, siṁdhu koṭi sata sama gaṁbhīrā.**
**kāmadhenu sata koṭi samānā, sakala kāma dāyaka bhagavānā.2.**

"Śrī Raghuvīra is as immovable as a myriad Himālayas and as deep as a myriad seas. 'The Lord is as liberal in bestowing all one's cherished objects as a myriad cows of plenty. (2)

सारद कोटि अमित चतुराई। बिधि सत कोटि सृष्टि निपुनाई॥
बिष्नु कोटि सम पालन कर्ता। रुद्र कोटि सत सम संहर्ता॥ ३॥

**sārada koṭi amita caturāī, bidhi sata koṭi sṛṣṭi nipunāī.**
**biṣnu koṭi sama pālana kartā, rudra koṭi sata sama saṁhartā.3.**

"He is as sharp as countless millions of Saraswatīes and possesses the creative skill of a myriad Brahmās. Again, He is as good a preserver as a myriad Viṣṇus and as thorough a destroyer as a myriad Rudras. (3)

धनद कोटि सत सम धनवाना। माया कोटि प्रपंच निधाना॥
भार धरन सत कोटि अहीसा। निरवधि निरुपम प्रभु जगदीसा॥ ४॥

**dhanada koṭi sata sama dhanavānā, māyā koṭi prapaṁca nidhānā.**
**bhāra dharana sata koṭi ahīsā, niravadhi nirupama prabhu jagadīsā.4.**

"He is as rich as a myriad Kuberas and as capable of bringing forth material universes as a myriad Māyās. He is as good a supporter (of the universes) as a myriad Śeṣas. In short, Lord Śrī Rāma, the sovereign of the universe, is infinite and incomparable (in every respect). (4)

छं०—**निरुपम न उपमा आन राम समान रामु निगम कहै।**
**जिमि कोटि सत खद्योत सम रबि कहत अति लघुता लहै॥**

**एहि भाँति निज निज मति बिलास मुनीस हरिहि बखानहीं।**
**प्रभु भाव गाहक अति कृपाल सप्रेम सुनि सुख मानहीं॥**

Chaṁ.: **nirupama na upamā āna rāma samāna rāmu nigama kahai,**
**jimi koṭi sata khadyota sama rabi kahata ati laghutā lahai.**
**ehi bhām̐ti nija nija mati bilāsa munīsa harihi bakhānahīm̐,**
**prabhu bhāva gāhaka ati kṛpāla saprema suni sukha mānahīm̐.**

"Incomparable as He is, He has no compeer. Śrī Rāma alone is Śrī Rāma's peer—so declare the Vedas–even as the sun would really be belittled by being likened to a myriad glow-worms. So do the great sages sing the glories of Śrī Hari each according to the flight of his own comprehension and the Lord lovingly hears them and feels delighted (however inadequate the praise may be), for He honours the sentiment of His devotees and is extremely kind.

दो०—**रामु अमित गुन सागर थाह कि पावइ कोइ।**
**संतन्ह सन जस किछु सुनेउँ तुम्हहि सुनायउँ सोइ॥ ९२ ( क )॥**

Do.: **rāmu amita guna sāgara thāha ki pāvai koi,**
**saṁtanha sana jasa kichu suneum̐ tumhahi sunāyaum̐ soi.92(A).**

"Śrī Rāma is an ocean of countless virtues: can anyone sound His depth? I have told you the little I have myself heard from the saints. (92 A)

सो०—**भाव बस्य भगवान सुख निधान करुना भवन।**
**तजि ममता मद मान भजिअ सदा सीतारवन॥ ९२ ( ख )॥**

So.: **bhāva basya bhagavāna sukha nidhāna karunā bhavana,**
**taji mamatā mada māna bhajia sadā sītāravana.92(B).**

"The Lord is won only by sincere Devotion and is a fountain of joy and an abode of compassion. Therefore, giving up worldly attachment, vanity and pride, one should ever adore Śrī Jānakīnātha." (92 B)

चौ०—सुनि भुसुंडि के बचन सुहाए। हरषित खगपति पंख फुलाए॥
नयन नीर मन अति हरषाना। श्रीरघुपति प्रताप उर आना॥ १॥

Cau.: **suni bhusuṁḍi ke bacana suhāe, haraṣita khagapati paṁkha phulāe.**
**nayana nīra mana ati haraṣānā, śrīraghupati pratāpa ura ānā.1.**

Garuḍa, the lord of the winged creatures, rejoiced to hear the agreeable words of Bhuśuṇḍi and fluffed up his feathers. Tears rushed to his eyes and his mind was flooded with joy as he imbibed the glory of Śrī Raghunātha in his heart. (1)

पाछिल मोह समुझि पछिताना। ब्रह्म अनादि मनुज करि माना॥
पुनि पुनि काग चरन सिरु नावा। जानि राम सम प्रेम बढ़ावा॥ २॥

**pāchila moha samujhi pachitānā, brahma anādi manuja kari mānā.**
**puni puni kāga carana siru nāvā, jāni rāma sama prema baRhāvā.2.**

Recalling his former delusion he was filled with remorse at the thought that he had taken the eternal Brahma for a mere mortal. Again and again he bowed his head at Kākabhuśuṇḍi's feet and loved him all the more, knowing him to be as good as Śrī Rāma. (2)

गुर बिनु भव निधि तरइ न कोई। जौं बिरंचि संकर सम होई॥
संसय सर्प ग्रसेउ मोहि ताता। दुखद लहरि कुतर्क बहु ब्राता॥ ३॥

**gura binu bhava nidhi tarai na koī, jaů biraṁci saṁkara sama hoī.**
**saṁsaya sarpa graseu mohi tātā, dukhada lahari kutarka bahu brātā.3.**

Without a spiritual guide none can cross the ocean of mundane existence, though he be the equal of Brahmā (the Creator) or Lord Śaṅkara. He said, "I was bitten by the serpent of doubt, Rev. Sir, and (as an effect of this snake-bite) I had several painful fits of stupor in the form of so many fallacies. (3)

तव सरूप गारुड़ि रघुनायक। मोहि जिआयउ जन सुखदायक॥
तव प्रसाद मम मोह नसाना। राम रहस्य अनूपम जाना॥ ४॥

**tava sarūpa gāruRi raghunāyaka, mohi jiāyau jana sukhadāyaka.**
**tava prasāda mama moha nasānā, rāma rahasya anūpama jānā.4.**

"But Śrī Raghunātha, the delight of His devotees, has saved me by sending me to a charmer in your person. By your grace my infatuation is gone and I have understood the incomparable mystery of Śrī Rāma," (4)

दो०—**ताहि प्रसंसि बिबिधि बिधि सीस नाइ कर जोरि।**
**बचन बिनीत सप्रेम मृदु बोलेउ गरुड़ बहोरि॥ ९३ (क)॥**

Do.: **tāhi prasaṁsi bibidhi bidhi sīsa nāi kara jori,**
**bacana binīta saprema mṛdu boleu garuRa bahori.93(A).**

After eulogizing Kākabhuśuṇḍi in many ways and bowing his head before him with folded hands, Garuḍa lovingly spoke humble and gentle words: (93 A)

**प्रभु अपने अबिबेक ते बूझउँ स्वामी तोहि।**
**कृपासिंधु सादर कहहु जानि दास निज मोहि॥ ९३ (ख)॥**

**prabhu apane abibeka te būjhaů svāmī tohi,**
**kṛpāsiṁdhu sādara kahahu jāni dāsa nija mohi.93(B)**

"Due to my ignorance, O my lord! O my master! I venture to ask you; knowing me to be your own servant, O ocean of compassion, kindly enlighten me with your exposition on them. (93 B)

चौ०—तुम्ह सर्बग्य तग्य तम पारा। सुमति सुसील सरल आचारा॥
ग्यान बिरति बिग्यान निवासा। रघुनायक के तुम्ह प्रिय दासा॥ १॥

Cau.: **tumha sarbagya tagya tama pārā, sumati susīla sarala ācārā.**
**gyāna birati bigyāna nivāsā, raghunāyaka ke tumha priya dāsā.1.**

"You are an omniscient knower of Truth, having reached beyond the darkness of ignorance, intelligent, amiable, straight in your dealings and a repository of wisdom, dispassion and Realization. Above all, you are a beloved servant of Śrī Raghunātha. (1)

कारन कवन देह यह पाई। तात सकल मोहि कहहु बुझाई॥
राम चरित सर सुंदर स्वामी। पायहु कहाँ कहहु नभगामी॥ २॥

**kārana kavana deha yaha pāī, tāta sakala mohi kahahu bujhāī.**
**rāma carita sara suṁdara svāmī, pāyahu kahā̐ kahahu nabhagāmī.2.**

"Yet wherefore did you get this form of a crow? Venerable Sir, explain all this to me clearly. Also tell me, my master, where did you get this lovely 'Rāmacaritamānasa', 'Lake of Śrī Rāma's Exploits', O traverser of skies? (2)

नाथ सुना मैं अस सिव पाहीं। महा प्रलयहुँ नास तव नाहीं॥
मुधा बचन नहिं ईस्वर कहई। सोउ मोरें मन संसय अहई॥ ३॥

**nātha sunā maiṁ asa siva pāhīṁ, mahā pralayahuṁ nāsa tava nāhīṁ.**
**mudhā bacana nahiṁ īsvara kahaī, sou moreṁ mana saṁsaya ahaī.3.**

"My lord, I have heard it from Śiva Himself that you do not perish even during Mahāpralaya (the Great Dissolution when Brahmā himself retires into the Lord's body after completing the 100 celestial years of his existence). The divine Lord Śiva would never utter a futile word and, therefore, my mind is in doubt. (3)

अग जग जीव नाग नर देवा। नाथ सकल जगु काल कलेवा॥
अंड कटाह अमित लयकारी। कालु सदा दुरतिक्रम भारी॥ ४॥

**aga jaga jīva nāga nara devā, nātha sakala jagu kāla kalevā.**
**aṁḍa kaṭāha amita layakārī, kālu sadā duratikrama bhārī.4.**

"My lord, the whole universe with all its animate and inanimate beings, including the Nāgas, human beings and gods, are all subject to Death. The Time-Spirit, which destroys countless universes, is ever mighty and irresistible. (4)

सो०—**तुम्हहि न ब्यापत काल अति कराल कारन कवन।**
**मोहि सो कहहु कृपाल ग्यान प्रभाव कि जोग बल॥ ९४ ( क )॥**

So.: **tumhahi na byāpata kāla ati karāla kārana kavana,**
**mohi so kahahu kṛpāla gyāna prabhāva ki joga bala.94(A).**

"How is it that the most formidable Time-Spirit has no power over you? Tell me, my gracious lord, if it is a glory of spiritual insight (enlightenment) or a feat of Yoga? (94 A)

दो०—**प्रभु तव आश्रम आएँ मोर मोह भ्रम भाग।**
**कारन कवन सो नाथ सब कहहु सहित अनुराग॥ ९४ ( ख )॥**

Do.: **prabhu tava āśrama āeṁ mora moha bhrama bhāga,**
**kārana kavana so nātha saba kahahu sahita anurāga.94(B).**

"O lord, my infatuation and delusion disappeared the moment I came to your hermitage. Tell me in a loving spirit, my lord, how did all this happen?" (94 B)

चौ०—गरुड़ गिरा सुनि हरषेउ कागा। बोलेउ उमा परम अनुरागा॥
धन्य धन्य तव मति उरगारी। प्रस्न तुम्हारि मोहि अति प्यारी॥ १॥

Cau.: **garuRa girā suni haraṣeu kāgā, boleu umā parama anurāgā.**
**dhanya dhanya tava mati uragārī, prasna tumhāri mohi ati pyārī.1.**

Umā, (continues Lord Śiva,) Kākabhuśuṇḍi rejoiced to hear Garuḍa's words and replied with utmost affection: "Blessed, blessed indeed is your mind, O enemy of serpents. Your question is very pleasing to me. (1)

सुनि तव प्रस्न सप्रेम सुहाई। बहुत जनम कै सुधि मोहि आई॥
सब निज कथा कहउँ मैं गाई। तात सुनहु सादर मन लाई॥ २॥

**suni tava prasna saprema suhāī, bahuta janama kai sudhi mohi āī.**
**saba nija kathā kahaũ maĩ gāī, tāta sunahu sādara mana lāī.2.**

"On hearing your loving and agreeable question I have been reminded of my many previous births. I shall now narrate the whole of my story at length; dear Garuḍa, kindly listen to it attentively with all reverence. (2)

जप तप मख सम दम ब्रत दाना। बिरति बिबेक जोग बिग्याना॥
सब कर फल रघुपति पद प्रेमा। तेहि बिनु कोउ न पावइ छेमा॥ ३॥

**japa tapa makha sama dama brata dānā, birati bibeka joga bigyānā.**
**saba kara phala raghupati pada premā, tehi binu kou na pāvai chemā.3.**

"Japa, (muttering of sacred formulas), austere penance, performing sacrifices, subjugation of the mind and the senses, undertaking sacred vows, charity, dispassion, right judgment, Yoga and Realization—the fruit of all these is devotion to the feet of Śrī Raghunātha; without this no one can attain lasting peace. (3)

एहिं तन राम भगति मैं पाई। ताते मोहि ममता अधिकाई॥
जेहि तें कछु निज स्वारथ होई। तेहि पर ममता कर सब कोई॥ ४॥

**ehĩ tana rāma bhagati maĩ pāī, tāte mohi mamatā adhikāī.**
**jehi tẽ kachu nija svāratha hoī, tehi para mamatā kara saba koī.4.**

"It was in this body that I was blessed with devotion to Śrī Rāma; hence it is so very dear to me. Everyone naturally loves that through which one has attained one's object. (4)

सो०—**पन्नगारि असि नीति श्रुति संमत सज्जन कहहिं।**
**अति नीचहु सन प्रीति करिअ जानि निज परम हित॥ ९५ (क)॥**

So.: **pannagāri asi nīti śruti saṁmata sajjana kahahĩ,**
**ati nīcahu sana prīti karia jāni nija parama hita.95(A).**

"It is a sound maxim, O enemy of serpents, approved of by the Vedas—and the saints too endorse it—that in our own interest we should love even the meanest being. (95 A)

**पाट कीट तें होइ तेहि तें पाटंबर रुचिर।**
**कृमि पालइ सबु कोइ परम अपावन प्रान सम॥ ९५ (ख)॥**

**pāṭa kīṭa tẽ hoi tehi tẽ pāṭaṁbara rucira,**
**kṛmi pālai sabu koi parama apāvana prāna sama.95(B).**

"Silk, for instance, is the product of a worm and from it we have beautiful silken textiles. That is why everyone tends the silk-worm like one's own life even though it is so impure. (95 B)

चौ०—स्वारथ साँच जीव कहुँ एहा। मन क्रम बचन राम पद नेहा॥
सोइ पावन सोइ सुभग सरीरा। जो तनु पाइ भजिअ रघुबीरा॥ १॥

Cau.: **svāratha sā̃ca jīva kahũ ehā, mana krama bacana rāma pada nehā.**
**soi pāvana soi subhaga sarīrā, jo tanu pāi bhajia raghubīrā.1.**

"The real self-interest of every living creature lies in cultivating devotion to Śrī Rāma's feet in thought, word and deed. That body alone is sacred and that alone blessed, in which one is able to worship Śrī Raghuvīra. (1)

राम बिमुख लहि बिधि सम देही। कबि कोबिद न प्रसंसहिं तेही॥
राम भगति एहिं तन उर जामी। ताते मोहि परम प्रिय स्वामी॥ २॥
**rāma bimukha lahi bidhi sama dehī, kabi kobida na prasaṁsahi̐ tehī.**
**rāma bhagati ehi̐ tana ura jāmī, tāte mohi parama priya svāmī.2.**

"The wise and the learned never admire him who is hostile to Śrī Rāma, even though he may acquire a body as exalted as that of Brahmā (the Creator) himself. Devotion to Śrī Rāma took root in my heart in this very body; hence I hold it supremely dear, O king of birds! (2)

तजउँ न तन निज इच्छा मरना। तन बिनु बेद भजन नहिं बरना॥
प्रथम मोहँ मोहि बहुत बिगोवा। राम बिमुख सुख कबहुँ न सोवा॥ ३॥
**tajau̐ na tana nija icchā maranā, tana binu beda bhajana nahi̐ baranā.**
**prathama moha̐ mohi bahuta bigovā, rāma bimukha sukha kabahu̐ na sovā.3.**

"Although my death depends on my own will, I do not give up this body, because—as the Vedas declare—adoration of the Lord is not possible without a corporeal body. At first infatuation gave me much trouble; so long as I remained hostile to Śrī Rāma I never had a restful sleep. (3)

नाना जनम कर्म पुनि नाना। किए जोग जप तप मख दाना॥
कवन जोनि जनमेउँ जहँ नाहीं। मैं खगेस भ्रमि भ्रमि जग माहीं॥ ४॥
**nānā janama karma puni nānā, kie joga japa tapa makha dānā.**
**kavana joni janameu̐ jaha̐ nāhī̐, mai̐ khagesa bhrami bhrami jaga māhī̐.4.**

"Through a number of births I practised Yoga (concentration of mind), Japa (muttering of prayers), austere penance and charity and performed sacrifices and other acts of various kinds. Which species is there in this world, O lord of the winged creatures, in which I have at sometime or the other not been born during my round of births? (4)

देखेउँ करि सब करम गोसाईं। सुखी न भयउँ अबहिं की नाईं॥
सुधि मोहि नाथ जन्म बहु केरी। सिव प्रसाद मति मोहँ न घेरी॥ ५॥
**dekheu̐ kari saba karama gosāī̐, sukhī na bhayau̐ abahi̐ kī nāī̐.**
**sudhi mohi nātha janma bahu kerī, siva prasāda mati moha̐ na gherī.5.**

"I have had experience of all kinds of pursuits, my lord; but I was never so happy as I am now. I recollect my many previous existences, my lord, in which by Śiva's grace my understanding was not clouded by infatuation. (5)

दो०—**प्रथम जन्म के चरित अब कहउँ सुनहु बिहगेस।**
**सुनि प्रभु पद रति उपजइ जातें मिटहिं कलेस॥ ९६ ( क )॥**
Do.: **prathama janma ke carita aba kahau̐ sunahu bihagesa,**
**suni prabhu pada rati upajai jāte̐ miṭahi̐ kalesa.96(A).**

"Listen, O lord of the feathered kingdom: I now proceed to narrate the story of my very first birth (within my memory), which is sure to generate in the heart of the listener love for the Lord's feet, which obliterates all afflictions. (96 A)

**पूरुब कल्प एक प्रभु जुग कलिजुग मल मूल।**
**नर अरु नारि अधर्म रत सकल निगम प्रतिकूल॥ ९६ ( ख )॥**

**pūruba kalpa eka prabhu juga kalijuga mala mūla,**
**nara aru nāri adharma rata sakala nigama pratikūla.96(B).**

"In a former Kalpa (round of creation), my lord, the world was passing through a Kaliyuga, the hotbed of sin, in which men and women were all steeped in unrighteousness and acted contrary to the Vedas. (96 B)

चौ०—तेहिं कलिजुग कोसलपुर जाई। जन्मत भयउँ सूद्र तनु पाई॥
सिव सेवक मन क्रम अरु बानी। आन देव निंदक अभिमानी॥ १॥

Cau.: **tehi kalijuga kosalapura jāī, janmata bhayaů sūdra tanu pāī.**
**siva sevaka mana krama aru bānī, āna deva niṁdaka abhimānī.1.**

"In that Kaliyuga I was born in the city of Ayodhyā and got the body of a Śūdra (a member of the labouring and artisan classes). A devotee of Lord Śiva in thought, word and deed, I was a reviler of other gods and conceited, too. (1)

धन मद मत्त परम बाचाला। उग्रबुद्धि उर दंभ बिसाला॥
जदपि रहेउँ रघुपति रजधानी। तदपि न कछु महिमा तब जानी॥ २॥

**dhana mada matta parama bācālā, ugrabuddhi ura daṁbha bisālā.**
**jadapi raheů raghupati rajadhānī, tadapi na kachu mahimā taba jānī.2.**

"Intoxicated with the pride of riches, I was most loquacious and fierce by temperament and carried an enormous load of hypocrisy in my heart. Even though I dwelt in the capital of Śrī Raghunātha, I failed to know even an iota of its glory then. (2)

अब जाना मैं अवध प्रभावा। निगमागम पुरान अस गावा॥
कवनेहुँ जन्म अवध बस जोई। राम परायन सो परि होई॥ ३॥

**aba jānā mai avadha prabhāvā, nigamāgama purāna asa gāvā.**
**kavanehů janma avadha basa joī, rāma parāyana so pari hoī.3.**

"Now I have come to know the magnificent glory of Ayodhyā. Thus has it been sung by the Vedas, Tantras and Purāṇas that whoever has resided in Ayodhyā in any birth whatsoever, surely becomes a votary of Śrī Rāma. (3)

अवध प्रभाव जान तब प्रानी। जब उर बसहिं रामु धनुपानी॥
सो कलिकाल कठिन उरगारी। पाप परायन सब नर नारी॥ ४॥

**avadha prabhāva jāna taba prānī, jaba ura basahi rāmu dhanupānī.**
**so kalikāla kaṭhina uragārī, pāpa parāyana saba nara nārī.4.**

"A man comes to know the glory of Ayodhyā only when Śrī Rāma, bow in hand, takes up His abode in his heart. That particular age of Kali was terrible indeed, O enemy of serpents: every man and woman was given over to sin. (4)

दो०—**कलिमल ग्रसे धर्म सब लुप्त भए सदग्रंथ।**
**दंभिन्ह निज मति कल्पि करि प्रगट किए बहु पंथ॥ ९७ (क)॥**

Do.: **kalimala grase dharma saba lupta bhae sadagraṁtha,**
**daṁbhinha nija mati kalpi kari pragaṭa kie bahu paṁtha.97(A).**

"Every virtue had been engulfed by the sins of Kali (कलियुग); all holy books had

disappeared; impostors had promulgated a number of creeds which they had invented out of their own imagination. (97 A)

**भए लोग सब मोहबस लोभ ग्रसे सुभ कर्म।**
**सुनु हरिजान ग्यान निधि कहउँ कछुक कलिधर्म॥ ९७ (ख)॥**

**bhae loga saba mohabasa lobha grase subha karma,**
**sunu harijāna gyāna nidhi kahaů kachuka kalidharma.97(B).**

"The people had all fallen a prey to delusion and all pious acts had been swallowed by greed. Now listen, all-wise mount of Śrī Hari, as I describe a few peculiarities of Kali age. (97 B)

चौ०—**बरन धर्म नहिं आश्रम चारी। श्रुति बिरोध रत सब नर नारी॥**
**द्विज श्रुति बेचक भूप प्रजासन। कोउ नहिं मान निगम अनुसासन॥ १॥**

Cau.: **barana dharma nahi̐ āśrama cārī, śruti birodha rata saba nara nārī.**
**dvija śruti becaka bhūpa prajāsana, kou nahi̐ māna nigama anusāsana.1.**

"No one follows the duties of one's own caste; the four Āśramas or stages of life also disappear. Every man and woman takes delight in opposing the Vedas. The Brāhmaṇas sell the Vedas; the kings torment their subjects; no one respects the injunction of the Vedas.(1)

**मारग सोइ जा कहुँ जोइ भावा। पंडित सोइ जो गाल बजावा॥**
**मिथ्यारंभ दंभ रत जोई। ता कहुँ संत कहइ सब कोई॥ २॥**
**māraga soi jā kahů joi bhāvā, paṁḍita soi jo gāla bajāvā.**
**mithyāraṁbha daṁbha rata joī, tā kahů saṁta kahai saba koī.2.**

"The right course for every individual is that which one takes a fancy to; a man of erudition is he who plays the braggart. Whoever launches fraudulent undertakings and is given to hypocrisy, does everyone call him a saint. (2)

**सोइ सयान जो परधन हारी। जो कर दंभ सो बड़ आचारी॥**
**जो कह झूँठ मसखरी जाना। कलिजुग सोइ गुनवंत बखाना॥ ३॥**
**soi sayāna jo paradhana hārī, jo kara daṁbha so baRa ācārī.**
**jo kaha jhůṭha masakharī jānā, kalijuga soi gunavaṁta bakhānā.3.**

"He alone is clever, who robs another of his wealth; he who puts up false appearances is an ardent follower of established usage, he who is given to lying and is clever at cutting jokes, is spoken of as a man of parts in the Kali age. (3)

**निराचार जो श्रुति पथ त्यागी। कलिजुग सोइ ग्यानी सो बिरागी॥**
**जाकें नख अरु जटा बिसाला। सोइ तापस प्रसिद्ध कलिकाला॥ ४॥**
**nirācāra jo śruti patha tyāgī, kalijuga soi gyānī so birāgī.**
**jākě nakha aru jaṭā bisālā, soi tāpasa prasiddha kalikālā.4.**

"He alone who is a reprobate and has abandoned the path of the Vedas is a man of wisdom and dispassion in the Kali age. He alone who has grown big nails and long locks of matted hair is a renowned ascetic in the Kali age. (4)

दो०—**असुभ बेष भूषन धरें भच्छाभच्छ जे खाहिं।**
**तेइ जोगी तेइ सिद्ध नर पूज्य ते कलिजुग माहिं॥ ९८ (क)॥**

Do.: **asubha beṣa bhūṣana dhare͂ bhacchābhaccha je khāhi͂,**
**tei jogī tei siddha nara pūjya te kalijuga māhi͂.98(A).**

"They alone who put on an unseemly garb and ornaments, eat anything and everything, no matter whether it is worth eating or not, are ascetics; they alone are perfect men and they alone are worthy of adoration in the Kali age. (98 A)

सो०—**जे अपकारी चार तिन्ह कर गौरव मान्य तेइ।**
**मन क्रम बचन लबार तेइ बकता कलिकाल महुँ॥ ९८ ( ख )॥**

So.: **je apakārī cāra tinha kara gaurava mānya tei,**
**mana krama bacana labāra tei bakatā kalikāla mahu͂.98(B).**

"They who are of maleficent conduct are held in great esteem and they alone are worthy of honour. Even so, they alone who are babblers in thought, word and deed are orators in the Kali age. (98 B)

चौ०—**नारि बिबस नर सकल गोसाईं। नाचहिं नट मर्कट की नाईं॥**
**सूद्र द्विजन्ह उपदेसहिं ग्याना। मेलि जनेऊ लेहिं कुदाना॥ १॥**

Cau.: **nāri bibasa nara sakala gosā͂ī, nācahi͂ naṭa markaṭa kī nā͂ī.**
**sūdra dvijanha upadesahi͂ gyānā, meli janeū lehi͂ kudānā.1.**

"Dominated by women, my lord, all men dance to their tune like a monkey controlled by its trainer. Śūdras instruct the Brāhmaṇas (the twice-born) in spiritual wisdom and, wearing the sacred thread, accept impious gifts. (1)

**सब नर काम लोभ रत क्रोधी। देव बिप्र श्रुति संत बिरोधी॥**
**गुन मंदिर सुंदर पति त्यागी। भजहिं नारि पर पुरुष अभागी॥ २॥**
**saba nara kāma lobha rata krodhī, deva bipra śruti saṁta birodhī.**
**guna maṁdira suṁdara pati tyāgī, bhajahi͂ nāri para puruṣa abhāgī.2.**

"All men are given over to sensuality and greed and irascible, too, and are hostile to the gods, the Brāhmaṇas, the Vedas as well as the saints. Unfortunate wives desert their accomplished and handsome husband and bestow their heart on a paramour. (2)

**सौभागिनीं बिभूषन हीना। बिधवन्ह के सिंगार नबीना॥**
**गुर सिष बधिर अंध का लेखा। एक न सुनइ एक नहिं देखा॥ ३॥**
**saubhāginī͂ bibhūṣana hīnā, bidhavanha ke siṁgāra nabīnā.**
**gura siṣa badhira aṁdha kā lekhā, eka na sunai eka nahi͂ dekhā.3.**

"_'Suhāgina' ladies have no ornament on their person, while widows adorn themselves in the latest style. The disciple and the preceptor resemble a deaf man and a blind man: the one would not listen, while the other cannot see. (3)

**हरइ सिष्य धन सोक न हरई। सो गुर घोर नरक महुँ परई॥**
**मातु पिता बालकन्हि बोलावहिं। उदर भरै सोइ धर्म सिखावहिं॥ ४॥**
**harai siṣya dhana soka na haraī, so gura ghora naraka mahu͂ paraī.**
**mātu pitā bālakanhi bolāvahi͂, udara bharai soi dharma sikhāvahi͂.4.**

"A spiritual guide who robs his disciple of money but fails to rid him of his sorrow is cast into a terrible hell. Parents call their children and teach them such religious tenets (worldly knowledge) as may fulfil their (insatiable) desires (lit. appetite). (4)

दो०—ब्रह्म ग्यान बिनु नारि नर कहहिं न दूसरि बात।
कौड़ी लागि लोभ बस करहिं बिप्र गुर घात॥ ९९ ( क )॥

Do.: **brahma gyāna binu nāri nara kahahi̐ na dūsari bāta,**
**kauRī lāgi lobha basa karahi̐ bipra gura ghāta.99(A).**

"Men and women talk of nothing else than the Knowledge of Brahma; while in their greed they would kill a Brāhmaṇa, or, for the matter of that, even their own spiritual guide for the sake of a single shell. (99 A)

बादहिं सूद्र द्विजन्ह सन हम तुम्ह ते कछु घाटि।
जानइ ब्रह्म सो बिप्रबर आँखि देखावहिं डाटि॥ ९९ ( ख )॥

**bādahi̐ sūdra dvijanha sana hama tumha te kachu ghāṭi,**
**jānai brahma so biprabara ā̐khi dekhāvahi̐ ḍāṭi.99(B).**

"Śūdras argue with the twice-born: 'Are we in any way inferior to you? A good Brāhmaṇa is he who knows the truth of Brahma!' and defiantly glower at them. (99 B)

चौ०—पर त्रिय लंपट कपट सयाने। मोह द्रोह ममता लपटाने॥
तेइ अभेदबादी ग्यानी नर। देखा मैं चरित्र कलिजुग कर॥ १॥

Cau.: **para triya lampaṭa kapaṭa sayāne, moha droha mamatā lapaṭāne.**
**tei abhedabādī gyānī nara, dekhā mai̐ caritra kalijuga kara.1.**

"They alone who are covetous of another's wife and are clever at wiles and steeped in delusion, malice and worldly attachment are enlightened men swearing by the identity of the individual soul with Brahma. Such is the practice I have seen in every Kali age. (1)

आपु गए अरु तिन्हहू घालहिं। जे कहुँ सत मारग प्रतिपालहिं॥
कल्प कल्प भरि एक एक नरका। परहिं जे दूषहिं श्रुति करि तरका॥ २॥

**āpu gae aru tinhahū ghālahi̐, je kahu̐ sata māraga pratipālahi̐.**
**kalpa kalpa bhari eka eka narakā, parahi̐ je dūṣahi̐ śruti kari tarakā.2.**

"Doomed themselves, such people bring ruin even to those rare souls who tread the path of virtue. They who find fault with the Vedas by dint of logic are condemned to each and every hell for a whole Kalpa (cycle). (2)

जे बरनाधम तेलि कुम्हारा। स्वपच किरात कोल कलवारा॥
नारि मुई गृह संपति नासी। मूड़ मुड़ाइ होहिं संन्यासी॥ ३॥

**je baranādhama teli kumhārā, svapaca kirāta kola kalavārā.**
**nāri muī gṛha sampati nāsī, mūRa muRāi hohi̐ saṁnyāsī.3.**

"People of the lowest grade in society such as oil-men, potters, the outcaste (lit., those who cook and feed on the flesh of a dog), the Kirātas and Kolas and the distillers of spirituous liquors get their heads shaved and enter the order of Saṁnyāsa (renunciation) when their wife is dead and they have lost their household property. (3)

ते बिप्रन्ह सन आपु पुजावहिं। उभय लोक निज हाथ नसावहिं॥
बिप्र निरच्छर लोलुप कामी। निराचार सठ बृषली स्वामी॥ ४॥

**te bipranha sana āpu pujāvahi̐, ubhaya loka nija hātha nasāvahi̐.**
**bipra niracchara lolupa kāmī, nirācāra saṭha bṛṣalī svāmī.4.**

"They allow themselves to be worshipped by the Brāhmaṇas and bring ruin to themselves here as well as hereafter. As for the Brāhmaṇas, they are unlettered, grasping, lascivious, reprobate and stupid and marry low-caste women of lewd character. (4)

सूद्र करहिं जप तप ब्रत नाना। बैठि बरासन कहहिं पुराना॥
सब नर कल्पित करहिं अचारा। जाइ न बरनि अनीति अपारा॥ ५॥

**sūdra karahiṁ japa tapa brata nānā, baiṭhi barāsana kahahiṁ purānā.**
**saba nara kalpita karahiṁ acārā, jāi na barani anīti apārā.5.**

"Śūdras, on the other hand, practise Japa (the muttering of prayers) and austere penance, undertake sacred vows of various kinds and expound the Purāṇas sitting on an exalted seat. All men follow a course of conduct of their own imagination; the endless variety of wrong doings cannot be described in words. (5)

दो०—**भए बरन संकर कलि भिन्नसेतु सब लोग।**
**करहिं पाप पावहिं दुख भय रुज सोक बियोग॥ १०० (क)॥**

Do.: **bhae barana saṁkara kali bhinnasetu saba loga,**
**karahiṁ pāpa pāvahiṁ dukha bhaya ruja soka biyoga.100(A).**

"In the age of Kali there ensues a confusion of castes (due to promiscuous inter-caste marriages) and everyone infringes the sacred laws. Men perpetrate sins and undergo suffering, terror, disease, sorrow and desolation. (100 A)

**श्रुति संमत हरि भक्ति पथ संजुत बिरति बिबेक।**
**तेहिं न चलहिं नर मोह बस कल्पहिं पंथ अनेक॥ १०० (ख)॥**

**śruti saṁmata hari bhakti patha saṁjuta birati bibeka,**
**tehiṁ na calahiṁ nara moha basa kalpahiṁ paṁtha aneka.100(B).**

"Overcome by delusion they walk not in the path of Devotion to Śrī Hari, conjoined with dispassion and wisdom—a path which has the approval of the Vedas and invent diverse creeds of their own. (100 B)

छं०—बहु दाम सँवारहिं धाम जती। बिषया हरि लीन्हि न रहि बिरती॥
तपसी धनवंत दरिद्र गृही। कलि कौतुक तात न जात कही॥ १॥

Chaṁ.: **bahu dāma sa̐vārahiṁ dhāma jatī, biṣayā hari līnhi na rahi biratī.**
**tapasī dhanavaṁta daridra gṛhī, kali kautuka tāta na jāta kahī.1.**

"The so-called recluses build for themselves houses and furnish them at considerable expense; dispassion is no more to be seen in them, as having been wiped out by their sensuality. The so-called ascetics grow wealthy and householders go penniless: the freaks of the Kali age, dear Garuḍa, are beyond all description. (1)

कुलवंति निकारहिं नारि सती। गृह आनहिं चेरि निबेरि गती॥
सुत मानहिं मातु पिता तब लौं। अबलानन दीख नहीं जब लौं॥ २॥

**kulavaṁti nikārahiṁ nāri satī, gṛha ānahiṁ ceri niberi gatī.**
**suta mānahiṁ mātu pīta taba lau̐, abalānana dīkha nahī̐ jaba lau̐.2.**

"Men drive out a well-born and virtuous wife and bring home some servant-girl, casting to the winds all good usage. Sons respect their father and mother only so long as they have not seen the face of their wife. From the time they take a fancy to their wife's kinsfolk, (2)

ससुरारि पिआरि लगी जब तें। रिपुरूप कुटुंब भए तब तें॥
नृप पाप परायन धर्म नहीं। करि दंड बिडंब प्रजा नितहीं॥ ३॥

**sasurāri piāri lagī jaba tẽ, ripurūpa kuṭuṁba bhae taba tẽ.**
**nṛpa pāpa parāyana dharma nahī̃, kari daṁḍa biḍaṁba prajā nitahī̃.3.**

"they begin to look upon their own people as their enemies. Kings get deeply involved in sinful activities and cease to have anything to do with piety. They ever persecute their subjects by inflicting unjust punishments and cause them great misery. (3)

धनवंत कुलीन मलीन अपी। द्विज चिन्ह जनेउ उघार तपी॥
नहिं मान पुरान न बेदहि जो। हरि सेवक संत सही कलि सो॥ ४॥

**dhanavaṁta kulīna malīna apī, dvija cinha janeu ughāra tapī.**
**nahĩ māna purāna na bedahi jo, hari sevaka saṁta sahī kali so.4.**

"The meanest churl, if he is rich, is accounted noble. A Brāhmaṇa is known only by his sacred thread, and an ascetic by his naked body. He who refuses to recognize the Vedas and Purāṇas is known as a true saint and servant of Śrī Hari in the Kali age. (4)

कबि बृंद उदार दुनी न सुनी। गुन दूषक ब्रात न कोपि गुनी॥
कलि बारहिं बार दुकाल परै। बिनु अन्न दुखी सब लोग मरै॥ ५॥

**kabi bṛṁda udāra dunī na sunī, guna dūṣaka brāta na kopi gunī.**
**kali bārahĩ bāra dukāla parai, binu anna dukhī saba loga marai.5.**

"Poets are seen in large numbers; but the munificent (who reward them) are seldom heard of. Those who find fault with others' virtues can be had in any number, but not one possessing virtues. In the Kali age famines are of frequent occurrence; for want of foodgrains people perish miserably en masse. (5)

दो०—**सुनु खगेस कलि कपट हठ दंभ द्वेष पाषंड।**
**मान मोह मारादि मद ब्यापि रहे ब्रह्मंड॥ १०१ (क)॥**

Do.: **sunu khagesa kali kapaṭa haṭha daṁbha dveṣa pāṣaṁḍa,**
**māna moha mārādi mada byāpi rahe brahmaṁḍa.101(A).**

"Listen, Garuḍa, lord of the winged creatures, in the age of Kali duplicity, perversity, hypocrisy, malice, heresy, pride, infatuation, concupiscence and arrogance etc., pervade the whole universe. (101 A)

**तामस धर्म करहिं नर जप तप ब्रत मख दान।**
**देव न बरषहिं धरनीं बए न जामहिं धान॥ १०१ (ख)॥**

**tāmasa dharma karahĩ nara japa tapa brata makha dāna,**
**deva na baraṣahĩ dharanī̃ bae na jāmahĩ dhāna.101(B).**

"Men practise Japa (the muttering of prayers), austere penance and charity, perform sacrifices and undertake sacred vows with some unholy motive. The gods do not shower rain upon the earth and foodgrains sown in the soil do not germinate. (101 B)

छं०—अबला कच भूषन भूरि छुधा। धनहीन दुखी ममता बहुधा॥
सुख चाहहिं मूढ़ न धर्म रता। मति थोरि कठोरि न कोमलता॥ १॥

Chaṁ.:**abalā kaca bhūṣana bhūri chudhā, dhanahīna dukhī mamatā bahudhā.**
**sukha cāhahiँ mūRha na dharma ratā, mati thori kaṭhori na komalatā.1.**

"Women have no ornament except their tresses and have an enormous appetite (they always remain unsatiated). Though miserable for want of money, they are rich in attachments of various kinds. Though hankering after happiness they love not piety, stupid as they are. Though they are poor in wits, their mind is hardened and knows no tenderness. (1)

**नर पीड़ित रोग न भोग कहीं। अभिमान बिरोध अकारनहीं॥**
**लघु जीवन संबतु पंच दसा। कलपांत न नास गुमानु असा॥ २॥**
**nara pīRita roga na bhoga kahīँ, abhimāna birodha akāranahīँ.**
**laghu jīvana saṁbatu paṁca dasā, kalapāṁta na nāsa gumānu asā.2.**

"As for men, they are tormented with diseases and find no enjoyment anywhere. They are conceited and contend with others without any rhyme or reason. Men's life is short extending from five to ten years; yet in their pride they reckon on surviving the end of creation. (2)

**कलिकाल बिहाल किए मनुजा। नहिं मानत क्वौ अनुजा तनुजा॥**
**नहिं तोष बिचार न सीतलता। सब जाति कुजाति भए मगता॥ ३॥**
**kalikāla bihāla kie manujā, nahiँ mānata kvau anujā tanujā.**
**nahiँ toṣa bicāra na sītalatā, saba jāti kujāti bhae magatā.3.**

"The age of Kali has driven men mad; no one respects the sanctity even of one's sister or daughter. There is neither contentment, nor discernment nor composure. People of all classes, whether of high or low caste, have become beggars. (3)

**इरिषा परुषाच्छर लोलुपता। भरि पूरि रही समता बिगता॥**
**सब लोग बियोग बिसोक हए। बरनाश्रम धर्म अचार गए॥ ४॥**
**iriṣā paruṣācchara lolupatā, bhari pūri rahī samatā bigatā.**
**saba loga biyoga bisoka hae, baranāśrama dharma acāra gae.4.**

"Envy, harsh words and covetousness are rampant; while evenness of mind is absent. People are all smitten with bereavement and deep sorrow. The duties and rules of conduct prescribed for the four orders of society and stages in life are neglected. (4)

**दम दान दया नहिं जानपनी। जड़ता परबंचनताति घनी॥**
**तनु पोषक नारि नरा सगरे। परनिंदक जे जग मो बगरे॥ ५॥**
**dama dāna dayā nahiँ jānapanī, jaRatā parabaṁcanatāti ghanī.**
**tanu poṣaka nāri narā sagare, paraniṁdaka je jaga mo bagare.5.**

"Self-control, charity, compassion and wisdom disappear; while stupidity and fraud multiply to a large extent. Men and women all pamper their body; while slanderers are rampant all over the world. (5)

दो०—**सुनु ब्यालारि काल कलि मल अवगुन आगार।**
**गुनउँ बहुत कलिजुग कर बिनु प्रयास निस्तार॥ १०२ ( क )॥**

Do.: **sunu byālāri kāla kali mala avaguna āgāra,**
**gunaů bahuta kalijuga kara binu prayāsa nistāra.102(A).**

"Listen, O enemy of serpents, Garuḍa: the age of Kali is a repository of impurities and vices. But it has one important virtue, too: final emancipation is possible in this age without any exertion. (102 A)

कृतजुग त्रेताँ द्वापर पूजा मख अरु जोग।
जो गति होइ सो कलि हरि नाम ते पावहिं लोग॥ १०२ (ख)॥

**kṛtajuga tretā̃ dvāpara pūjā makha aru joga,**
**jo gati hoi so kali hari nāma te pāvahiṁ loga.102(B).**

"Moreover, the same goal, which is reached through worship of God, performance of sacrifices or practice of Yoga in the Satyayuga, Tretā and Dvāpara, men are able to attain through the name of Śrī Hari in the Kali age. (102 B)

चौ०—कृतजुग सब जोगी बिग्यानी। करि हरि ध्यान तरहिं भव प्रानी॥
त्रेताँ बिबिध जग्य नर करहीं। प्रभुहि समर्पि कर्म भव तरहीं॥ १॥

Cau.: **kṛtajuga saba jogī bigyānī, kari hari dhyāna tarahiṁ bhava prānī.**
**tretā̃ bibidha jagya nara karahī̃, prabhuhi samarpi karma bhava tarahī̃.1.**

"In the Satyayuga everyone is a Yogī and Vijñānī (wise). Hence in that age men cross the ocean of mundane existence by meditating on Śrī Hari. In the Tretā age men perform sacrifices of various kinds and cross the ocean of metempsychosis by dedicating their actions to the Lord. (1)

द्वापर करि रघुपति पद पूजा। नर भव तरहिं उपाय न दूजा॥
कलिजुग केवल हरि गुन गाहा। गावत नर पावहिं भव थाहा॥ २॥

**dvāpara kari raghupati pada pūjā, nara bhava tarahiṁ upāya na dūjā.**
**kalijuga kevala hari guna gāhā, gāvata nara pāvahiṁ bhava thāhā.2.**

"In the Dvāpara age men cross the ocean of worldly existence by adoring the feet of Śrī Raghunātha, there being no other means to achieve it. In the Kali age, however, men reach the end of mundane existence simply by chanting Śrī Hari's glories. (2)

कलिजुग जोग न जग्य न ग्याना। एक अधार राम गुन गाना॥
सब भरोस तजि जो भज रामहि। प्रेम समेत गाव गुन ग्रामहि॥ ३॥

**kalijuga joga na jagya na gyānā, eka adhāra rāma guna gānā.**
**saba bharosa taji jo bhaja rāmahi, prema sameta gāva guna grāmahi.3.**

"In the age of Kali neither Yoga (concentration of mind), nor the performance of sacrifices nor spiritual wisdom is of any avail; one's only hope lies in singing Śrī Rāma's glories. Giving up all other hopes, whosoever worships Śrī Rāma and fondly chants His glories undoubtedly crosses the ocean of transmigration. (3)

सोइ भव तर कछु संसय नाहीं। नाम प्रताप प्रगट कलि माहीं॥
कलि कर एक पुनीत प्रतापा। मानस पुन्य होहिं नहिं पापा॥ ४॥

**soi bhava tara kachu saṁsaya nāhī̃, nāma pratāpa pragaṭa kali māhī̃.**
**kali kara eka punīta pratāpā, mānasa punya hohiṁ nahiṁ pāpā.4.**

"The power of the Name is thus manifest in the age of Kali. The Kali age possesses

another sacred virtue: in this age projected (mentally thought of) acts of virtue are rewarded, but projected (just thought of) sins are not punished. (4)

दो०—कलिजुग सम जुग आन नहिं जौं नर कर बिस्वास।
गाइ राम गुन गन बिमल भव तर बिनहिं प्रयास॥ १०३ ( क )॥

Do.: **kalijuga sama juga āna nahi̐ jau̐ nara kara bisvāsa,**
**gāi rāma guna gana bimala bhava tara binahi̐ prayāsa.103(A).**

"No other age can compare with the Kali age provided a man has faith in its virtue, for in this age one can easily cross the ocean of transmigration simply by singing Śrī Rāma's holy glories. (103 A)

प्रगट चारि पद धर्म के कलि महुँ एक प्रधान।
जेन केन बिधि दीन्हें दान करइ कल्यान॥ १०३ ( ख )॥

**pragaṭa cāri pada dharma ke kali mahu̐ eka pradhāna,**
**jena kena bidhi dīnhe̐ dāna karai kalyāna.103(B).**

"Piety has four well-known pillars, of which one is predominant in the Kali: charity practised in any form conduces to one's spiritual good. (103 B)

चौ०—नित जुग धर्म होहिं सब केरे। हृदयँ राम माया के प्रेरे॥
सुद्ध सत्व समता बिग्याना। कृत प्रभाव प्रसन्न मन जाना॥ १॥

Cau.: **nita juga dharma hohi̐ saba kere, hṛdaya̐ rāma māyā ke prere.**
**suddha satva samatā bigyānā, kṛta prabhāva prasanna mana jānā.1.**

"Prompted by Śrī Rāma's delusive potency (Māyā), the characteristics of all the four Yugas manifest themselves in everyone's heart all the time. The presence of pure Sattva (harmony), evenness of mind, spiritual insight and the feeling of vivacity in the heart are the effects of Satyayuga. (1)

सत्व बहुत रज कछु रति कर्मा। सब बिधि सुख त्रेता कर धर्मा॥
बहु रज स्वल्प सत्व कछु तामस। द्वापर धर्म हरष भय मानस॥ २॥

**satva bahuta raja kachu rati karmā, saba bidhi sukha tretā kara dharmā.**
**bahu raja svalpa satva kachu tāmasa, dvāpara dharma haraṣa bhaya mānasa.2.**

"Abundance of Sattva with a slight admixture of Rajas, attachment to action, and happiness of every kind are the characteristics of Tretā. Much Rajas, little Sattva, and some Tamas, with a feeling of mingled joy and fear in the heart, are the distinguishing features of Dvāpara. (2)

तामस बहुत रजोगुन थोरा। कलि प्रभाव बिरोध चहुँ ओरा॥
बुध जुग धर्म जानि मन माहीं। तजि अधर्म रति धर्म कराहीं॥ ३॥

**tāmasa bahuta rajoguna thorā, kali prabhāva birodha cahu̐ orā.**
**budha juga dharma jāni mana māhī̐, taji adharma rati dharma karāhī̐.3.**

"A large proportion of Tamas with a slight admixture of Rajas and antagonism everywhere are the effects of Kali. The wise discern the characteristics of the different Yugas in their mind and forswearing unrighteousness, devote themselves to piety. (3)

काल धर्म नहिं ब्यापहिं ताही। रघुपति चरन प्रीति अति जाही॥
नट कृत बिकट कपट खगराया। नट सेवकहि न ब्यापइ माया॥ ४॥

**kāla dharma nahi̐ byāpahi̐ tāhī, raghupati carana prīti ati jāhī.**
**naṭa kṛta bikaṭa kapaṭa khagarāyā, naṭa sevakahi na byāpai māyā.4.**

"The characteristics of the Time-Spirit have no effect on him who is very much devoted to Śrī Rāma's feet. The deception practised by a juggler, O king of birds, is formidable indeed for the viewers, but the tricks of a juggler cannot deceive his servant.(4)

दो०—हरि माया कृत दोष गुन बिनु हरि भजन न जाहिं।
भजिअ राम तजि काम सब अस बिचारि मन माहिं॥ १०४ ( क )॥

Do.: **hari māyā kṛta doṣa guna binu hari bhajana na jāhi̐,**
**bhajia rāma taji kāma saba asa bicāri mana māhi̐.104(A).**

"The good and evil, which are the creation of Śrī Hari's delusive potency, cannot be eliminated except through worship of Śrī Hari. Bearing this in mind, and forswearing all desire, one should adore Śrī Hari. (104 A)

तेहिं कलिकाल बरष बहु बसेउँ अवध बिहगेस।
परेउ दुकाल बिपति बस तब मैं गयउँ बिदेस॥ १०४ ( ख )॥

**tehi̐ kalikāla baraṣa bahu baseu̐ avadha bihagesa,**
**pareu dukāla bipati basa taba mai̐ gayau̐ bidesa.104(B).**

"In that particular age of Kali, O lord of the winged creatures, I lived in Ayodhyā for many years till a famine occurred there, when, stricken by adversity, I had to move to another place. (104 B)

चौ०—गयउँ उजेनी सुनु उरगारी। दीन मलीन दरिद्र दुखारी॥
गएँ काल कछु संपति पाई। तहँ पुनि करउँ संभु सेवकाई॥ १॥

Cau.: **gayau̐ ujenī sunu uragārī, dīna malīna daridra dukhārī.**
**gae̐ kāla kachu saṁpati pāī, taha̐ puni karau̐ saṁbhu sevakāī.1.**

"Listen, O enemy of serpents, Garuḍa, I went to Ujjain—miserable, downcast, penniless and afflicted. When sometime had elapsed, I acquired some wealth and after that I began worshipping Lord Śaṅkara at that very place. (1)

बिप्र एक बैदिक सिव पूजा। करइ सदा तेहि काजु न दूजा॥
परम साधु परमारथ बिंदक। संभु उपासक नहिं हरि निंदक॥ २॥

**bipra eka baidika siva pūjā, karai sadā tehi kāju na dūjā.**
**parama sādhu paramāratha biṁdaka, saṁbhu upāsaka nahi̐ hari niṁdaka.2.**

"There was a Brāhmaṇa there who constantly worshipped Lord Śiva according to the Vedic rites and had no other task at hand. He was an extremely pious soul and a knower of the highest truth, a votary of Lord Śambhu, but no reviler of Śrī Hari. (2)

तेहि सेवउँ मैं कपट समेता। द्विज दयाल अति नीति निकेता॥
बाहिज नम्र देखि मोहि साईं। बिप्र पढ़ाव पुत्र की नाईं॥ ३॥

**tehi sevau̐ mai̐ kapaṭa sametā, dvija dayāla ati nīti niketā.**
**bāhija namra dekhi mohi sāī̐, bipra paRhāva putra kī nāī̐.3.**

"I served him though with a guileful heart. The Brāhmaṇa was very kind-hearted and an abode of piety. Seeing me outwardly so humble, my Lord, the Brāhmaṇa taught me as his own son. (3)

संभु मंत्र मोहि द्विजबर दीन्हा। सुभ उपदेस बिबिध बिधि कीन्हा॥
जपउँ मंत्र सिव मंदिर जाई। हृदयँ दंभ अहमिति अधिकाई॥ ४॥

**saṁbhu maṁtra mohi dvijabara dīnhā, subha upadesa bibidha bidhi kīnhā.**
**japaů maṁtra siva maṁdira jāī, hṛdayå̐ daṁbha ahamiti adhikāī.4.**

"The great Brāhmaṇa imparted to me a mystic formula ( मंत्र ) sacred to Lord Śiva and gave me all kinds of salutary advice. I used to go to the temple of Lord Śiva and repeat the formula there with unbounded ostentation and conceit in my heart. (4)

दो०—मैं खल मल संकुल मति नीच जाति बस मोह।
हरि जन द्विज देखें जरउँ करउँ बिष्नु कर द्रोह॥ १०५ ( क )॥

Do.: **maĩ khala mala saṁkula mati nīca jāti basa moha,**
**hari jana dvija dekhẽ jaraů karaů biṣnu kara droha.105(A).**

"A wretch of impure mind, low-born and overcome by infatuation, I was filled with jealousy at the very sight of devotees of Śrī Hari or Brāhmaṇas and hated Lord Viṣṇu. (105 A)

सो०—गुर नित मोहि प्रबोध दुखित देखि आचरन मम।
मोहि उपजइ अति क्रोध दंभिहि नीति कि भावई॥ १०५ ( ख )॥

So.: **gura nita mohi prabodha dukhita dekhi ācarana mama,**
**mohi upajai ati krodha daṁbhihi nīti ki bhāvaī.105(B).**

"Distressed to see my conduct, my preceptor would admonish me time and again; but on hearing his admonition, I burnt with rage. Can sober counsel appeal to a hypocrite? (105 B)

चौ०—एक बार गुर लीन्ह बोलाई। मोहि नीति बहु भाँति सिखाई॥
सिव सेवा कर फल सुत सोई। अबिरल भगति राम पद होई॥ १॥

Cau.: **eka bāra gura līnha bolāī, mohi nīti bahu bhå̐ti sikhāī.**
**siva sevā kara phala suta soī, abirala bhagati rāma pada hoī.1.**

"One day my preceptor called me and taught me wisdom in all possible ways; 'The sole reward, my son, of worshipping Lord Śiva is uninterrupted devotion to Śrī Rāma's feet.(1)

रामहि भजहिं तात सिव धाता। नर पावँर कै केतिक बाता॥
जासु चरन अज सिव अनुरागी। तासु द्रोहँ सुख चहसि अभागी॥ २॥

**rāmahi bhajahĩ tāta siva dhātā, nara pāvå̐ra kai ketika bātā.**
**jāsu carana aja siva anurāgī, tāsu drohå̐ sukha cahasi abhāgī.2.**

"_'Śiva Himself as well as Brahmā (the Creator), dear son, adore Śrī Rāma; of what account, then, is a vile human being! Can a wretched soul hope to attain happiness by harbouring ill-will to Him whose feet are adored by Brahmā and Śiva Himself?' (2)

हर कहुँ हरि सेवक गुर कहेऊ। सुनि खगनाथ हृदय मम दहेऊ॥
अधम जाति मैं बिद्या पाएँ। भयउँ जथा अहि दूध पिआएँ॥ ३॥

**hara kahů hari sevaka gura kaheū, suni khaganātha hṛdaya mama daheū.**
**adhama jāti maĩ bidyā pāẽ, bhayaů jathā ahi dūdha piāẽ.3.**

"When I heard my Guru speak of Lord Śiva as a votary of Śrī Hari, my heart, O lord of the feathered kingdom, was afire. Vile of descent, as I was, the little learning that

I had acquired turned my head even as a serpent becomes all the more poisonous when fed on milk. (3)

मानी कुटिल कुभाग्य कुजाती। गुर कर द्रोह करउँ दिनु राती॥
अति दयाल गुर स्वल्प न क्रोधा। पुनि पुनि मोहि सिखाव सुबोधा॥ ४॥

**mānī kuṭila kubhāgya kujātī, gura kara droha karaů dinu rātī.**
**ati dayāla gura svalpa na krodhā, puni puni mohi sikhāva subodhā.4.**

"Proud, perverse, wretched and low-born, I harboured ill-will towards my Guru day and night. My Guru, however, was too tender hearted to have the least rancour in him; on the other hand, he gave me good advice again and again. (4)

जेहि ते नीच बड़ाई पावा। सो प्रथमहिं हति ताहि नसावा॥
धूम अनल संभव सुनु भाई। तेहि बुझाव घन पदवी पाई॥ ५॥

**jehi te nīca baRāī pāvā, so prathamahiṁ hati tāhi nasāvā.**
**dhūma anala saṁbhava sunu bhāī, tehi bujhāva ghana padavī pāī.5.**

"The first thing a vile fellow does is to kill and destroy the very man who has been instrumental in exalting him. Listen brother, smoke, which is produced by fire, extinguishes the latter when it attains to the majesty of a cloud. (5)

रज मग परी निरादर रहई। सब कर पद प्रहार नित सहई॥
मरुत उड़ाव प्रथम तेहि भरई। पुनि नृप नयन किरीटन्हि परई॥ ६॥

**raja maga parī nirādara rahaī, saba kara pada prahāra nita sahaī.**
**maruta uRāva prathama tehi bharaī, puni nṛpa nayana kirīṭanhi paraī.6.**

"The dust lying on the road is held in contempt and is ever trodden under foot by all the wayfarers. But when carried aloft by the wind, it first envelopes the air itself and then descends on the eyes or diadems of kings. (6)

सुनु खगपति अस समुझि प्रसंगा। बुध नहिं करहिं अधम कर संगा॥
कबि कोबिद गावहिं असि नीती। खल सन कलह न भल नहिं प्रीती॥ ७॥

**sunu khagapati asa samujhi prasaṁgā, budha nahiṁ karahiṁ adhama kara saṁgā.**
**kabi kobida gāvahiṁ asi nītī, khala sana kalaha na bhala nahiṁ prītī.7.**

"Listen, O Garuḍa, lord of the winged creatures, realizing this state of things, the wise shun the company of vile men. Seers and learned men have declared this maxim: it is good neither to quarrel with a wretch nor to make friends with him. (7)

उदासीन नित रहिअ गोसाईं। खल परिहरिअ स्वान की नाईं॥
मैं खल हृदयँ कपट कुटिलाई। गुर हित कहइ न मोहि सोहाई॥ ८॥

**udāsīna nita rahia gosāī̃, khala pariharia svāna kī nāī̃.**
**maiṁ khala hṛdayå kapaṭa kuṭilāī, gura hita kahai na mohi sohāī.8.**

"One should always remain aloof from him, my master; a wicked fellow should be avoided even as a dog. Vicious as I was, with a heart full of falsehood and perversity, the Guru's admonition did not appeal to me, even though it was so wholesome. (8)

दो०—**एक बार हर मंदिर जपत रहेउँ सिव नाम।**
**गुर आयउ अभिमान तें उठि नहिं कीन्ह प्रनाम॥ १०६ (क)॥**

Do.: **eka bāra hara maṁdira japata raheů siva nāma,**
**gura āyau abhimāna tẽ uṭhi nahiṁ kīnha pranāma.106(A).**

"One day I was repeating Śiva's Name in a temple sacred to Lord Hara, when my Guru came in; but in my pride I did not get up to make obeisance to him. (106 A)

**सो दयाल नहिं कहेउ कछु उर न रोष लवलेस।**
**अति अघ गुर अपमानता सहि नहिं सके महेस॥ १०६ ( ख )॥**

**so dayāla nahiँ kaheu kachu ura na roṣa lavalesa,**
**ati agha gura apamānatā sahi nahiँ sake mahesa.106(B).**

"My Guru was too magnanimous to say anything; neither did he feel the least resentment in his heart. But the grievous sin of showing disrespect to the Guru was something the great Lord Śiva could not bear. (106 B)

चौ०—मंदिर माझ भई नभ बानी। रे हतभाग्य अग्य अभिमानी॥
जद्यपि तव गुर कें नहिं क्रोधा। अति कृपाल चित सम्यक बोधा॥ १॥

Cau.: **maṁdira mājha bhaī nabha bānī, re hatabhāgya agya abhimānī.**
**jadyapi tava gura kẽ nahiँ krodhā, ati kṛpāla cita samyaka bodhā.1.**

"An ethereal voice emanated from the temple itself: 'you wretched and conceited fool, even though your preceptor has no anger in him and he is very tender-hearted and possessed of true and perfect wisdom, (1)

तदपि साप सठ दैहउँ तोही। नीति बिरोध सोहाइ न मोही॥
जौं नहिं दंड करौं खल तोरा। भ्रष्ट होइ श्रुतिमारग मोरा॥ २॥

**tadapi sāpa saṭha daihaũ tohī, nīti birodha sohāi na mohī.**
**jaũ nahiँ daṁḍa karaũ khala torā, bhraṣṭa hoi śrutimāraga morā.2.**

'yet, O rascal, I must pronounce a curse on you; for any transgression of propriety is highly loathsome to Me. If I do not punish you, O wretch, the sanctity of My Vedic laws will be impinged. (2)

जे सठ गुर सन इरिषा करहीं। रौरव नरक कोटि जुग परहीं॥
त्रिजग जोनि पुनि धरहिं सरीरा। अयुत जन्म भरि पावहिं पीरा॥ ३॥

**je saṭha gura sana iriṣā karahī̃, raurava naraka koṭi juga parahī̃.**
**trijaga joni puni dharahiँ sarīrā, ayuta janma bhari pāvahiँ pīrā.3.**

'The fools, who bear malice against their Guru, are cast into the hell named Raurava for a myriad Yugas. After that they take birth in the subhuman species and suffer torture for ten thousand successive existences. (3)

बैठ रहेसि अजगर इव पापी। सर्प होहि खल मल मति ब्यापी॥
महा बिटप कोटर महुँ जाई। रहु अधमाधम अधगति पाई॥ ४॥

**baiṭha rahesi ajagara iva pāpī, sarpa hohi khala mala mati byāpī.**
**mahā biṭapa koṭara mahũ jāī, rahu adhamādhama adhagati pāī.4.**

'Since you remained rooted to your seat like a python, O vile wretch, take the form of a snake, for your mind is steeped in sin. And, condemned to that vile state, O vilest of the vile, go and take up your abode in the hollow of some huge tree.' (4)

दो०—**हाहाकार कीन्ह गुर दारुन सुनि सिव साप।**
**कंपित मोहि बिलोकि अति उर उपजा परिताप॥ १०७ ( क )॥**

Do.: **hāhākāra kīnha gura dāruna suni siva sāpa,**
**kaṁpita mohi biloki ati ura upajā paritāpa.107(A).**

"The Guru cried a piteous wail as he heard Lord Śiva's terrible curse. And when he saw me trembling with fear, deep agony possessed his heart. (107 A)

**करि दंडवत सप्रेम द्विज सिव सन्मुख कर जोरि।**
**बिनय करत गदगद स्वर समुझि घोर गति मोरि॥ १०७ ( ख )॥**

**kari daṁḍavata saprema dvija siva sanmukha kara jori,**
**binaya karata gadagada svara samujhi ghora gati mori.107(B).**

"Reflecting on my awful fate, the Brāhmaṇa prostrated himself before Lord Śiva and, with folded hands and his voice choked with emotion, he prayed as follows:— (107 B)

छं०— **नमामीशमीशान निर्वाणरूपं। विभुं व्यापकं ब्रह्म वेदस्वरूपं॥**
**निजं निर्गुणं निर्विकल्पं निरीहं। चिदाकाशमाकाशवासं भजेऽहं॥ १॥**

Chaṁ.: **namāmīśamīśāna nirvāṇarūpaṁ, vibhuṁ vyāpakaṁ brahma vedasvarūpaṁ.**
**nijaṁ nirguṇaṁ nirvikalpaṁ nirīhaṁ, cidākāśamākāśavāsaṁ bhaje'haṁ.1.**

'I adore You, the guardian of the north-east quarter and Ruler of the whole universe, eternal, bliss personified, the omnipresent and all-pervading Brahma manifest in the form of the Vedas. I worship Lord Śiva, shining in His own glory, beyond the Guṇas (Sattva, Rajas, Tamas), undifferentiated, desireless, all-pervading consciousness, having nothing to wrap about Himself except ether (or enveloping ether itself). (1)

**निराकारमोंकारमूलं तुरीयं। गिरा ग्यान गोतीतमीशं गिरीशं॥**
**करालं महाकाल कालं कृपालं। गुणागार संसारपारं नतोऽहं॥ २॥**

**nirākāramoṁkāramūlaṁ turīyaṁ, girā gyāna gotītamīśaṁ girīśaṁ.**
**karālaṁ mahākāla kālaṁ kṛpālaṁ, guṇāgāra saṁsārapāraṁ nato'haṁ.2.**

'I bow to the supreme Lord, who is devoid of form, transcendent and extra-cosmic, beyond speech, understanding and sense perception, terrible yet gracious, the seed of the mystic syllable OṀ, the Ruler of Kailāsa, the Devourer even of the great Time-Spirit and the abode of virtues. (2)

**तुषाराद्रि संकाश गौरं गभीरं। मनोभूत कोटि प्रभा श्री शरीरं॥**
**स्फुरन्मौलि कल्लोलिनी चारु गंगा। लसद्भालबालेन्दु कंठे भुजंगा॥ ३॥**

**tuṣārādri saṁkāśa gauraṁ gabhīraṁ, manobhūta koṭi prabhā śrī śarīraṁ.**
**sphuranmauli kallolinī cāru gaṁgā, lasadbhālabālendu kaṁṭhe bhujaṁgā.3.**

'Who is deeply thoughtful, and is possessed of a form white as the snowclad Himālaya, radiant with the beauty of a myriad Cupids, whose head sparkles with the lovely stream of the Gaṅgā, whose brow is adorned by the crescent moon and neck bedecked by serpents. (3)

**चलत्कुंडलं भ्रू सुनेत्रं विशालं। प्रसन्नाननं नीलकंठं दयालं॥**
**मृगाधीशचर्माम्बरं मुण्डमालं। प्रियं शंकरं सर्वनाथं भजामि॥ ४॥**

**calatkuṁḍalaṁ bhrū sunetraṁ viśālaṁ, prasannānanaṁ nīlakaṁṭhaṁ dayālaṁ.**
**mṛgādhīśacarmāmbaraṁ muṇḍamālaṁ, priyaṁ śaṁkaraṁ sarvanāthaṁ bhajāmi.4.**

'I adore the all-merciful Śaṅkara, the universal Lord, who is loved by all, who has tremulous pendants dangling from His ear-lobes, is possessed of beautiful eyebrows and large eyes, who has a cheerful countenance and a blue speck on His throat, and who has a lion-skin wrapped round His waist and wears a garland of skulls round His neck. (4)

**प्रचंडं प्रकृष्टं प्रगल्भं परेशं। अखंडं अजं भानुकोटिप्रकाशं॥**
**त्रयःशूल निर्मूलनं शूलपाणिं। भजेऽहं भवानीपतिं भावगम्यं॥ ५॥**

**pracaṁḍaṁ prakṛṣṭaṁ pragalbhaṁ pareśaṁ, akhaṁḍaṁ ajaṁ bhānukoṭiprakāśaṁ.**
**trayaḥśūla nirmūlanaṁ śūlapāṇiṁ, bhaje'haṁ bhavānīpatiṁ bhāvagamyaṁ.5.**

'I take my refuge in Bhavānī's Spouse, the supreme Lord, terrible, exalted, intrepid, indivisible, unborn and invested with the glory of a myriad suns, who roots out the threefold agony and holds a trident in His hand and who is accessible only through love.(5)

**कलातीत कल्याण कल्पान्तकारी। सदा सज्जनानन्ददाता पुरारी॥**
**चिदानंदसंदोह मोहापहारी। प्रसीद प्रसीद प्रभो मन्मथारी॥ ६॥**

**kalātīta kalyāṇa kalpāntakārī, sadā sajjanānandadātā purārī.**
**cidānaṁdasaṁdoha mohāpahārī, prasīda prasīda prabho manmathārī.6.**

'Limitless (beyond digits), ever blessed, bringing about universal destruction at the end of each round of creation, a source of perpetual delight to the virtuous, Slayer of the demon Tripura, Consciousness and Bliss personified, dispeller of delusion, be propitious, my Lord, be propitious, O Destroyer of Cupid. (6)

**न यावद् उमानाथ पादारविन्दं। भजंतीह लोके परे वा नराणां॥**
**न तावत्सुखं शान्ति सन्तापनाशं। प्रसीद प्रभो सर्वभूताधिवासं॥ ७॥**

**na yāvad umānātha pādāravindaṁ, bhajaṁtīha loke pare vā narāṇāṁ.**
**na tāvatsukhaṁ śānti santāpanāśaṁ, prasīda prabho sarvabhūtādhivāsaṁ.7.**

'So long as they worship not the lotus-feet of Umā's lord, there is no happiness nor peace nor cessation of suffering for men either in this world or in the next. Therefore, be propitious, my lord, dwelling as You do in the heart of all living beings. (7)

**न जानामि योगं जपं नैव पूजां। नतोऽहं सदा सर्वदा शंभु तुभ्यं॥**
**जरा जन्म दुःखौघ तातप्यमानं। प्रभो पाहि आपन्नमामीश शंभो॥ ८॥**

**na jānāmi yogaṁ japaṁ naiva pūjāṁ, nato'haṁ sadā sarvadā śaṁbhu tubhyaṁ.**
**jarā janma duḥkhaugha tātapyamānaṁ, prabho pāhi āpannamāmīśa śaṁbho.8.**

'I know not Yoga (concentration), nor Japa (the muttering of prayers) nor ritual. I simply bow to you at all times and at every moment, O Śambhu! Pray, protect me, my lord, miserable and afflicted by sufferings attendant on old age and birth (and death) as I am, O Lord Śambhu!' (8)

श्लोक—**रुद्राष्टकमिदं प्रोक्तं विप्रेण हरतोषये।**
**ये पठन्ति नरा भक्त्या तेषां शम्भुः प्रसीदति॥ ९॥**

Śloka: **rudrāṣṭakamidaṁ proktaṁ vipreṇa haratoṣaye,**
**ye paṭhanti narā bhaktyā teṣāṁ śambhuḥ prasīdati.9.**

This hymn of eight verses was recited by the Brāhmaṇa in order to propitiate Lord Śiva. Śrī Śambhu is pleased with those men who devoutly recite it. (9)

दो०—**सुनि बिनती सर्बग्य सिव देखि बिप्र अनुरागु।**
**पुनि मंदिर नभबानी भइ द्विजबर बर मागु॥ १०८ (क)॥**

Do.: **suni binatī sarbagya siva dekhi bipra anurāgu,**
**puni maṁdira nabhabānī bhai dvijabara bara māgu.108.(A).**

"The all-wise Śiva heard the Brāhmaṇa's prayer and saw his devotion. An ethereal voice issued from the temple again: 'Ask for a boon, O worthy Brāhmaṇa.' (108 A)

**जौं प्रसन्न प्रभु मो पर नाथ दीन पर नेहु।**
**निज पद भगति देइ प्रभु पुनि दूसर बर देहु॥ १०८ (ख)॥**

**jaů prasanna prabhu mo para nātha dīna para nehu,**
**nija pada bhagati dei prabhu puni dūsara bara dehu.108(B).**

"If, my lord, you are pleased with me and if, my master, You are affectionate to me, the meek, first bless me with devotion to Your feet and then grant me another boon. (108 B)

**तव माया बस जीव जड़ संतत फिरइ भुलान।**
**तेहि पर क्रोध न करिअ प्रभु कृपा सिंधु भगवान॥ १०८ (ग)॥**

**tava māyā basa jīva jaRa saṁtata phirai bhulāna,**
**tehi para krodha na karia prabhu kṛpā siṁdhu bhagavāna.108(C).**

"Overcome by Your Māyā (delusive power), the stupid Jīva (individual embodied soul) constantly wanders (from one womb to another) in delusion. Therefore, O all-merciful Lord, be not angry with him. (108 C)

**संकर दीनदयाल अब एहि पर होहु कृपाल।**
**साप अनुग्रह होइ जेहिं नाथ थोरेहीं काल॥ १०८ (घ)॥**

**saṁkara dīnadayāla aba ehi para hohu kṛpāla,**
**sāpa anugraha hoi jehi̇̃ nātha thorehī̇̃ kāla.108(D).**

"Now be gracious to this fellow, O Śaṅkara, compassionate as You are to the meek, so that your curse's agony may be over in a short time and he be blessed by Your grace.(108 D)

चौ०—एहि कर होइ परम कल्याना। सोइ करहु अब कृपानिधाना॥
बिप्रगिरा सुनि परहित सानी। एवमस्तु इति भइ नभबानी॥ १॥

Cau.: **ehi kara hoi parama kalyānā, soi karahu aba kṛpānidhānā.**
**bipragirā suni parahita sānī, evamastu iti bhai nabhabānī.1.**

"Now do that which may bring him supreme blessedness, O fountain of mercy!" On hearing the Brāhmaṇa's prayer, steeped as it was in benevolent sentiments for others' good, the ethereal voice was heard once again saying: 'So be it! (1)

जदपि कीन्ह एहिं दारुन पापा। मैं पुनि दीन्हि कोप करि सापा॥
तदपि तुम्हारि साधुता देखी। करिहउँ एहि पर कृपा बिसेषी॥ २॥

**jadapi kīnha ehi̇̃ dāruna pāpā, mai̇̃ puni dīnhi kopa kari sāpā.**
**tadapi tumhāri sādhutā dekhī, karihaů ehi para kṛpā biseṣī.2.**

'Although he has committed a grievous sin and I in My wrath have pronounced a curse on him, yet, realizing your nobility, I shall do him a special favour. (2)

**छमासील जे पर उपकारी। ते द्विज मोहि प्रिय जथा खरारी॥**
**मोर श्राप द्विज ब्यर्थ न जाइहि। जन्म सहस अवस्य यह पाइहि॥ ३॥**
**chamāsīla je para upakārī, te dvija mohi priya jathā kharārī.**
**mora śrāpa dvija byartha na jāihi, janma sahasa avasya yaha pāihi.3.**

'O holy Brāhmaṇa, they who are of a forgiving disposition and beneficent are as dear to Me as Śrī Rama (the Slayer of the demon Khara) Himself. Nonetheless, O Brāhmaṇa, My curse shall not go in vain: this fellow shall surely pass through a thousand births. (3)

**जनमत मरत दुसह दुख होई। एहि स्वल्पउ नहिं ब्यापिहि सोई॥**
**कवनेउँ जन्म मिटिहि नहिं ग्याना। सुनहि सूद्र मम बचन प्रवाना॥ ४॥**
**janamata marata dusaha dukha hoī, ehi svalpau nahiँ byāpihi soī.**
**kavaneũ janma miṭihi nahiँ gyānā, sunahi sūdra mama bacana pravānā.4.**

'But the terrible agony involved in each successive birth and death shall not affect him in the least. (Turning to me, the voice continued:) Hear, O Śūdra, my true and definite word: in none of your births shall your awareness (of previous existences) leave you. (4)

**रघुपति पुरीं जन्म तव भयऊ। पुनि तैं मम सेवाँ मन दयऊ॥**
**पुरी प्रभाव अनुग्रह मोरें। राम भगति उपजिहि उर तोरें॥ ५॥**
**raghupati purī̐ janma tava bhayaū, puni taiँ mama sevā̐ mana dayaū.**
**purī prabhāva anugraha more̐, rāma bhagati upajihi ura tore̐.5.**

'(In the first place) You were born in the capital of Śrī Raghunātha, and there you set your heart on My worship. Due to the beneficial influence of the holy city and by My grace, devotion to Śrī Rāma shall sprout in your heart. (5)

**सुनु मम बचन सत्य अब भाई। हरितोषन ब्रत द्विज सेवकाई॥**
**अब जनि करहि बिप्र अपमाना। जानेसु संत अनंत समाना॥ ६॥**
**sunu mama bacana satya aba bhāī, haritoṣana brata dvija sevakāī.**
**aba jani karahi bipra apamānā, jānesu saṁta anaṁta samānā.6.**

'Now, dear fellow, hear My solemn declaration: a vow to serve the Brāhmaṇas is the surest means of propitiating Śrī Hari. Do not insult the Brāhmaṇas any more and reckon a saint to be at par with the infinite Lord Himself. (6)

**इंद्र कुलिस मम सूल बिसाला। कालदंड हरि चक्र कराला॥**
**जो इन्ह कर मारा नहिं मरई। बिप्रद्रोह पावक सो जरई॥ ७॥**
**iṁdra kulisa mama sūla bisālā, kāladaṁḍa hari cakra karālā.**
**jo inha kara mārā nahiँ maraī, bipradroha pāvaka so jaraī.7.**

'Even he who does not succumb to the stroke of Indra's thunderbolt, My own mighty trident, the rod of Death and the terrible discus of Śrī Hari, is consumed by the fire of hostility towards the Brāhmaṇas. (7)

**अस बिबेक राखेहु मन माहीं। तुम्ह कहँ जग दुर्लभ कछु नाहीं॥**
**औरउ एक आसिषा मोरी। अप्रतिहत गति होइहि तोरी॥ ८॥**
**asa bibeka rākhehu mana māhī̐, tumha kahā̐ jaga durlabha kachu nāhī̐.**
**aurau eka āsiṣā morī, apratihata gati hoihi torī.8.**

'Treasure up this dispassionate wisdom in your heart, and there will be nothing in this world which may be too difficult for you to attain. I bestow one more blessing on you: you shall have unobstructed access everywhere.' (8)

दो०—**सुनि सिव बचन हरषि गुर एवमस्तु इति भाषि।**
**मोहि प्रबोधि गयउ गृह संभु चरन उर राखि॥ १०९ ( क )॥**

Do.: **suni siva bacana harași gura evamastu iti bhāși,**
**mohi prabodhi gayau gṛha saṁbhu carana ura rākhi.109(A).**

"The Guru rejoiced to hear the word of Lord Śiva (as conveyed through the ethereal voice) and cried 'Amen!' And after admonishing me he returned home, with the image of Lord Śiva's feet immersed in his heart. (109 A)

**प्रेरित काल बिंधि गिरि जाइ भयउँ मैं ब्याल।**
**पुनि प्रयास बिनु सो तनु तजेउँ गएँ कछु काल॥ १०९ ( ख )॥**

**prerita kāla biṁdhi giri jāi bhayaů maiṁ byāla,**
**puni prayāsa binu so tanu tajeů gaě kachu kāla.109(B).**

"Driven by my fate I went to the Vindhya mountains and was (on giving up the ghost) reborn as a serpent and again, when sometime had elapsed, I easily dropped that form. (109 B)

**जोइ तनु धरउँ तजउँ पुनि अनायास हरिजान।**
**जिमि नूतन पट पहिरइ नर परिहरइ पुरान॥ १०९ ( ग )॥**

**joi tanu dharaů tajaů puni anāyāsa harijāna,**
**jimi nūtana paṭa pahirai nara pariharai purāna.109(C).**

"Whatever form I assumed, O mount of Śrī Hari, I dropped again with utmost ease, even as a man would cast off worn-out clothes and put on new ones. (109 C)

**सिवँ राखी श्रुति नीति अरु मैं नहिं पावा क्लेस।**
**एहि बिधि धरेउँ बिबिधि तनु ग्यान न गयउ खगेस॥ १०९ ( घ )॥**

**sivǎ rākhī śruti nīti aru maiṁ nahiṁ pāvā klesa,**
**ehi bidhi dhareů bibidhi tanu gyāna na gayau khagesa.109(D)**

"Lord Śiva vindicated the Vedic law, while I was spared the agony (involved in the rounds of birth and death). In this way, O lord of the winged creatures, I assumed various forms; but my awareness of my past births never left me. (109 D)

चौ०—त्रिजग देव नर जोइ तनु धरऊँ। तहँ तहँ राम भजन अनुसरऊँ॥
एक सूल मोहि बिसर न काऊ। गुर कर कोमल सील सुभाऊ॥ १॥

Cau.: **trijaga deva nara joi tanu dharaů, tahǎ tahǎ rāma bhajana anusaraů.**
**eka sūla mohi bisara na kāū, gura kara komala sīla subhāū.1.**

"Whatever form I assumed, whether of an irrational being, god or man, I continued to adore Śrī Rāma in every form. Yet one thing lay heavy on my conscience: my Guru's mild and amiable disposition I could never forget (i.e. I insulted such a tender hearted and compassionate Guru, that feeling of remorse tormented me all the time). (1)

चरम देह द्विज कै मैं पाई। सुर दुर्लभ पुरान श्रुति गाई॥
खेलउँ तहूँ बालकन्ह मीला। करउँ सकल रघुनायक लीला॥ २॥

**carama deha dvija kai maiṁ pāī, sura durlabha purāna śruti gāī.**
**khelaů tahů bālakanha mīlā, karaů sakala raghunāyaka līlā.2.**

"The last body I got was that of a Brāhmaṇa, which the Vedas and Purāṇas declare as difficult even for the gods to attain. Even in that birth whenever I joined the other boys for play, I would enact all the pastimes of Śrī Raghunātha alone. (2)

**प्रौढ़ भएँ मोहि पिता पढ़ावा। समझउँ सुनउँ गुनउँ नहिं भावा॥**
**मन ते सकल बासना भागी। केवल राम चरन लय लागी॥ ३॥**

**prauRha bhaẽ mohi pitā paRhāvā, samajhaů sunaů gunaů nahi̇̃ bhāvā.**
**mana te sakala bāsanā bhāgī, kevala rāma carana laya lāgī.3.**

"As I grew up my father gave me lessons (in secular subjects). I tried to understand things, listened to the lessons and reflected on them; yet they failed to attract my mind. All worldly cravings left my mind; I was solely absorbed in the thought of Śrī Rāma's feet. (3)

**कहु खगेस अस कवन अभागी। खरी सेव सुरधेनुहि त्यागी॥**
**प्रेम मगन मोहि कछु न सोहाई। हारेउ पिता पढ़ाइ पढ़ाई॥ ४॥**

**kahu khagesa asa kavana abhāgī, kharī seva suradhenuhi tyāgī.**
**prema magana mohi kachu na sohāī, hāreu pitā paRhāi paRhāī.4.**

"Tell me, O Garuḍa, is there anyone so wretched as to give up a cow of plenty and tend a she-ass? Overwhelmed with love I had no charm left for anything; my father had tired of coaching me. (4)

**भए कालबस जब पितु माता। मैं बन गयउँ भजन जनत्राता॥**
**जहँ जहँ बिपिन मुनीस्वर पावउँ। आश्रम जाइ जाइ सिरु नावउँ॥ ५॥**

**bhae kālabasa jaba pitu mātā, mai̇̃ bana gayaů bhajana janatrātā.**
**jahå̃ jahå̃ bipina munīsvara pāvaů, āśrama jāi jāi siru nāvaů.5.**

"When both my father and mother expired, I withdrew to the forest in order to worship Śrī Rāma, the Protector of His servants. In the forest wherever I found hermitages of sages, I went there and bowed my head to the sages. (5)

**बूझउँ तिन्हहि राम गुन गाहा। कहहिं सुनउँ हरषित खगनाहा॥**
**सुनत फिरउँ हरि गुन अनुबादा। अब्याहत गति संभु प्रसादा॥ ६॥**

**būjhaů tinhahi rāma guna gāhā, kahahi̇̃ sunaů harașita khaganāhā.**
**sunata phiraů hari guna anubādā, abyāhata gati saṁbhu prasādā.6.**

"I would ask them to recount Śrī Rāma's virtues and listened with delight to what they told me. O Garurḍa! In this way I went about listening to the recital of Śrī Hari's glories. By Śiva's grace my movements were unhampered everywhere. (6)

**छूटी त्रिबिधि ईषना गाढ़ी। एक लालसा उर अति बाढ़ी॥**
**राम चरन बारिज जब देखौं। तब निज जन्म सफल करि लेखौं॥ ७॥**

**chūṭī tribidhi īṣanā gāRhī, eka lālasā ura ati bāRhī.**
**rāma carana bārija jaba dekhaů, taba nija janma saphala kari lekhaů.7.**

"The three types of ardent seeking (viz., those for progeny, wealth and fame) left me and one solitary longing grew intensely and deeply in my heart. "I shall deem the object of my birth accomplished only when I behold Śrī Rāma's lotus-feet," I said to myself. (7)

**जेहि पूँछउँ सोइ मुनि अस कहई। ईस्वर सर्ब भूतमय अहई॥**
**निर्गुन मत नहिं मोहि सोहाई। सगुन ब्रह्म रति उर अधिकाई॥ ८॥**

**jehi pů̃chaů soi muni asa kahaī, īsvara sarba bhūtamaya ahaī.**
**nirguna mata nahi̇̃ mohi sohāī, saguna brahma rati ura adhikāī.8.**

"Every sage I enquired of, observed 'God represents the totality of created beings.' But the view which holds God as impersonal did not find favour with me and the love I bore in my heart for the embodied Brahma grew more and more. (8)

दो०—**गुर के बचन सुरति करि राम चरन मनु लाग।**
**रघुपति जस गावत फिरउँ छन छन नव अनुराग॥ ११० (क)॥**

Do.: **gura ke bacana surati kari rāma carana manu lāga,**
**raghupati jasa gāvata phirau̐ chana chana nava anurāga.110(A).**

"Even as I recalled the words of my erstwhile preceptor, my mind conceived a fondness for Śrī Rāma's feet and I went about singing the glories of Śrī Raghunātha with a love which ever became enriched every moment. (110 A)

**मेरु सिखर बट छायाँ मुनि लोमस आसीन।**
**देखि चरन सिरु नायउँ बचन कहेउँ अति दीन॥ ११० (ख)॥**

**meru sikhara baṭa chāyā̐ muni lomasa āsīna,**
**dekhi carana siru nāyau̐ bacana kaheu̐ ati dīna.110(B).**

"On a peak of Mount Meru in the shade of a banyan tree sat the sage Lomaśa. On seeing him I bowed at his feet and addressed him in the humblest strain. (110 B)

**सुनि मम बचन बिनीत मृदु मुनि कृपाल खगराज।**
**मोहि सादर पूँछत भए द्विज आयहु केहि काज॥ ११० (ग)॥**

**suni mama bacana binīta mṛdu muni kṛpāla khagarāja,**
**mohi sādara pū̐chata bhae dvija āyahu kehi kāja.110(C).**

"When the gracious sage heard my meek and gentle address, O king of the birds, he politely enquired: 'For what purpose have you come, O Brāhmaṇa?' (110 C)

**तब मैं कहा कृपानिधि तुम्ह सर्बग्य सुजान।**
**सगुन ब्रह्म अवराधन मोहि कहहु भगवान॥ ११० (घ)॥**

**taba mai̐ kahā kṛpānidhi tumha sarbagya sujāna,**
**saguna brahma avarādhana mohi kahahu bhagavāna.110(D).**

"Thereupon I replied, "O fountain of mercy, you are omniscient and sagacious. Tell me, blessed one, how to worship the embodied (Saguṇa-Sākāra) supreme Spirit. (110 D)

चौ०—तब मुनीस रघुपति गुन गाथा। कहे कछुक सादर खगनाथा॥
ब्रह्मग्यान रत मुनि बिग्यानी। मोहि परम अधिकारी जानी॥ १॥

Cau.: **taba munīsa raghupati guna gāthā, kahe kachuka sādara khaganāthā.**
**brahmagyāna rata muni bigyānī, mohi parama adhikārī jānī.1.**

"Thereupon the great sage recounted earnestly a few virtues of Śrī Raghunātha, O lord of the feathered creation. But himself being devoted to the knowledge of Brahma (the Absolute), and taking me to be the fittest person (to be initiated into such knowledge), (1)

लागे करन ब्रह्म उपदेसा। अज अद्वैत अगुन हृदयेसा॥
अकल अनीह अनाम अरूपा। अनुभव गम्य अखंड अनूपा॥ २॥

**lāge karana brahma upadesā, aja advaita aguna hṛdayesā.**
**akala anīha anāma arūpā, anubhava gamya akhaṁḍa anūpā.2.**

"the enlightened sage began a sermon on Brahma, the unborn, the One without a second and without attributes, the Ruler of the heart (the inner Controller), incomprehensible, desireless, without name or form, attainable only through realization, indivisible and incomparable–(2)

**मन गोतीत अमल अबिनासी। निर्बिकार निरवधि सुख रासी॥**
**सो तैं ताहि तोहि नहिं भेदा। बारि बीचि इव गावहिं बेदा॥ ३॥**
**mana gotīta amala abināsī, nirbikāra niravadhi sukha rāsī.**
**so taiँ tāhi tohi nahiँ bhedā, bāri bīci iva gāvahiँ bedā.3.**

"beyond the mind and the senses, immaculate and indestructible, immutable, unlimited and all-blissful: 'You are identical with the Brahma referred to above; no more difference exists between Him and you than between a sheet of water and the ripples on its surface; so declare the Vedas.' (3)

**बिबिधि भाँति मोहि मुनि समुझावा। निर्गुन मत मम हृदयँ न आवा॥**
**पुनि मैं कहेउँ नाइ पद सीसा। सगुन उपासन कहहु मुनीसा॥ ४॥**
**bibidhi bhāँti mohi muni samujhāvā, nirguna mata mama hṛdayaँ na āvā.**
**puni maiँ kaheuँ nāi pada sīsā, saguna upāsana kahahu munīsā.4.**

"The sage instructed me in various ways; but the truth that the individual embodied soul is identical with the attributeless Brahma did not appeal to my heart. Bowing my head at his feet, I submitted again, 'Kindly tell me how to worship the embodied (Saguṇa-Sākāra) Brahma, O lord of the sages. (4)

**राम भगति जल मम मन मीना। किमि बिलगाइ मुनीस प्रबीना॥**
**सोइ उपदेस कहहु करि दाया। निज नयनन्हि देखौं रघुराया॥ ५॥**
**rāma bhagati jala mama mana mīnā, kimi bilagāi munīsa prabīnā.**
**soi upadesa kahahu kari dāyā, nija nayananhi dekhauँ raghurāyā.5.**

'My mind takes delight in the worship of Śrī Rāma even as a fish rejoices in water; how, then, can it exist without it, O wise lord of the sages? Be gracious, therefore, to teach me the method whereby I may be able to behold Śrī Raghunātha with my own eyes. (5)

**भरि लोचन बिलोकि अवधेसा। तब सुनिहउँ निर्गुन उपदेसा॥**
**मुनि पुनि कहि हरिकथा अनूपा। खंडि सगुन मत अगुन निरूपा॥ ६॥**
**bhari locana biloki avadhesā, taba sunihauँ nirguna upadesā.**
**muni puni kahi harikathā anūpā, khaṁḍi saguna mata aguna nirūpā.6.**

'Having feasted my eyes on the King of Ayodhyā, I will then listen to your discourse on the attributeless (Nirguṇa-Nirākāra) Brahma.' The sage once more recited the incomparable story of Śrī Hari; but demolishing the doctrine that the supreme Spirit does appear in an embodied form, he established the proposition that He is ever without attributes. (6)

**तब मैं निर्गुन मत कर दूरी। सगुन निरूपउँ करि हठ भूरी॥**
**उत्तर प्रतिउत्तर मैं कीन्हा। मुनि तन भए क्रोध के चीन्हा॥ ७॥**
**taba maiँ nirguna mata kara dūrī, saguna nirūpauँ kari haṭha bhūrī.**
**uttara pratiuttara maiँ kīnhā, muni tana bhae krodha ke cīnhā.7.**

"Thereupon I would set aside the view that God is ever attributeless and establish with great vehemence the doctrine that He takes an embodied form. When I thus entered into rather intense argument with him, signs of resentment appeared on the sage's person. (7)

सुनु प्रभु बहुत अवग्या किएँ। उपज क्रोध ग्यानिन्ह के हिएँ॥
अति संघरषन जौं कर कोई। अनल प्रगट चंदन ते होई॥ ८॥

**sunu prabhu bahuta avagyā kiĕ, upaja krodha gyāninha ke hiĕ.**
**ati saṁgharaṣana jaů kara koī, anala pragaṭa caṁdana te hoī.8.**

"Listen, my lord, insolence carried to an excess rouses passion even in the mind of an enlightened soul. Too much friction will produce fire even out of sandal-wood. (8)

दो०—**बारंबार सकोप मुनि करइ निरूपन ग्यान।**
**मैं अपनें मन बैठ तब करउँ बिबिधि अनुमान॥ १११ (क)॥**

Do.: **bāraṁbāra sakopa muni karai nirūpana gyāna,**
**maĭ apanĕ mana baiṭha taba karaů bibidhi anumāna.111(A).**

"Again and again in the heat of passion the sage expatiated on knowledge of the Absolute, while I sat still and put to myself various questions: (111 A)

**क्रोध कि द्वैतबुद्धि बिनु द्वैत कि बिनु अग्यान।**
**मायाबस परिछिन्न जड़ जीव कि ईस समान॥ १११ (ख)॥**

**krodha ki dvaitabuddhi binu dvaita ki binu agyāna,**
**māyābasa parichinna jaRa jīva ki īsa samāna.111(B).**

'Can there be anger without duality or duality without ignorance? Can an individual soul, dull, finite and subject to Māyā, ever be at par with God? (111 B)

चौ०—कबहुँ कि दुख सब कर हित ताकें। तेहि कि दरिद्र परस मनि जाकें॥
परद्रोही की होहिं निसंका। कामी पुनि कि रहहिं अकलंका॥ १॥

Cau.: **kabahů ki dukha saba kara hita tākĕ, tehi ki daridra parasa mani jākĕ.**
**paradrohī kī hohĭ nisaṁkā, kāmī puni ki rahahĭ akalaṁkā.1.**

'Can suffering ensue from solicitude for others' well-being? Can anyone possessing the philosopher's stone suffer from want any longer? Can the malevolent be free from anxiety? Can the sensualist escape obloquy? (1)

बंस कि रह द्विज अनहित कीन्हें। कर्म कि होहिं स्वरूपहि चीन्हें॥
काहू सुमति कि खल सँग जामी। सुभ गति पाव कि परत्रिय गामी॥ २॥

**baṁsa ki raha dvija anahita kīnhĕ, karma ki hohĭ svarūpahi cīnhĕ.**
**kāhū sumati ki khala sǎga jāmī, subha gati pāva ki paratriya gāmī.2.**

'Can one's posterity survive even though one has persecuted the Brāhmaṇas? Can one continue to perform actions (with attachment) even after attaining Self-Realization? Has anyone acquired sound wisdom while living in the company of the vicious? Can an adulterer attain a happy destiny? (2)

भव कि परहिं परमात्मा बिंदक। सुखी कि होहिं कबहुँ हरिनिंदक॥
राजु कि रहइ नीति बिनु जानें। अघ कि रहहिं हरिचरित बखानें॥ ३॥

**bhava ki parahĭ paramātmā biṁdaka, sukhī ki hohĭ kabahů hariniṁdaka.**
**rāju ki rahai nīti binu jānĕ, agha ki rahahĭ haricarita bakhānĕ.3.**

'Can those who have realized God fall again into the ocean of transmigration? Can the revilers of Śrī Hari be ever happy? Can a kingdom stand without knowledge of statecraft? Can sins persist even after one has commenced narrating Śrī Hari's exploits? (3)

पावन जस कि पुन्य बिनु होई। बिनु अघ अजस कि पावइ कोई॥
लाभु कि किछु हरि भगति समाना। जेहि गावहिं श्रुति संत पुराना॥ ४॥

**pāvana jasa ki punya binu hoī, binu agha ajasa ki pāvai koī.**
**lābhu ki kichu hari bhagati samānā, jehi gāvahiँ śruti saṁta purānā.4.**

'Can one enjoy sacred renown without religious merit and can anyone earn a bad reputation without a sin? Is there any gain as valuable as Devotion to Śrī Hari, which is glorified alike by saints as well as by the Vedas and Purāṇas? (4)

हानि कि जग एहि सम किछु भाई। भजिअ न रामहि नर तनु पाई॥
अघ कि पिसुनता सम कछु आना। धर्म कि दया सरिस हरिजाना॥ ५॥

**hāni ki jaga ehi sama kichu bhāī, bhajia na rāmahi nara tanu pāī.**
**agha ki pisunatā sama kachu ānā, dharma ki dayā sarisa harijānā.5.**

'And, brother, is there any loss in the world as grievous as that of the man who fails to adore Śrī Rāma even on obtaining a human body? Is there any other sin so bad as backbiting or any virtue so great as compassion, O mount of Śrī Hari?' (5)

एहि बिधि अमिति जुगुति मन गुनऊँ। मुनि उपदेस न सादर सुनऊँ॥
पुनि पुनि सगुन पच्छ मैं रोपा। तब मुनि बोलेउ बचन सकोपा॥ ६॥

**ehi bidhi amiti juguti mana gunaū̐, muni upadesa na sādara sunaū̐.**
**puni puni saguna paccha maiँ ropā, taba muni boleu bacana sakopā.6.**

"In this way I mentally advanced numberless arguments in my favour and did not listen to the sage's teaching with reverence. Again and again I maintained the cause of the 'Saguṇa' form of worship (the worship of an embodied Deity), till at last the sage uttered words in anger: (6)

मूढ़ परम सिख देउँ न मानसि। उत्तर प्रतिउत्तर बहु आनसि॥
सत्य बचन बिस्वास न करही। बायस इव सबही ते डरही॥ ७॥

**mūRha parama sikha deū̐ na mānasi, uttara pratiuttara bahu ānasi.**
**satya bacana bisvāsa na karahī, bāyasa iva sabahī te ḍarahī.7.**

"Fool, you refuse to accept the supreme lesson I have been inculcating in you and indulge in endless arguments and counter-arguments. You give no credence to my authentic words and, like a crow, look on everything with distrust! (7)

सठ स्वपच्छ तव हृदयँ बिसाला। सपदि होहि पच्छी चंडाला॥
लीन्ह श्राप मैं सीस चढ़ाई। नहिं कछु भय न दीनता आई॥ ८॥

**saṭha svapaccha tava hṛdayå̐ bisālā, sapadi hohi pacchī caṁḍālā.**
**līnha śrāpa maiँ sīsa caRhāī, nahiँ kachu bhaya na dīnatā āī.8.**

"Fool, you are exceedingly self-opinionated; therefore, you shall at once take the form of a crow (the pariah among birds)." I bowed to the curse pronounced by the sage but felt neither alarmed nor remorse. (8)

दो०—तुरत भयउँ मैं काग तब पुनि मुनि पद सिरु नाइ।
सुमिरि राम रघुबंस मनि हरषित चलेउँ उड़ाइ॥ ११२ (क)॥

Do.: **turata bhayaū̐ maiँ kāga taba puni muni pada siru nāi,**
**sumiri rāma raghubaṁsa mani haraṣita caleū̐ uRāi.112(A).**

"I was immediately transformed into a crow. Thereupon I bowed my head at the sage's

feet again and, fixing my thoughts on Śrī Rāma, the Jewel of Raghu's line, joyfully took flight." (112 A)

**उमा जे राम चरन रत बिगत काम मद क्रोध।**
**निज प्रभुमय देखहिं जगत केहि सन करहिं बिरोध॥ ११२ ( ख )॥**

**umā je rāma carana rata bigata kāma mada krodha,**
**nija prabhumaya dekhahi̐ jagata kehi sana karahi̐ birodha.112(B).**

Umā, (continues Lord Śaṅkara,) they, who are devoted to Śrī Rāma's feet and are free from lust, vanity and anger, look upon the whole world as full of their lord; against whom can they harbour animosity? (112 B)

चौ०—सुनु खगेस नहिं कछु रिषि दूषन। उर प्रेरक रघुबंस बिभूषन॥
कृपासिंधु मुनि मति करि भोरी। लीन्ही प्रेम परिच्छा मोरी॥ १॥

Cau.: **sunu khagesa nahi̐ kachu riṣi dūṣana, ura preraka raghubaṁsa bibhūṣana.**
**kṛpāsiṁdhu muni mati kari bhorī, līnhī prema paricchā morī.1.**

"Listen, O Garurḍa, lord of the winged creatures: the sage was in no way at fault; it is Śrī Rāma, the Ornament of Raghu's race, who prompts all hearts. The All-merciful put my devotion to test by clouding the sage's reason. (1)

मन बच क्रम मोहि निज जन जाना। मुनि मति पुनि फेरी भगवाना॥
रिषि मम महत सीलता देखी। राम चरन बिस्वास बिसेषी॥ २॥

**mana baca krama mohi nija jana jānā, muni mati puni pherī bhagavānā.**
**riṣi mama mahata sīlatā dekhī, rāma carana bisvāsa biseṣī.2.**

"When the Lord realized that I was His devoted servant in thought, word and deed, the Lord disillusioned the mind of the saint again. The sage was amazed at my extraordinary forbearance and the unique faith in Śrī Rāma's feet and, (2)

अति बिसमय पुनि पुनि पछिताई। सादर मुनि मोहि लीन्ह बोलाई॥
मम परितोष बिबिधि बिधि कीन्हा। हरषित राममंत्र तब दीन्हा॥ ३॥

**ati bisamaya puni puni pachitāī, sādara muni mohi līnha bolāī.**
**mama paritoṣa bibidhi bidhi kīnhā, haraṣita rāmamaṁtra taba dīnhā.3.**

"repenting again and again, politely called me back. He consoled me in several ways and then gladly imparted to me the formula (मंत्र) sacred to Śrī Rāma. (3)

बालकरूप राम कर ध्याना। कहेउ मोहि मुनि कृपानिधाना॥
सुंदर सुखद मोहि अति भावा। सो प्रथमहिं मैं तुम्हहि सुनावा॥ ४॥

**bālakarūpa rāma kara dhyānā, kaheu mohi muni kṛpānidhānā.**
**suṁdara sukhada mohi ati bhāvā, so prathamahi̐ mai̐ tumhahi sunāvā.4.**

"The gracious sage also taught me how to meditate on Śrī Rāma in the form of a child. The form which I was thus taught to fix my thoughts upon, charming and delightful as it was, pleased me much; I have already told you the same. (4)

मुनि मोहि कछुक काल तहँ राखा। रामचरितमानस तब भाषा॥
सादर मोहि यह कथा सुनाई। पुनि बोले मुनि गिरा सुहाई॥ ५॥

**muni mohi kachuka kāla taha̐ rākhā, rāmacaritamānasa taba bhāṣā.**
**sādara mohi yaha kathā sunāī, puni bole muni girā suhāī.5.**

"The sage detained me in his hermitage for sometime and then recited the **'Rāmacaritamānasa'** (the Mānasa lake of Śrī Rāma's exploits). Having reverently related the story, the sage then addressed me in the following gracious words: (5)

रामचरित सर गुप्त सुहावा। संभु प्रसाद तात मैं पावा॥
तोहि निज भगत राम कर जानी। ताते मैं सब कहेउँ बखानी॥ ६॥

**rāmacarita sara gupta suhāvā, saṁbhu prasāda tāta mai pāvā.**
**tohi nija bhagata rāma kara jānī, tāte mai saba kaheu bakhānī.6.**

"I discovered this secret and charming **'Rāmacaritamānasa'**, the lake of Śrī Rāma's exploits, dear son, by the grace of Lord Śiva. I have come to know that you are a beloved devotee of Śrī Rāma; hence I recited it to you in detail. (6)

राम भगति जिन्ह कें उर नाहीं। कबहुँ न तात कहिअ तिन्ह पाहीं॥
मुनि मोहि बिबिधि भाँति समुझावा। मैं सप्रेम मुनि पद सिरु नावा॥ ७॥

**rāma bhagati jinha ke ura nāhī, kabahu na tāta kahia tinha pāhī.**
**muni mohi bibidhi bhāti samujhāvā, mai saprema muni pada siru nāvā.7.**

"Never reveal it, dear child, in the presence of those whose heart is void of devotion to Śrī Rāma." The sage admonished me in various ways and I lovingly bowed my head at his feet. (7)

निज कर कमल परसि मम सीसा। हरषित आसिष दीन्ह मुनीसा॥
राम भगति अबिरल उर तोरें। बसिहि सदा प्रसाद अब मोरें॥ ८॥

**nija kara kamala parasi mama sīsā, haraṣita āsiṣa dīnha munīsā.**
**rāma bhagati abirala ura tore, basihi sadā prasāda aba more.8.**

"The great sage touched my head with his lotus palm and gladly gave me his blessing: 'Henceforth by my grace devotion to Śrī Rāma shall ever abide in your heart in abundance and will not be interrupted at any time. (8)

दो०—**सदा राम प्रिय होहु तुम्ह सुभ गुन भवन अमान।**
**कामरूप इच्छामरन ग्यान बिराग निधान॥ ११३ (क)॥**

Do.: **sadā rāma priya hohu tumha subha guna bhavana amāna,**
**kāmarūpa icchāmarana gyāna birāga nidhāna.113(A).**

'You shall ever be a favourite of Śrī Rāma and a repository of good qualities, free from pride, taking any form at your will and choosing your own time for death, and a repository of wisdom and dispassion, (113 A)

**जेहिं आश्रम तुम्ह बसब पुनि सुमिरत श्रीभगवंत।**
**ब्यापिहि तहँ न अबिद्या जोजन एक प्रजंत॥ ११३ (ख)॥**

**jehi āśrama tumha basaba puni sumirata śrībhagavaṁta,**
**byāpihi taha na abidyā jojana eka prajaṁta.113(B).**

'nay, in whatever hermitage you live with your thought fixed on the Lord, delusion will have no access within a radius of eight miles from it. (113 B)

चौ०—काल कर्म गुन दोष सुभाऊ। कछु दुख तुम्हहि न ब्यापिहि काऊ॥
राम रहस्य ललित बिधि नाना। गुप्त प्रगट इतिहास पुराना॥ १॥

Cau.: **kāla karma guna doṣa subhāū, kachu dukha tumhahi na byāpihi kāū.**
**rāma rahasya lalita bidhi nānā, gupta pragaṭa itihāsa purānā.1.**

'No suffering occasioned by time, fate, merit, demerit or disposition shall ever torment you. The manifold charming mysteries of Śrī Rāma, that are found mentioned in the chronicles and Purāṇas, either explicitly or implicitly, (1)

बिनु श्रम तुम्ह जानब सब सोऊ। नित नव नेह राम पद होऊ॥
जो इच्छा करिहहु मन माहीं। हरि प्रसाद कछु दुर्लभ नाहीं॥ २॥

**binu śrama tumha jānaba saba soū, nita nava neha rāma pada hoū.**
**jo icchā karihahu mana māhī̐, hari prasāda kachu durlabha nāhī̐.2.**

'you will come to know without any effort; and the flame of your devotion to Śrī Rāma's feet will ever grow brighter and brighter. Whatever longing you may entertain in your mind, you shall have no difficulty in attaining it by the grace of Śrī Hari.' (2)

सुनि मुनि आसिष सुनु मतिधीरा। ब्रह्मगिरा भइ गगन गँभीरा॥
एवमस्तु तव बच मुनि ग्यानी। यह मम भगत कर्म मन बानी॥ ३॥

**suni muni āsiṣa sunu matidhīrā, brahmagirā bhai gagana ga̐bhīrā.**
**evamastu tava baca muni gyānī, yaha mama bhagata karma mana bānī.3.**

"On hearing the sage's benediction, mark me, O Garuḍa of steadfast reason, a deep voice—which was evidently the voice of the Supreme Spirit—was heard from the heavens: 'May your prophesy come to be true, O enlightened sage! He is My votary in thought, word and deed.' (3)

सुनि नभगिरा हरष मोहि भयऊ। प्रेम मगन सब संसय गयऊ॥
करि बिनती मुनि आयसु पाई। पद सरोज पुनि पुनि सिरु नाई॥ ४॥

**suni nabhagirā haraṣa mohi bhayaū, prema magana saba saṁsaya gayaū.**
**kari binatī muni āyasu pāī, pada saroja puni puni siru nāī.4.**

"I rejoiced to hear the heavenly voice and stood overwhelmed with love and rid of all my doubts. On receiving the sage's permission in response to my prayer I repeatedly bowed my head at his feet, (4)

हरष सहित एहिं आश्रम आयउँ। प्रभु प्रसाद दुर्लभ बर पायउँ॥
इहाँ बसत मोहि सुनु खग ईसा। बीते कलप सात अरु बीसा॥ ५॥

**haraṣa sahita ehi̐ āśrama āyau̐, prabhu prasāda durlabha bara pāyau̐.**
**ihā̐ basata mohi sunu khaga īsā, bīte kalapa sāta aru bīsa.5.**

"and gladly came away to this hermitage, having obtained by the Lord's grace a rare boon. Listen, O lord of the feathered creation, (5)

करउँ सदा रघुपति गुन गाना। सादर सुनहिं बिहंग सुजाना॥
जब जब अवधपुरीं रघुबीरा। धरहिं भगत हित मनुज सरीरा॥ ६॥

**karau̐ sadā raghupati guna gānā, sādara sunahi̐ bihaṁga sujānā.**
**jaba jaba avadhapurī̐ raghubīrā, dharahi̐ bhagata hita manuja sarīrā.6.**

"I have now lived in this hermitage for twenty seven rounds of creation. I am ever engaged in hymning the glories of Śrī Raghunātha, while enlightened birds reverently listen to them. Each time Śrī Raghunātha incarnates as a human being in the city of Ayodhyā for the sake of His devotees, (6)

तब तब जाइ राम पुर रहऊँ। सिसुलीला बिलोकि सुख लहऊँ॥
पुनि उर राखि राम सिसुरूपा। निज आश्रम आवउँ खगभूपा॥ ७॥

**taba taba jāi rāma pura rahaů, sisulīlā biloki sukha lahaů̐.**
**puni ura rākhi rāma sisurūpā, nija āśrama āvaů khagabhūpā.7.**

"I go and stay at the capital of Śrī Rāma and enjoy the spectacle of His childlike sports. Again, enshrining an image of the child Rāma in my heart I return to my hermitage, O king of birds. (7)

कथा सकल मैं तुम्हहि सुनाई। काग देह जेहिं कारन पाई॥
कहिउँ तात सब प्रस्न तुम्हारी। राम भगति महिमा अति भारी॥ ८॥

**kathā sakala maĩ tumhahi sunāī, kāga deha jehĩ kārana pāī.**
**kahiů tāta saba prasna tumhārī, rāma bhagati mahimā ati bhārī.8.**

"I have now told you all the circumstances that transformed me in the form of a crow, and have also replied to all your queries. The glory of devotion to Śrī Rāma is superb indeed. (8)

दो०—ताते यह तन मोहि प्रिय भयउ राम पद नेह।
निज प्रभु दरसन पायउँ गए सकल संदेह॥ ११४ (क)॥

Do.: **tāte yaha tana mohi priya bhayau rāma pada neha,**
**nija prabhu darasana pāyaů gae sakala saṁdeha.114(A).**

"I love this (crow's) body because it was in this body that devotion to Śrī Rāma's feet sprouted in my heart, I was blessed with the vision of my lord and all my doubts vanished. (114 A)

[PAUSE 29 FOR A THIRTY-DAY RECITATION]

भगति पच्छ हठ करि रहेउँ दीन्हि महारिषि साप।
मुनि दुर्लभ बर पायउँ देखहु भजन प्रताप॥ ११४ (ख)॥

**bhagati paccha haṭha kari raheů dīnhi mahāriṣi sāpa,**
**muni durlabha bara pāyaů dekhahu bhajana pratāpa.114(B).**

"I stubbornly upheld the cause of Devotion, for which the great sage Lomaśa had cursed me; but eventually I obtained a boon which is difficult even for the sages to obtain! See the efficacy of Lord's adoration! (114 B)

चौ०—जे असि भगति जानि परिहरहीं। केवल ग्यान हेतु श्रम करहीं॥
ते जड़ कामधेनु गृहँ त्यागी। खोजत आकु फिरहिं पय लागी॥ १॥

Cau.: **je asi bhagati jāni pariharahī̐, kevala gyāna hetu śrama karahī̐.**
**te jaRa kāmadhenu gṛhå̐ tyāgī, khojata āku phirahĩ paya lāgī.1.**

"They, who knowingly cast aside such Devotion and take pains to acquire mere knowledge, are fools who would leave alone the cow of plenty at their own house and knock about in search of the Āka plant (the milk-weed) to get milk out of it. (1)

सुनु खगेस हरि भगति बिहाई। जे सुख चाहहिं आन उपाई॥
ते सठ महासिंधु बिनु तरनी। पैरि पार चाहहिं जड़ करनी॥ २॥

**sunu khagesa hari bhagati bihāī, je sukha cāhahĩ āna upāī.**
**te saṭha mahāsiṁdhu binu taranī, pairi pāra cāhahĩ jaRa karanī.2.**

"Listen, O lord of the winged creatures, the fools who ignore Bhakti and seek

happiness by any other means, stupidly seek to swim across the ocean without the help of a vessel". (2)

**सुनि भसुंडि के बचन भवानी। बोलेउ गरुड़ हरषि मृदु बानी॥**
**तव प्रसाद प्रभु मम उर माहीं। संसय सोक मोह भ्रम नाहीं॥ ३॥**
**suni bhasuṁḍi ke bacana bhavānī, boleu garuRa haraṣi mṛdu bānī.**
**tava prasāda prabhu mama ura māhī̐, saṁsaya soka moha bhrama nāhī̐.3.**

Garuḍa, O Bhavānī, (continues Lord Śaṅkara,) rejoiced to hear Bhuśuṇḍi's words and submitted in gentle accents: "By your grace, my lord, doubt, sorrow, error and delusion have all disappeared from my mind. (3)

**सुनेउँ पुनीत राम गुन ग्रामा। तुम्हरी कृपाँ लहेउँ बिश्रामा॥**
**एक बात प्रभु पूँछउँ तोही। कहहु बुझाइ कृपानिधि मोही॥ ४॥**
**suneu̐ punīta rāma guna grāmā, tumharī kṛpā̐ laheu̐ biśrāmā.**
**eka bāta prabhu pū̐chau̐ tohī, kahahu bujhāi kṛpānidhi mohī.4.**

"I have also listened to the glories of Śrī Rāma and attained peace of mind by your blessing. My lord, I ask you one question more: pray, explain it to me clearly, O ocean of compassion. (4)

**कहहिं संत मुनि बेद पुराना। नहिं कछु दुर्लभ ग्यान समाना॥**
**सोइ मुनि तुम्ह सन कहेउ गोसाईं। नहिं आदरेहु भगति की नाईं॥ ५॥**
**kahahi̐ saṁta muni beda purānā, nahi̐ kachu durlabha gyāna samānā.**
**soi muni tumha sana kaheu gosāī̐, nahi̐ ādarehu bhagati kī nāī̐.5.**

"The saints and sages as well as the Vedas and Purāṇas declare that there is nothing so difficult of attainment as wisdom. Although sage Lomaśa instructed you in the same, my lord, you did not show the same amount of regard for Yoga of knowledge as for 'Devotion'.(5)

**ग्यानहि भगतिहि अंतर केता। सकल कहहु प्रभु कृपा निकेता॥**
**सुनि उरगारि बचन सुख माना। सादर बोलेउ काग सुजाना॥ ६॥**
**gyānahi bhagatihi aṁtara ketā, sakala kahahu prabhu kṛpā niketā.**
**suni uragāri bacana sukha mānā, sādara boleu kāga sujānā.6.**

"Explain to me, my gracious lord, all the difference between knowledge and Devotion." The sagacious Kākabhuśuṇḍi was gratified to hear the question of Garuḍa and graciously replied: (6)

**भगतिहि ग्यानहि नहिं कछु भेदा। उभय हरहिं भव संभव खेदा॥**
**नाथ मुनीस कहहिं कछु अंतर। सावधान सोउ सुनु बिहंगबर॥ ७॥**
**bhagatihi gyānahi nahi̐ kachu bhedā, ubhaya harahi̐ bhava saṁbhava khedā.**
**nātha munīsa kahahi̐ kachu aṁtara, sāvadhāna sou sunu bihaṁgabara.7.**

"There is no difference whatsoever between way of knowledge and Devotion: both are equally efficacious in relieving the torments of birth and death. Great sages nonetheless point out some difference between the two, my lord: listen to the same with rapt attention, O chief of the birds! (7)

**ग्यान बिराग जोग बिग्याना। ए सब पुरुष सुनहु हरिजाना॥**
**पुरुष प्रताप प्रबल सब भाँती। अबला अबल सहज जड़ जाती॥ ८॥**
**gyāna birāga joga bigyānā, e saba puruṣa sunahu harijānā.**
**puruṣa pratāpa prabala saba bhā̐tī, abalā abala sahaja jaRa jātī.8.**

"Wisdom, dispassion, Yoga (union with God) and Realization—mark me—are all masculine in conception, O mount of Śrī Hari ! The might of man is formidable indeed; while a woman is naturally weak and dull by her very birth; (8)

दो०—**पुरुष त्यागि सक नारिहि जो बिरक्त मति धीर।**
**न तु कामी बिषयाबस बिमुख जो पद रघुबीर॥ ११५ ( क )॥**

Do.: **puruṣa tyāgi saka nārihi jo birakta mati dhīra,**
**na tu kāmī biṣayābasa bimukha jo pada raghubīra.115(A).**

"But that man alone who is unattached and resolute of mind can forswear woman, and not the sensual, voluptuary, who is hostile towards the feet of Śrī Raghuvīra. (115 A)

सो०—**सोउ मुनि ग्यानिधान मृगनयनी बिधु मुख निरखि।**
**बिबस होइ हरिजान नारि बिष्नु माया प्रगट॥ ११५ ( ख )॥**

So.: **sou muni gyānanidhāna mṛganayanī bidhu mukha nirakhi,**
**bibasa hoi harijāna nāri biṣnu māyā pragaṭa.115(B).**

"But even an enlightened sage, O Garuḍa, succumbs to the charms of a pretty woman at the very sight of her moon-like face. It is God Viṣṇu's own Māyā (deluding potency) that manifests itself in the form of a woman! (115 B)

चौ०—**इहाँ न पच्छपात कछु राखउँ। बेद पुरान संत मत भाषउँ॥**
**मोह न नारि नारि कें रूपा। पन्नगारि यह रीति अनूपा॥ १॥**

Cau.: **ihā̐ na pacchapāta kachu rākhaů, beda purāna saṁta mata bhāṣaů.**
**moha na nāri nāri kẽ rūpā, pannagāri yaha rīti anūpā.1.**

"Here I do not speak in a partisan spirit, but merely state the view of the Vedas and Purāṇas as well as of the saints. A woman is never enamoured of another woman's beauty: this, O Garuḍa, is a unique principle. (1)

**माया भगति सुनहु तुम्ह दोऊ। नारि बर्ग जानइ सब कोऊ॥**
**पुनि रघुबीरहि भगति पिआरी। माया खलु नर्तकी बिचारी॥ २॥**
**māyā bhagati sunahu tumha doū, nāri barga jānai saba koū.**
**puni raghubīrahi bhagati piārī, māyā khalu nartakī bicārī.2.**

"Māyā and Bhakti (Devotion), mark me, both belong to the feminine group, as everyone knows. Again, Bhakti is beloved of Śrī Raghuvīra; while poor Māyā is a mere dancing girl.(2)

**भगतिहि सानुकूल रघुराया। ताते तेहि डरपति अति माया॥**
**राम भगति निरुपम निरुपाधी। बसइ जासु उर सदा अबाधी॥ ३॥**
**bhagatihi sānukūla raghurāyā, tāte tehi ḍarapati ati māyā.**
**rāma bhagati nirupama nirupādhī, basai jāsu ura sadā abādhī.3.**

"Śrī Raghunātha is well-disposed towards Bhakti (Devotion), of whom Māyā is terribly afraid. Nay, Māyā cowers at the very sight of the man in whose heart ever abides unobstructed the peerless and guileless spirit of Devotion: (3)

**तेहि बिलोकि माया सकुचाई। करि न सकइ कछु निज प्रभुताई॥**
**अस बिचारि जे मुनि बिग्यानी। जाचहिं भगति सकल सुख खानी॥ ४॥**
**tehi biloki māyā sakucāī, kari na sakai kachu nija prabhutāī.**
**asa bicāri je muni bigyānī, jācahĩ bhagati sakala sukha khānī.4.**

"it (Māyā) cannot weild her sway over him. Knowing this, sages, who have realized the Truth, solicit Bhakti (Devotion), which is the fountain of all blessings. (4)

दो०—**यह रहस्य रघुनाथ कर बेगि न जानइ कोइ।**
**जो जानइ रघुपति कृपाँ सपनेहुँ मोह न होइ॥ ११६ (क)॥**

Do.: **yaha rahasya raghunātha kara begi na jānai koi,**
**jo jānai raghupati kṛpā̐ sapanehu̐ moha na hoi.116(A).**

"No one can speedily know this secret of Śrī Raghunātha; but whoever comes to know it by the grace of Śrī Raghunātha Himself can never fall a prey to infatuation even in a dream. (116 A)

**औरउ ग्यान भगति कर भेद सुनहु सुप्रबीन।**
**जो सुनि होइ राम पद प्रीति सदा अबिछीन॥ ११६ (ख)॥**

**aurau gyāna bhagati kara bheda sunahu suprabīna,**
**jo suni hoi rāma pada prīti sadā abichīna.116(B).**

"Further hear, O most sagacious Garuḍa, the distinction between 'knowledge' and 'Devotion', by hearing which one develops perpetual and uninterrupted love for Śrī Rāma's feet. (116 B)

चौ०—सुनहु तात यह अकथ कहानी। समुझत बनइ न जाइ बखानी॥
ईस्वर अंस जीव अबिनासी। चेतन अमल सहज सुख रासी॥ १॥

Cau.: **sunahu tāta yaha akatha kahānī, samujhata banai na jāi bakhānī.**
**īsvara aṁsa jīva abināsī, cetana amala sahaja sukha rāsī.1.**

"Listen, dear Garuḍa, to this indescribable bliss, which can only be comprehended by the mind but is incapable of description. Jīva is a particle of the Divinity; (hence) he is immortal, conscious, untainted by Māyā and blissful by nature. (1)

सो मायाबस भयउ गोसाईं। बँध्यो कीर मरकट की नाईं॥
जड़ चेतनहि ग्रंथि परि गई। जदपि मृषा छूटत कठिनई॥ २॥

**so māyābasa bhayau gosāī̐, ba̐dhyo kīra marakaṭa kī nāī̐.**
**jaRa cetanahi graṁthi pari gaī, jadapi mṛṣā chūṭata kaṭhinaī.2.**

"The Jīva, my lord, has allowed itself to be dominated by Māyā and has been caught in its own trap like a parrot or a monkey*. Matter and Spirit have been linked together with a knot which, though imaginary, is difficult to untie. (2)

तब ते जीव भयउ संसारी। छूट न ग्रंथि न होइ सुखारी॥
श्रुति पुरान बहु कहेउ उपाई। छूट न अधिक अधिक अरुझाई॥ ३॥

**taba te jīva bhayau saṁsārī, chūṭa na graṁthi na hoi sukhārī.**
**śruti purāna bahu kaheu upāī, chūṭa na adhika adhika arujhāī.3.**

"Since then the Jīva has become worldly, it can have no happiness till this knot is

* The allusion is to two popular modes of catching parrots and monkeys. A stick with a bait at the end and a string attached to it is so set in the ground that it revolves from the weight of the parrot when it lights upon it; and the bird, confused by the motion, fancies it is entangled in the string, though it is really loose and might fly away if it tried. For the monkey a large jar, with a narrow mouth, is sunk in the ground full of grain. The monkey puts in his hand and clutches a handful; but being unable to draw out his closed fist on account of the smallness of the jar's mouth, he fancies himself caught, though if he stretches the palm of his hand (by leaving the grain) he could extricate his hand immediately and thus be free.

untied. The Vedas and Purāṇas have suggested a number of devices for untying the knot; but the knot, far from being loosened, becomes harder and harder. (3)

जीव हृदयँ तम मोह बिसेषी। ग्रंथि छूट किमि परइ न देखी॥
अस संजोग ईस जब करई। तबहुँ कदाचित सो निरुअरई॥ ४॥

**jīva hṛdayă tama moha biseṣī, gramthi chūṭa kimi parai na dekhī.**
**asa samjoga īsa jaba karaī, tabahŭ kadācita so niruaraī.4.**

"The interior of the mind being utterly clouded with the darkness of ignorance, the knot cannot even be perceived; how, then, can it be untied? If God were to bring about such conditions (as are depicted below), then only the disentanglement of the knot is somewhat probable. (4)

सात्त्विक श्रद्धा धेनु सुहाई। जौं हरि कृपाँ हृदयँ बस आई॥
जप तप ब्रत जम नियम अपारा। जे श्रुति कह सुभ धर्म अचारा॥ ५॥

**sāttvika śraddhā dhenu suhāī, jaŭ hari kṛpā̆ hṛdayă basa āī.**
**japa tapa brata jama niyama apārā, je śruti kaha subha dharma acārā.5.**

"Suppose by the grace of Śrī Hari the blessed cow in the shape of Sattvic (genuine) piety comes to abide in one's heart and feeds on green herbage in the shape of Japa (muttering of prayers), austere penance, sacred observances, the Yamas or forms of self-restraint (viz., continence, veracity, non-violence, non-stealing and non-possession), the five Niyamas or positive virtues (viz., external and internal purity, contentment, self-study, self-discipline and self-surrender to God) and innumerable other blessed virtues and religious practices recommended by the Vedas, (5)

तेइ तृन हरित चरै जब गाई। भाव बच्छ सिसु पाइ पेन्हाई॥
नोइ निबृत्ति पात्र बिस्वासा। निर्मल मन अहीर निज दासा॥ ६॥

**tei tṛna harita carai jaba gāī, bhāva baccha sisu pāi penhāī.**
**noi nibṛtti pātra bisvāsā, nirmala mana ahīra nija dāsā.6.**

"milk begins to flow from her teats, let us hope, when she is united with her newly-born calf in the form of love. Quietism serves as the cord by which her hind legs are tied (in order to milk her); faith represents the pot in which the cow is milked; while a pure mind, which is at one's beck and call, plays the role of a milker. (6)

परम धर्ममय पय दुहि भाई। अवटै अनल अकाम बनाई॥
तोष मरुत तब छमाँ जुड़ावै। धृति सम जावनु देइ जमावै॥ ७॥

**parama dharmamaya paya duhi bhāī, avaṭai anala akāma banāī.**
**toṣa maruta taba chamā̆ juRāvai, dhṛti sama jāvanu dei jamāvai.7.**

"Having thus drawn the milk in the shape of supreme righteousness one should boil it, brother, on the fire of desirelessness. When boiled, it should be cooled down with the breath of contentment and forbearance and congealed by mixing with it a little curd in the shape of fortitude and mind-control. (7)

मुदिताँ मथै बिचार मथानी। दम अधार रजु सत्य सुबानी॥
तब मथि काढ़ि लेइ नवनीता। बिमल बिराग सुभग सुपुनीता॥ ८॥

**muditā̆ mathai bicāra mathānī, dama adhāra raju satya subānī.**
**taba mathi kāRhi lei navanītā, bimala birāga subhaga supunītā.8.**

"The curd thus made should be churned in the earthen vase of cheerfulness with the churning-rod of reflection after fastening the rod to the post of self-restraint with the cord

of truthful and agreeable words; and by this process of churning one should extract the pure, excellent and holy butter of dispassion. (8)

दो०—जोग अगिनि करि प्रगट तब कर्म सुभासुभ लाइ।
बुद्धि सिरावै ग्यान घृत ममता मल जरि जाइ॥ ११७ ( क )॥

Do.: **joga agini kari pragaṭa taba karma subhāsubha lāi,**
**buddhi sirāvai gyāna ghṛta mamatā mala jari jāi.117(A).**

"After kindling the fire of Yoga (concentration of mind) one's past Karma, both good and evil, should be consigned to it as fuel, and the butter placed on it. When the scum in the form of worldly attachment is burnt, the Ghee (clarified butter) that is left in the form of 'knowledge' should be cooled down by Buddhi (Reason). (117 A)

तब बिग्यानरूपिनी बुद्धि बिसद घृत पाइ।
चित्त दिआ भरि धरै दृढ़ समता दिअटि बनाइ॥ ११७ ( ख )॥

**taba bigyānarūpinī buddhi bisada ghṛta pāi,**
**citta diā bhari dharai dṛRha samatā diaṭi banāi.117(B).**

"Having obtained this pure Ghee in the form of wisdom, Buddhi, which is of the nature of understanding, should fill with it the lamp of the Citta (reasoning faculty), and making a stand of even-mindendness set the lamp securely there. (117 B)

तीनि अवस्था तीनि गुन तेहि कपास तें काढ़ि।
तूल तुरीय सँवारि पुनि बाती करै सुगाढ़ि॥ ११७ ( ग )॥

**tīni avasthā tīni guna tehi kapāsa tẽ kāRhi,**
**tūla turīya sãvāri puni bātī karai sugāRhi.117(C).**

"Extracting cotton in the form of the transcendental state out of the boll of the three states of consciousness (viz., waking, dream and dreamless sleep) and the three modes of Prakṛti (viz., Sattva, Rajas and Tamas) the same should be carded and fashioned into a strong wick. (117 C)

सो०—एहि बिधि लेसै दीप तेज रासि बिग्यानमय।
जातहिं जासु समीप जरहिं मदादिक सलभ सब॥ ११७ ( घ )॥

So.: **ehi bidhi lesai dīpa teja rāsi bigyānamaya,**
**jātahĩ jāsu samīpa jarahĩ madādika salabha saba.117(D).**

"In this manner one should light the glorious lamp of (direct) knowledge (Vijñāna), by merely approaching which moths in the shape of vanity etc., are all consumed. (117 D)

चौ०—सोहमस्मि इति बृत्ति अखंडा। दीप सिखा सोइ परम प्रचंडा॥
आतम अनुभव सुख सुप्रकासा। तब भव मूल भेद भ्रम नासा॥ १॥

Cau.: **sohamasmi iti bṛtti akhaṁḍā, dīpa sikhā soi parama pracaṁḍā.**
**ātama anubhava sukha suprakāsā, taba bhava mūla bheda bhrama nāsā.1.**

The constant awareness that "I am the same (Brahma)" represents the most dazzling flame of the lamp. In this way when the bliss of Self-Realization sheds its bright lustre, the error of duality, the root of worldly existence, is dispersed, (1)

प्रबल अबिद्या कर परिवारा। मोह आदि तम मिटइ अपारा॥
तब सोइ बुद्धि पाइ उँजिआरा। उर गृहँ बैठि ग्रंथि निरुआरा॥ २॥

**prabala abidyā kara parivārā, moha ādi tama miṭai apārā.**
**taba soi buddhi pāi ũjiārā, ura gṛhā̃ baiṭhi graṁthi niruārā.2.**

and the infinite darkness of infatuation etc.,—which forms the family of Avidyā (Nescience)–disappears. Having thus procured a light, the Buddhi referred to above sits in the chamber of the heart to untie the ligature that binds the Spirit with Matter. (2)

छोरन ग्रंथि पाव जौं सोई। तब यह जीव कृतारथ होई॥
छोरत ग्रंथि जानि खगराया। बिघ्न अनेक करइ तब माया॥ ३॥

**chorana graṁthi pāva jaũ soī, taba yaha jīva kṛtāratha hoī.**
**chorata graṁthi jāni khagarāyā, bighna aneka karai taba māyā.3.**

The soul can hope to attain its object only in the event of Buddhi succeeding in untying it. But when Māyā, O king of the birds, finds her attempting to untie the knot, she creates many difficulties. (3)

रिद्धि सिद्धि प्रेरइ बहु भाई। बुद्धिहि लोभ दिखावहिं आई॥
कल बल छल करि जाहिं समीपा। अंचल बात बुझावहिं दीपा॥ ४॥

**riddhi siddhi prerai bahu bhāī, buddhihi lobha dikhāvahiṁ āī.**
**kala bala chala kari jāhiṁ samīpā, aṁcala bāta bujhāvahiṁ dīpā.4.**

She sends forth, brother, a number of Riddhis and Siddhis (riches and supernatural powers in their embodied forms), that try to excite her cupidity. By artifice, force or fraud they approach her and put off the light by fanning it with the end of their garment. (4)

होइ बुद्धि जौं परम सयानी। तिन्ह तन चितव न अनहित जानी॥
जौं तेहि बिघ्न बुद्धि नहिं बाधी। तौ बहोरि सुर करहिं उपाधी॥ ५॥

**hoi buddhi jaũ parama sayānī, tinha tana citava na anahita jānī.**
**jaũ tehi bighna buddhi nahiṁ bādhī, tau bahori sura karahiṁ upādhī.5.**

If the Buddhi happens to be most sagacious, she refuses even to look at them considering them to be her enemies. If these impediments fail to distract her, the gods next proceed to create trouble. (5)

इंद्री द्वार झरोखा नाना। तहँ तहँ सुर बैठे करि थाना॥
आवत देखहिं बिषय बयारी। ते हठि देहिं कपाट उघारी॥ ६॥

**iṁdrī dvāra jharokhā nānā, tahā̃ tahā̃ sura baiṭhe kari thānā.**
**āvata dekhahiṁ biṣaya bayārī, te haṭhi dehiṁ kapāṭa ughārī.6.**

The various appertures of the body that locate the five senses are so many windows in the chamber of the heart, each of which is presided over by a god. Even as they find the gust of sensuality entering the chamber the gods wantonly throw the shutters of these appertures wide open. (6)

जब सो प्रभंजन उर गृहँ जाई। तबहिं दीप बिग्यान बुझाई॥
ग्रंथि न छूटि मिटा सो प्रकासा। बुद्धि बिकल भइ बिषय बतासा॥ ७॥

**jaba so prabhaṁjana ura gṛhā̃ jāī, tabahiṁ dīpa bigyāna bujhāī.**
**graṁthi na chūṭi miṭā so prakāsā, buddhi bikala bhai biṣaya batāsā.7.**

As soon as the blast penetrates the chamber of the heart, the light of immediate knowledge (Vijñāna) gets extinguished. In this way while the ligature binding the Spirit with Matter remains untied, the light (of Self-Realization) also disappears and the understanding gets bewildered when buffetted by the blast of sensuality. (7)

इंद्रिन्ह सुरन्ह न ग्यान सोहाई। बिषय भोग पर प्रीति सदाई॥
बिषय समीर बुद्धि कृत भोरी। तेहि बिधि दीप को बार बहोरी॥८॥

**iṁdrinha suranha na gyāna sohāī, biṣaya bhoga para prīti sadāī.**
**biṣaya samīra buddhi kṛta bhorī, tehi bidhi dīpa ko bāra bahorī.8.**

'Knowledge' is welcome neither to the senses nor the gods presiding over them, who are ever fond of sensuous enjoyments. And the Buddhi too having been distracted by the blast of sensuality, who would light the lamp again as before? (8)

दो०—**तब फिरि जीव बिबिधि बिधि पावइ संसृति क्लेस।**
**हरि माया अति दुस्तर तरि न जाइ बिहगेस॥ ११८ (क)॥**

Do.: **taba phiri jīva bibidhi bidhi pāvai saṁsṛti klesa,**
**hari māyā ati dustara tari na jāi bihagesa.118(A).**

(When the light of wisdom is thus extinguished) the soul then goes again through the manifold agonies of transmigration. Śrī Hari's deluding potency (माया), O lord of the winged creatures, is most difficult to cross; it cannot be easily crossed over. (118 A)

**कहत कठिन समुझत कठिन साधत कठिन बिबेक।**
**होइ घुनाच्छर न्याय जौं पुनि प्रत्यूह अनेक॥ ११८ (ख)॥**

**kahata kaṭhina samujhata kaṭhina sādhata kaṭhina bibeka,**
**hoi ghunācchara nyāya jaů puni pratyūha aneka.118(B).**

The way of 'knowledge' is difficult to expound, difficult to grasp and difficult to achieve through practice. And if by chance one succeeds in attaining it, there are many impediments in the way of preserving it. (118 B)

चौ०—ग्यान पंथ कृपान कै धारा। परत खगेस होइ नहिं बारा॥
जो निर्बिघ्न पंथ निर्बहई। सो कैवल्य परम पद लहई॥१॥

Cau.: **gyāna paṁtha kṛpāna kai dhārā, parata khagesa hoi nahi̇̃ bārā.**
**jo nirbighna paṁtha nirbahaī, so kaivalya parama pada lahaī.1.**

The path of knowledge is like the edge of a sword; one is apt to fall from it in no time, O king of birds. He alone who successfully treads it attains to the supreme state of final emancipation. (1)

अति दुर्लभ कैवल्य परम पद। संत पुरान निगम आगम बद॥
राम भजत सोइ मुकुति गोसाईं। अनइच्छित आवइ बरिआईं॥२॥

**ati durlabha kaivalya parama pada, saṁta purāna nigama āgama bada.**
**rāma bhajata soi mukuti gosāī̃, anaicchita āvai bariāī̃.2.**

But this supreme state of final beatitude is most difficult to attain, so declare the saints as well as the Purāṇas, Vedas and Āgamas (Tantras). By worshipping Śrī Rāma the same beatitude (most difficult to attain) comes unsolicited as if by itself. (2)

जिमि थल बिनु जल रहि न सकाई। कोटि भाँति कोउ करै उपाई॥
तथा मोच्छ सुख सुनु खगराई। रहि न सकइ हरि भगति बिहाई॥३॥

**jimi thala binu jala rahi na sakāī, koṭi bhā̃ti kou karai upāī.**
**tathā moccha sukha sunu khagarāī, rahi na sakai hari bhagati bihāī.3.**

As water cannot stay except on land notwithstanding our best efforts, even so, mark you, O king of the birds, the joy of final beatitude cannot stay apart from Devotion to Śrī Hari. (3)

असं बिचारि हरि भगत सयाने। मुक्ति निरादर भगति लुभाने॥
भगति करत बिनु जतन प्रयासा। संसृति मूल अबिद्या नासा॥ ४॥

**asa bicāri hari bhagata sayāne, mukti nirādara bhagati lubhāne.**
**bhagati karata binu jatana prayāsā, saṁsṛti mūla abidyā nāsā.4.**

Realizing this, the wise devotees of Śrī Hari spurn final emancipation and remain enamoured of Devotion. By practising Devotion, ignorance, which is the root of metempsychosis, is eradicated without any effort or exertion in the same way, (4)

भोजन करिअ तृपिति हित लागी। जिमि सो असन पचवै जठरागी॥
असि हरिभगति सुगम सुखदाई। को अस मूढ़ न जाहि सोहाई॥ ५॥

**bhojana karia tṛpiti hita lāgī, jimi so asana pacavai jaṭharāgī.**
**asi haribhagati sugama sukhadāī, ko asa mūRha na jāhi sohāī.5.**

as we eat for our own gratification, but the gastric fire digests the food so eaten (without any effort on our part). What fool is there who does not welcome such Devotion to Śrī Hari, which is so easy and delightful at the same time? (5)

दो०—सेवक सेब्य भाव बिनु भव न तरिअ उरगारि।
भजहु राम पद पंकज अस सिद्धांत बिचारि॥ ११९ ( क )॥

Do.: **sevaka sebya bhāva binu bhava na taria uragāri,**
**bhajahu rāma pada paṁkaja asa siddhāṁta bicāri.119(A).**

The ocean of transmigration, O Garuḍa, enemy of serpents, cannot be crossed without cultivating the same feeling towards Śrī Rāma as a loyal servant cherishes towards his master. Knowing this to be the established doctrine, adore the lotus feet of Śrī Rāma.(119 A)

जो चेतन कहँ जड़ करइ जड़हि करइ चैतन्य।
अस समर्थ रघुनायकहि भजहिं जीव ते धन्य॥ ११९ ( ख )॥

**jo cetana kahåँ jaRa karai jaRahi karai caitanya,**
**asa samartha raghunāyakahi bhajahiँ jīva te dhanya.119(B).**

Śrī Raghunātha can make the animate, inanimate and the inanimate, animate: those who adore such an omnipotent lord are blessed indeed. (119 B)

चौ०—कहेउँ ग्यान सिद्धांत बुझाई। सुनहु भगति मनि कै प्रभुताई॥
राम भगति चिंतामनि सुंदर। बसइ गरुड़ जाके उर अंतर॥ १॥

Cau.: **kaheuँ gyāna siddhāṁta bujhāī, sunahu bhagati mani kai prabhutāī.**
**rāma bhagati ciṁtāmani suṁdara, basai garuRa jāke ura aṁtara.1.**

I have expounded at length the established doctrine relating to 'Knowledge'; hear now the virtue of Devotion, which has been likened to a jewel. The beautiful wish-yielding gem of Devotion to Śrī Rāma is an embodiment of supreme effulgence, (1)

परम प्रकास रूप दिन राती। नहिं कछु चहिअ दिआ घृत बाती॥
मोह दरिद्र निकट नहिं आवा। लोभ बात नहिं ताहि बुझावा॥ २॥

**parama prakāsa rūpa dina rātī, nahi kachu cahia diā ghṛta bātī.**
**moha daridra nikaṭa nahi āvā, lobha bāta nahi tāhi bujhāvā.2.**

which sheds its radiance day and night, requiring neither a lamp, nor clarified butter, nor a wick (to light it). He in whose heart, O Garuḍa, such a jewel abides is not haunted by poverty in the shape of infatuation. No blast of greed can ever extinguish this light, (2)

**प्रबल अबिद्या तम मिटि जाई। हारहिं सकल सलभ समुदाई॥**
**खल कामादि निकट नहिं जाहीं। बसइ भगति जाके उर माहीं॥ ३॥**
**prabala abidyā tama miṭi jāī, hārahi sakala salabha samudāī.**
**khala kāmādi nikaṭa nahi jāhī̃, basai bhagati jāke ura māhī̃.3.**

which dispels the overpowering gloom of ignorance and the swarms of moths (in the shape of vanity etc.) keep away from it in a mood of frustration. Nay, vicious propensities like lust, anger and greed dare not approach him in whose heart the gem of Devotion abides. (3)

**गरल सुधासम अरि हित होई। तेहि मनि बिनु सुख पाव न कोई॥**
**ब्यापहिं मानस रोग न भारी। जिन्ह के बस सब जीव दुखारी॥ ४॥**
**garala sudhāsama ari hita hoī, tehi mani binu sukha pāva na koī.**
**byāpahi mānasa roga na bhārī, jinha ke basa saba jīva dukhārī.4.**

For him venom is transformed into ambrosia and enemies turn into friends; nobody can attain happiness without this jewel. Again, he is never attacked by the terrible mental diseases from which all living beings are grievously suffering. (4)

**राम भगति मनि उर बस जाकें। दुख लवलेस न सपनेहुँ ताकें॥**
**चतुर सिरोमनि तेइ जग माहीं। जे मनि लागि सुजतन कराहीं॥ ५॥**
**rāma bhagati mani ura basa jākẽ, dukha lavalesa na sapanehũ tākẽ.**
**catura siromani tei jaga māhī̃, je mani lāgi sujatana karāhī̃.5.**

He in whose heart the gem of Devotion to Śrī Rāma abides cannot have the least woe even in a dream. They alone are paragons of wisdom in this world who spare no pains to secure this gem. (5)

**सो मनि जदपि प्रगट जग अहई। राम कृपा बिनु नहिं कोउ लहई॥**
**सुगम उपाय पाइबे केरे। नर हतभाग्य देहिं भटभेरे॥ ६॥**
**so mani jadapi pragaṭa jaga ahaī, rāma kṛpā binu nahi kou lahaī.**
**sugama upāya pāibe kere, nara hatabhāgya dehi bhaṭabhere.6.**

Although this jewel is manifest in the world, none can find it without the grace of Śrī Rāma. There are easy devices for finding it, but luckless Jīva (persons) discard these away. (6)

**पावन पर्बत बेद पुराना। राम कथा रुचिराकर नाना॥**
**मर्मी सज्जन सुमति कुदारी। ग्यान बिराग नयन उरगारी॥ ७॥**
**pāvana parbata beda purānā, rāma kathā rucirākara nānā.**
**marmī sajjana sumati kudārī, gyāna birāga nayana uragārī. 7 .**

The Vedas and Purāṇas represent holy mountains, and the stories of Śrī Rāma are the many glorious mines located in their midst. The saints are the expert minerologists and their penetrating intellect, the pickaxe; while spiritual wisdom and dispassion, O venerable Garuḍa, are the two eyes (surveying the mines). (7)

भाव सहित खोजइ जो प्रानी। पाव भगति मनि सब सुख खानी॥
मोरें मन प्रभु अस बिस्वासा। राम ते अधिक राम कर दासा॥ ८॥

**bhāva sahita khojai jo prānī, pāva bhagati mani saba sukha khānī.**
**morẽ mana prabhu asa bisvāsā, rāma te adhika rāma kara dāsā. 8.**

Any creature who looks for it with faith succeeds in discovering the gem of Devotion, a mine of all blessings. I have this conviction in my heart, my lord, that a servant of Śrī Rāma is greater than Śrī Rāma Himself. (8)

राम सिंधु घन सज्जन धीरा। चंदन तरु हरि संत समीरा॥
सब कर फल हरि भगति सुहाई। सो बिनु संत न काहूँ पाई॥ ९॥

**rāma siṁdhu ghana sajjana dhīrā, caṁdana taru hari saṁta samīrā.**
**saba kara phala hari bhagati suhāī, so binu saṁta na kāhũ pāī. 9.**

While Śrī Rāma is the ocean, the wise saints are like the rain-clouds; or (to use another metaphor) while Śrī Hari is the sandal-tree, the saints represent the winds that spread its perfume. Devotion to Śrī Hari, which is so delightful, is the reward of all spiritual endeavours; none has ever secured it except through a saint. (9)

अस बिचारि जोइ कर सतसंगा। राम भगति तेहि सुलभ बिहंगा॥ १०॥

**asa bicāri joi kara satasaṁgā, rāma bhagati tehi sulabha bihaṁgā.10.**

Realizing this, whoever cultivates the fellowship of saints finds Devotion to Śrī Rāma easy of attainment, O king of birds. (10)

दो०—**ब्रह्म पयोनिधि मंदर ग्यान संत सुर आहिं।**
**कथा सुधा मथि काढ़हिं भगति मधुरता जाहिं॥ १२०(क)॥**

Do.: **brahma payonidhi maṁdara gyāna saṁta sura āhĩ,**
**kathā sudhā mathi kāRhahĩ bhagati madhuratā jāhĩ.120(A).**

Brahma (the Vedas) are compared to the ocean (of milk); spiritual wisdom plays the role of Mount Mandāra; while saints are the gods who churn out nectar in the form of the sacred legends; and Devotion represents its sweetness. (120 A)

**बिरति चर्म असि ग्यान मद लोभ मोह रिपु मारि।**
**जय पाइअ सो हरि भगति देखु खगेस बिचारि॥ १२०(ख)॥**

**birati carma asi gyāna mada lobha moha ripu māri,**
**jaya pāia so hari bhagati dekhu khagesa bicāri.120(B).**

Using Dispassion as a shield (for self-defence) and slaying with the sword of wisdom enemies in the form of vanity, greed and infatuation, it is Devotion to Śrī Hari that triumphs: ponder and realize this, O king of birds. (120 B)

चौ०—पुनि सप्रेम बोलेउ खगराऊ। जौं कृपाल मोहि ऊपर भाऊ॥
नाथ मोहि निज सेवक जानी। सप्त प्रस्न मम कहहु बखानी॥ १॥

Cau.: **puni saprema boleu khagarāū, jaũ kṛpāla mohi ūpara bhāū.**
**nātha mohi nija sevaka jānī, sapta prasna mama kahahu bakhānī. 1.**

Garuḍa, the king of the birds, further submitted in loving tones: "If you cherish fondness for me, my gracious master, and take me as your servant, kindly answer my seven questions. (1)

प्रथमहिं कहहु नाथ मतिधीरा। सब ते दुर्लभ कवन सरीरा॥
बड़ दुख कवन कवन सुख भारी। सोउ संछेपहिं कहहु बिचारी॥ २॥

**prathamahi̐ kahahu nātha matidhīrā, saba te durlabha kavana sarīrā.**
**baRa dukha kavana kavana sukha bhārī, sou saṁchepahi̐ kahahu bicārī. 2.**

"Tell me, first of all, my compassionate master, which embodied form of all is the most difficult to obtain? Next consider and tell me briefly what is the greatest misery and what again is the highest pleasure. (2)

संत असंत मरम तुम्ह जानहु। तिन्ह कर सहज सुभाव बखानहु॥
कवन पुन्य श्रुति बिदित बिसाला। कहहु कवन अघ परम कराला॥ ३॥

**saṁta asaṁta marama tumha jānahu, tinha kara sahaja subhāva bakhānahu.**
**kavana punya śruti bidita bisālā, kahahu kavana agha parama karālā. 3.**

"You know the essential characteristics of the saints and the evil-minded; therefore, describe their innate disposition. Also tell me which is the highest religious merit described in the Vedas and which, again, is the most terrible sin. (3)

मानस रोग कहहु समुझाई। तुम्ह सर्बग्य कृपा अधिकाई॥
तात सुनहु सादर अति प्रीती। मैं संछेप कहउँ यह नीती॥ ४॥

**mānasa roga kahahu samujhāī, tumha sarbagya kṛpā adhikāī.**
**tāta sunahu sādara ati prītī, mai̐ saṁchepa kahau̐ yaha nītī. 4.**

"Further tell me in unambiguous terms the diseases of the mind, omniscient as you are and richly endowed with compassion." "Listen, dear Garuḍa, with reverence and rapt attention while I tell you briefly my views on these questions. (4)

नर तन सम नहिं कवनिउ देही। जीव चराचर जाचत तेही॥
नरक स्वर्ग अपबर्ग निसेनी। ग्यान बिराग भगति सुभ देनी॥ ५॥

**nara tana sama nahi̐ kavaniu dehī, jīva carācara jācata tehī.**
**naraka svarga apabarga nisenī, gyāna birāga bhagati subha denī. 5.**

There is no other embodied form as good as the human body: every living creature—whether animate or inanimate—craves for it. It is the ladder that takes the soul either to hell or to heaven or again to final beatitude, and is the bestower of blessings in the form of wisdom, dispassion and Devotion. (5)

सो तनु धरि हरि भजहिं न जे नर। होहिं बिषय रत मंद मंद तर॥
काँच किरिच बदलें ते लेहीं। कर ते डारि परस मनि देहीं॥ ६॥

**so tanu dhari hari bhajahi̐ na je nara, hohi̐ biṣaya rata maṁda maṁda tara.**
**kā̐ca kirica badale̐ te lehī̐, kara te ḍāri parasa mani dehī̐. 6.**

Men who fail to adore Śrī Hari even after obtaining this body, and wallow in the basest sensual pleasures, throw away the philosopher's stone from the palm of their hand and take bits of glass in exchange for the same. (6)

नहिं दरिद्र सम दुख जग माहीं। संत मिलन सम सुख जग नाहीं॥
पर उपकार बचन मन काया। संत सहज सुभाउ खगराया॥ ७॥

**nahi̐ daridra sama dukha jaga māhī̐, saṁta milana sama sukha jaga nāhī̐.**
**para upakāra bacana mana kāyā, saṁta sahaja subhāu khagarāyā. 7.**

There is no misery in this world as terrible as poverty and no blessing as great as

communion with saints. Beneficence in thought, word and deed is the innate disposition of saints, O king of birds. (7)

संत सहहिं दुख परहित लागी। पर दुख हेतु असंत अभागी॥
भूर्ज तरू सम संत कृपाला। पर हित निति सह बिपति बिसाला॥ ८॥

**saṁta sahahi̐ dukha parahita lāgī, para dukha hetu asaṁta abhāgī.**
**bhūrja tarū sama saṁta kṛpālā, para hita niti saha bipati bisālā. 8.**

The saints undergo suffering in the interest of others while impious wretches do so with a view to tormenting others. Tender-hearted saints, like the birch tree, submit to the greatest torture (even allow their skin to be peeled off) for the good of others. (8)

सन इव खल पर बंधन करई। खाल कढ़ाइ बिपति सहि मरई॥
खल बिनु स्वारथ पर अपकारी। अहि मूषक इव सुनु उरगारी॥ ९॥

**sana iva khala para baṁdhana karaī, khāla kaRhāi bipati sahi maraī.**
**khala binu svāratha para apakārī, ahi mūṣaka iva sunu uragārī. 9.**

While the wicked, like the hemp, have their skin flayed off and perish in agony in order to be able to bind others (in the form of cords). Listen, O Garuḍa, like the rat and the serpent, the wicked injure others without any gain to themselves. (9)

पर संपदा बिनासि नसाहीं। जिमि ससि हति हिम उपल बिलाहीं॥
दुष्ट उदय जग आरति हेतू। जथा प्रसिद्ध अधम ग्रह केतू॥ १०॥

**para saṁpadā bināsi nasāhi̐, jimi sasi hati hima upala bilāhi̐.**
**duṣṭa udaya jaga ārati hetū, jathā prasiddha adhama graha ketū.10.**

Having destroyed others' prosperity they perish themselves, even as the hail dissolves after destroying the crop. The elevation of the wicked, like the rising of comet (Ketu)—which is a detestable heavenly body—is a source of calamity to the world.(10)

संत उदय संतत सुखकारी। बिस्व सुखद जिमि इंदु तमारी॥
परम धर्म श्रुति बिदित अहिंसा। पर निंदा सम अघ न गरीसा॥ ११॥

**saṁta udaya saṁtata sukhakārī, bisva sukhada jimi iṁdu tamārī.**
**parama dharma śruti bidita ahiṁsā, para niṁdā sama agha na garīsā.11.**

The advancement of a saint, on the other hand, is ever conducive to joy, even as the rising of the sun and the moon bring delight to the whole universe. A vow of non-violence is the highest religious merit known to the Vedas; and there is no sin as grievous as speaking ill of others. (11)

हर गुर निंदक दादुर होई। जन्म सहस्र पाव तन सोई॥
द्विज निंदक बहु नरक भोग करि। जग जनमइ बायस सरीर धरि॥ १२॥

**hara gura niṁdaka dādura hoī, janma sahasra pāva tana soī.**
**dvija niṁdaka bahu naraka bhoga kari, jaga janamai bāyasa sarīra dhari.12.**

A reviler of Lord Hara and his own preceptor takes the form of a frog (after his death) and his birth in that form is repeated a thousand times. A reviler of the Brāhmaṇas, after suffering tortures in a number of hells, is born on earth in the form of a crow. (12)

सुर श्रुति निंदक जे अभिमानी। रौरव नरक परहिं ते प्रानी॥
होहिं उलूक संत निंदा रत। मोह निसा प्रिय ग्यान भानु गत॥ १३॥

**sura śruti niṁdaka je abhimānī, raurava naraka parahiँ te prānī.**
**hohiँ ulūka saṁta niṁdā rata, moha nisā priya gyāna bhānu gata.13.**

Those conceited persons who revile the gods and the Vedas are cast into the hell known as Raurava. They who delight in vilifying the saints are reborn as owls, who love the night of delusion and for whom the sun of wisdom has set. (13)

सब कै निंदा जे जड़ करहीं। ते चमगादुर होइ अवतरहीं॥
सुनहु तात अब मानस रोगा। जिन्ह ते दुख पावहिं सब लोगा॥ १४॥

**saba kai niṁdā je jaRa karahīँ, te camagādura hoi avatarahīँ.**
**sunahu tāta aba mānasa rogā, jinha te dukha pāvahiँ saba logā.14.**

The fools who censure all are reborn as bats. Note now, venerable Garuḍa, the diseases of the mind, from which everyone suffers. (14)

मोह सकल ब्याधिन्ह कर मूला। तिन्ह ते पुनि उपजहिं बहु सूला॥
काम बात कफ लोभ अपारा। क्रोध पित्त नित छाती जारा॥ १५॥

**moha sakala byādhinha kara mūlā, tinha te puni upajahiँ bahu sūlā.**
**kāma bāta kapha lobha apārā, krodha pitta nita chātī jārā.15.**

Infatuation is the root of all ailments and from these again arise many other troubles. Lust is a counterpart of wind (बात) and inordinate greed corresponds to an abundance of phlegm; while anger represents bile (पित्त), which constantly burns the breast. (15)

प्रीति करहिं जौं तीनिउ भाई। उपजइ सन्यपात दुखदाई॥
बिषय मनोरथ दुर्गम नाना। ते सब सूल नाम को जाना॥ १६॥

**prīti karahiँ jaũ tīniu bhāī, upajai sanyapāta dukhadāī.**
**biṣaya manoratha durgama nānā, te saba sūla nāma ko jānā.16.**

Should all these three combine, there results what is known as Sannipāta (a derangement of the aforesaid three humours of the body, causing fever which is of a dangerous nature). The cravings for the manifold pleasures of the sense, so difficult to realize, are the various distempers (diseases), which are too numerous to name. (16)

ममता दादु कंडु इरषाई। हरष बिषाद गरह बहुताई॥
पर सुख देखि जरनि सोइ छई। कुष्ट दुष्टता मन कुटिलई॥ १७॥

**mamatā dādu kaṁḍu iraṣāī, haraṣa biṣāda garaha bahutāī.**
**para sukha dekhi jarani soi chaī, kuṣṭa duṣṭatā mana kuṭilaī.17.**

The feeling of mineness corresponds to ringworms, envy represents itches while joy and grief correspond to a disease of the throat marked by an excessive enlargement of its glands. Grudging contemplation of others' happiness represents consumption; while wickedness and perversity of mind correspond to leprosy. (17)

अहंकार अति दुखद डमरुआ। दंभ कपट मद मान नेहरुआ॥
तृस्ना उदरबृद्धि अति भारी। त्रिबिधि ईषना तरुन तिजारी॥ १८॥

**ahaṁkāra ati dukhada ḍamaruā, daṁbha kapaṭa mada māna neharuā.**
**tṛsnā udarabṛddhi ati bhārī, tribidhi īṣanā taruna tijārī.18.**

Egotism is a counterpart of the most painful gout; while hypocrisy, deceit, arrogance and pride correspond to the disease known as Dracontiasis (which is marked by the presence in the body of a parasite known as the guinea-worm). Thirst for enjoyment

represents the most advanced type of dropsy; while the three types of craving (those for progeny, riches and honour;) correspond to the violent quartan ague. (18)

**जुग बिधि ज्वर मत्सर अबिबेका। कहँ लगि कहौं कुरोग अनेका॥ १९॥**
**juga bidhi jvara matsara abibekā, kahȧ lagi kahaů kuroga anekā.19.**

Jealousy and thoughtlessness are the two types of fever. There are many more fell diseases too numerous to mention. (19)

दो०—**एक ब्याधि बस नर मरहिं ए असाधि बहु ब्याधि।**
**पीड़हिं संतत जीव कहुँ सो किमि लहै समाधि॥ १२१ ( क )॥**

Do.: **eka byādhi basa nara marahi̇ e asādhi bahu byādhi,**
**pīRahi̇ saṁtata jīva kahů so kimi lahai samādhi.121(A).**

People die even of one disease while I have spoken of many incurable diseases, which constantly torment the Jīva (embodied soul). How, then, can he find peace? (121 A)

**नेम धर्म आचार तप ग्यान जग्य जप दान।**
**भेषज पुनि कोटिन्ह नहिं रोग जाहिं हरिजान॥ १२१ ( ख )॥**

**nema dharma ācāra tapa gyāna jagya japa dāna,**
**bheṣaja puni koṭinha nahi̇ roga jāhi̇ harijāna.121(B).**

There are sacred vows and religious observances and practices, austere penance, spiritual wisdom, sacrifices, Japa (muttering of prayers), charity and myriads of other remedies, too; but the maladies just enumerated do not yield to these, O mount of Śrī Hari. (121 B)

चौ०—**एहि बिधि सकल जीव जग रोगी। सोक हरष भय प्रीति बियोगी॥**
**मानस रोग कछुक मैं गाए। हहिं सब कें लखि बिरलेन्ह पाए॥ १॥**

Cau.: **ehi bidhi sakala jīva jaga rogī, soka haraṣa bhaya prīti biyogī.**
**mānasa roga kachuka mai̇ gāe, hahi̇ saba kė̆ lakhi biralenha pāe.1.**

Thus every creature in this world is ailing and is further afflicted with grief and joy, fear, love and desolation. I have mentioned only a few diseases of the mind; although everyone is suffering from them, only some rare ones are able to detect them. (1)

**जाने ते छीजहिं कछु पापी। नास न पावहिं जन परितापी॥**
**बिषय कुपथ्य पाइ अंकुरे। मुनिहु हृदयँ का नर बापुरे॥ २॥**
**jāne te chījahi̇ kachu pāpī, nāsa na pāvahi̇ jana paritāpī.**
**biṣaya kupathya pāi aṁkure, munihu hṛdayȧ kā nara bāpure.2.**

These wretches, the plague of mankind, diminish to a certain extent on being detected, but are not completely destroyed. Fed by the unwholesome diet of sensuality they sprout even in the mind of sages, to say nothing of the poor human beings. (2)

**राम कृपाँ नासहिं सब रोगा। जौं एहि भाँति बनै संयोगा॥**
**सदगुर बैद बचन बिस्वासा। संजम यह न बिषय कै आसा॥ ३॥**
**rāma kṛpȧ nāsahi̇ saba rogā, jaů ehi bhȧti banai saṁyogā.**
**sadagura baida bacana bisvāsā, saṁjama yaha na biṣaya kai āsā.3.**

All these ailments can no doubt be eradicated if by Śrī Rāma's grace the following factors combine. There must be faith in the words of the physician in the form of a true preceptor; and the regimen is indifference to the pleasures of sense. (3)

रघुपति भगति सजीवन मूरी। अनूपान श्रद्धा मति पूरी॥
एहि बिधि भलेहिं सो रोग नसाहीं। नाहिं त जतन कोटि नहिं जाहीं॥ ४॥

**raghupati bhagati sajīvana mūrī, anūpāna śraddhā mati pūrī.**
**ehi bidhi bhalehiँ so roga nasāhīँ, nāhiँ ta jatana koṭi nahiँ jāhīँ.4.**

Devotion to Śrī Raghunātha is the life-giving herb (to be used as a recipe); while a devout mind serves as the additional tonic (like honey etc.) to be taken with the herb. By this process the ailments can certainly be cured; otherwise all our efforts will fail to get rid of them. (4)

जानिअ तब मन बिरुज गोसाँई। जब उर बल बिराग अधिकाई॥
सुमति छुधा बाढ़इ नित नई। बिषय आस दुर्बलता गई॥ ५॥

**jānia taba mana biruja gosā̃ī, jaba ura bala birāga adhikāī.**
**sumati chudhā bāRhai nita naī, biṣaya āsa durbalatā gaī.5.**

The mind should be accounted as cured, Reverend Sir, only when the heart gathers strength in the form of dispassion, appetite in the shape of good resolutions grows stronger and stronger everyday and weakness in the form of sensual desires goes. (5)

बिमल ग्यान जल जब सो नहाई। तब रह राम भगति उर छाई॥
सिव अज सुक सनकादिक नारद। जे मुनि ब्रह्म बिचार बिसारद॥ ६॥

**bimala gyāna jala jaba so nahāī, taba raha rāma bhagati ura chāī.**
**siva aja suka sanakādika nārada, je muni brahma bicāra bisārada.6.**

(Being thus rid of all diseases) when the soul bathes in the pure water of wisdom, the heart is saturated with Devotion to Śrī Rāma. Lord Śiva, Brahmā (the Unborn), Śukadeva, Sanaka and his three brothers, Nārada and other sages who are adept in the contemplation of Brahma, (6)

सब कर मत खगनायक एहा। करिअ राम पद पंकज नेहा॥
श्रुति पुरान सब ग्रंथ कहाहीं। रघुपति भगति बिना सुख नाहीं॥ ७॥

**saba kara mata khaganāyaka ehā, karia rāma pada paṁkaja nehā.**
**śruti purāna saba graṁtha kahāhīँ, raghupati bhagati binā sukha nāhīँ. 7.**

all are of the opinion, O Lord of the winged creatures, that one should cultivate devotion to the lotus-feet of Śrī Rāma. The Vedas and Purāṇas and all other scriptures declare that there can be no happiness without practising devotion to Śrī Raghunātha. (7)

कमठ पीठ जामहिं बरु बारा। बंध्यासुत बरु काहुहि मारा॥
फूलहिं नभ बरु बहुबिधि फूला। जीव न लह सुख हरि प्रतिकूला॥ ८॥

**kamaṭha pīṭha jāmahiँ baru bārā, baṁdhyāsuta baru kāhuhi mārā.**
**phūlahiँ nabha baru bahubidhi phūlā, jīva na laha sukha hari pratikūlā.8.**

It may be that hair may grow on the shell of a tortoise, or the progeny of a barren woman may slay someone or for flowers of all kinds may appear in the sky, but it is just impossible for a creature bearing hostility to Śrī Hari to be happy. (8)

तृषा जाइ बरु मृगजल पाना। बरु जामहिं सस सीस बिषाना॥
अंधकारु बरु रबिहि नसावै। राम बिमुख न जीव सुख पावै॥ ९॥

**tṛṣā jāi baru mṛgajala pānā, baru jāmahi̐ sasa sīsa biṣānā.**
**aṁdhakāru baru rabihi nasāvai, rāma bimukha na jīva sukha pāvai. 9.**

Sooner shall thirst be slaked by drinking 'water' of a mirage or horns sprout on a hare's head or darkness obliterate the sun than a creature who has turned his face against Śrī Rāma find happiness. (9)

हिम ते अनल प्रगट बरु होई। बिमुख राम सुख पाव न कोई॥ १०॥
**hima te anala pragaṭa baru hoī, bimukha rāma sukha pāva na koī.10.**

Sooner shall fire appear out of ice than an enemy of Śrī Rāma enjoy happiness. (10)

दो०—**बारि मथें घृत होइ बरु सिकता ते बरु तेल।**
**बिनु हरि भजन न भव तरिअ यह सिद्धांत अपेल॥ १२२ ( क )॥**

Do.: **bāri mathe̐ ghṛta hoi baru sikatā te baru tela,**
**binu hari bhajana na bhava taria yaha siddhāṁta apela.122(A).**

Sooner may butter be churned out of water or oil be extracted from sand than the ocean of worldly existence be crossed without adoring Śrī Hari: this is the definite principle which cannot be set aside. (122 A)

**मसकहि करइ बिरंचि प्रभु अजहि मसक ते हीन।**
**अस बिचारि तजि संसय रामहि भजहिं प्रबीन॥ १२२ ( ख )॥**

**masakahi karai biraṁci prabhu ajahi masaka te hīna,**
**asa bicāri taji saṁsaya rāmahi bhajahi̐ prabīna.122(B).**

The Lord can exalt a mosquito to the position of Brahmā (the Creator) and degrade Brahmā to a position lower than that of a mosquito. Realizing this, the wise discard all doubt and worship Śrī Rāma exclusively. (122 B)

श्लोक—**विनिश्चितं वदामि ते न अन्यथा वचांसि मे।**
**हरिं नरा भजन्ति येऽतिदुस्तरं तरन्ति ते॥ १२२ ( ग )॥**

Śloka.: **viniścitaṁ vadāmi te na anyathā vacāṁsi me,**
**hariṁ narā bhajanti ye'tidustaraṁ taranti te.122(C).**

I tell You the well-established principle and my words can never be untrue: men who worship Śrī Rāma are able to cross the most turbulent ocean of mundane existence. (122 C)

चौ०—कहेउँ नाथ हरि चरित अनूपा। ब्यास समास स्वमति अनुरूपा॥
श्रुति सिद्धांत इहइ उरगारी। राम भजिअ सब काज बिसारी॥ १॥

Cau.: **kaheu̐ nātha hari carita anūpā, byāsa samāsa svamati anurūpā.**
**śruti siddhāṁta ihai uragārī, rāma bhajia saba kāja bisārī.1.**

I have narrated, my lord, the incomparable story of Śrī Hari according to my own comprehension, somewhere briefly and somewhere in detail. The conclusion of the Vedas, O Garuḍa, enemy of serpents, is just this: relinquishing all other duties, Śrī Rāma alone should be adored. (1)

प्रभु रघुपति तजि सेइअ काही। मोहि से सठ पर ममता जाही॥
तुम्ह बिग्यानरूप नहिं मोहा। नाथ कीन्हि मो पर अति छोहा॥ २॥

**prabhu raghupati taji seia kāhī, mohi se saṭha para mamatā jāhī.**
**tumha bigyānarūpa nahi̐ mohā, nātha kīnhi mo para ati chohā.2.**

Who else is worth serving if you renounce the almighty, Śrī Raghunātha, who regards even a fool like me as His own? You are wisdom-incarnate and have no infatuation; on the other hand, you have done me a unique favour, my lord, (2)

पूँछिहु राम कथा अति पावनि। सुक सनकादि संभु मन भावनि॥
सत संगति दुर्लभ संसारा। निमिष दंड भरि एकउ बारा॥ ३॥

**pu̐chihu rāma kathā ati pāvani, suka sanakādi saṁbhu mana bhāvani.**
**sata saṁgati durlabha saṁsārā, nimiṣa daṁḍa bhari ekau bārā.3.**

in that you asked me to narrate the most sacred story of Śrī Rāma, which delights the mind of sages like Śuka, Sanaka and others, as well as Lord Śiva. The fellowship of saints is difficult to get in this world, be it for the twinkling of an eye or for a moment even for once. (3)

देखु गरुड़ निज हृदयँ बिचारी। मैं रघुबीर भजन अधिकारी॥
सकुनाधम सब भाँति अपावन। प्रभु मोहि कीन्ह बिदित जग पावन॥ ४॥

**dekhu garuRa nija hṛdayȧ bicārī, mai̐ raghubīra bhajana adhikārī.**
**sakunādhama saba bhȧ̃ti apāvana, prabhu mohi kīnha bidita jaga pāvana.4.**

Ponder in your heart, Garuḍa, and see for yourself whether I am capable in anyway to worship Śrī Rāma. The vilest of birds and impure in everyway, as I was, the Lord has made me known as a purifier of the world. (4)

दो०—आजु धन्य मैं धन्य अति जद्यपि सब बिधि हीन।
निज जन जानि राम मोहि संत समागम दीन॥ १२३ ( क )॥

Do.: **āju dhanya mai̐ dhanya ati jadyapi saba bidhi hīna,**
**nija jana jāni rāma mohi saṁta samāgama dīna.123(A).**

Though vile in everyway, I am blessed, most blessed today, in that Śrī Rāma has acknowledged me as one of His own servants and has, therefore, vouchsafed to me the fellowship of a saint like you. (123 A)

नाथ जथामति भाषेउँ राखेउँ नहिं कछु गोइ।
चरित सिंधु रघुनायक थाह कि पावइ कोइ॥ १२३ ( ख )॥

**nātha jathāmati bhāṣeu̐ rākheu̐ nahi̐ kachu goi,**
**carita siṁdhu raghunāyaka thāha ki pāvai koi.123(B).**

My lord, I have spoken to the best of my ability and have concealed nothing. But the story of Śrī Raghuvīra is vast as an ocean: can anyone find the limit of it? (123 B)

चौ०—सुमिरि राम के गुन गन नाना। पुनि पुनि हरष भुसुंडि सुजाना॥
महिमा निगम नेति करि गाई। अतुलित बल प्रताप प्रभुताई॥ १॥

Cau.: **sumiri rāma ke guna gana nānā, puni puni haraṣa bhusuṁḍi sujānā.**
**mahimā nigama neti kari gāī, atulita bala pratāpa prabhutāī.1.**

The sagacious Kākabhuśuṇḍi rejoiced again and again as he pondered over Śrī Rāma's manifold virtues. That I should enjoy the grace of Śrī Rāma, whose glory is

sung by the Vedas as "not that", "not that", whose might, majesty and glory are unparalleled, (1)

**सिव अज पूज्य चरन रघुराई। मो पर कृपा परम मृदुलाई॥**
**अस सुभाउ कहुँ सुनउँ न देखउँ। केहि खगेस रघुपति सम लेखउँ॥ २॥**
**siva aja pūjya carana raghurāī, mo para kṛpā parama mṛdulāī.**
**asa subhāu kahů sunaů na dekhaů, kehi khagesa raghupati sama lekhaů.2.**

and whose feet are worthy of adoration even to Lord Śiva and Brahmā (the Unborn, Creator)—reveals His supreme tenderness of heart. Nowhere have I heard of, much less seen, such a kind disposition: to whom shall I compare Śrī Raghunātha, O Garuḍa, chief of the birds? (2)

**साधक सिद्ध बिमुक्त उदासी। कबि कोबिद कृतग्य संन्यासी॥**
**जोगी सूर सुतापस ग्यानी। धर्म निरत पंडित बिग्यानी॥ ३॥**
**sādhaka siddha bimukta udāsī, kabi kobida kṛtagya saṁnyāsī.**
**jogī sūra sutāpasa gyānī, dharma nirata paṁḍita bigyānī.3.**

Strivers and perfect souls, the liberated and the unworldly-minded, the seers and learned men, those knowing the secrets of Karma (duty) and those who have renounced all action, Yogīs (mystics), and valiant heroes, great ascetics and wise men, pious souls and men of erudition and even men who have realized the Self, (3)

**तरहिं न बिनु सेएँ मम स्वामी। राम नमामि नमामि नमामी॥**
**सरन गएँ मो से अघ रासी। होहिं सुद्ध नमामि अबिनासी॥ ४॥**
**tarahiṁ na binu se'e mama svāmī, rāma namāmi namāmi namāmī.**
**sarana gaě mo se agha rāsī, hohiṁ suddha namāmi abināsī.4.**

none of these can cross the ocean of mundane existence without adoring my lord, Śrī Rāma, to whom I bow again and again and yet again. I bow once more to that imperishable Lord by approaching whom for shelter even sinful souls like me get purified. (4)

**दो०—जासु नाम भव भेषज हरन घोर त्रय सूल।**
**सो कृपाल मोहि तो पर सदा रहउ अनुकूल॥ १२४ (क)॥**

**Do.: jāsu nāma bhava bheṣaja harana ghora traya sūla,**
**so kṛpāla mohi to para sadā rahau anukūla.124(A).**

He whose name is an unfailing remedy for the disease of birth and death and alleviates the three kinds of terrible pain—may that gracious Lord remain ever propitious both to me and to you. (124 A)

**सुनि भुसुंडि के बचन सुभ देखि राम पद नेह।**
**बोलेउ प्रेम सहित गिरा गरुड़ बिगत संदेह॥ १२४ (ख)॥**

**suni bhusuṁḍi ke bacana subha dekhi rāma pada neha,**
**boleu prema sahita girā garuRa bigata saṁdeha.124(B).**

On hearing Bhuśuṇḍi's blessed discourse and perceiving his devotion to Śrī Rāma's feet, Garuḍa, who was now rid of all doubt, submitted in endearing terms: (124 B)

चौ०—मैं कृतकृत्य भयउँ तव बानी। सुनि रघुबीर भगति रस सानी॥
राम चरन नूतन रति भई। माया जनित बिपति सब गई॥ १॥

Cau.: **maĩ kṛtakṛtya bhayaū̐ tava bānī, suni raghubīra bhagati rasa sānī.**
**rāma carana nūtana rati bhaī, māyā janita bipati saba gaī.1.**

"I have attained the object of my life now that I have listened to your discourse, imbued with the nectar of Devotion to Śrī Rāma's feet. My love for Śrī Rāma's feet has been renewed and the delusion created by Māyā (the Lord's deluding potency) has all ended. (1)

मोह जलधि बोहित तुम्ह भए। मो कहँ नाथ बिबिध सुख दए॥
मो पहिं होइ न प्रति उपकारा। बंदउँ तव पद बारहिं बारा॥ २॥

**moha jaladhi bohita tumha bhae, mo kahā̐ nātha bibidha sukha dae.**
**mo pahĩ hoi na prati upakārā, baṁdaū̐ tava pada bārahĩ bārā.2.**

"You have been a vessel to me, drifting as I was in the ocean of infatuation and have gratified me in various ways, my lord. I am, however, incapable of repaying my obligation to you and simply adore your feet again and again. (2)

पूरन काम राम अनुरागी। तुम्ह सम तात न कोउ बड़भागी॥
संत बिटप सरिता गिरि धरनी। पर हित हेतु सबन्ह कै करनी॥ ३॥

**pūrana kāma rāma anurāgī, tumha sama tāta na kou baRabhāgī.**
**saṁta biṭapa saritā giri dharanī, para hita hetu sabanha kai karanī.3.**

"You are fully satiated and a lover of Śrī Rāma; no one is so blessed as you, venerable Sir. Saints, trees, rivers, mountains and the earth, all these operate for the good of others. (3)

संत हृदय नवनीत समाना। कहा कबिन्ह परि कहै न जाना॥
निज परिताप द्रवइ नवनीता। पर दुख द्रवहिं संत सुपुनीता॥ ४॥

**saṁta hṛdaya navanīta samānā, kahā kabinha pari kahai na jānā.**
**nija paritāpa dravai navanītā, para dukha dravahĩ saṁta supunītā.4.**

"The poets have declared the heart of a saint to be soft as butter; but they haven't said the true thing. For, while butter melts only when it gets heat to itself, the holy saints melt at the suffering of others. (4)

जीवन जन्म सुफल मम भयऊ। तव प्रसाद संसय सब गयऊ॥
जानेहु सदा मोहि निज किंकर। पुनि पुनि उमा कहइ बिहंगबर॥ ५॥

**jīvana janma suphala mama bhayaū, tava prasāda saṁsaya saba gayaū.**
**jānehu sadā mohi nija kiṁkara, puni puni umā kahai bihaṁgabara.5.**

"My life and birth into this world have both been rewarded and by your grace all my doubts have disappeared. Ever regard me as your own servant." Again and again did Garuḍa, the chief of the birds, speak thus, O Umā. (5)

दो०—**तासु चरन सिरु नाइ करि प्रेम सहित मतिधीर।**
**गयउ गरुड़ बैकुंठ तब हृदयँ राखि रघुबीर॥ १२५ (क)॥**

Do.: **tāsu carana siru nāi kari prema sahita matidhīra,**
**gayau garuRa baikuṁṭha taba hṛdayā̐ rākhi raghubīra.125(A).**

Lovingly bowing his head at Kākabhuśuṇḍi's feet, Garuḍa, who was so resolute of

mind, then flew to Vaikuṇṭha (the divine abode of Lord Viṣṇu), with an image of Śrī Raghuvīra installed in his heart. (125 A)

**गिरिजा संत समागम सम न लाभ कछु आन।**
**बिनु हरि कृपा न होइ सो गावहिं बेद पुरान॥ १२५ ( ख )॥**

**girijā saṁta samāgama sama na lābha kachu āna,**
**binu hari kṛpā na hoi so gāvahiँ beda purāna.125(B).**

Girijā, there is no gain so valuable as the fellowship of saints; the same, however, cannot be had without the grace of Śrī Hari; so declare the Vedas and Purāṇas. (125 B)

चौ०—कहेउँ परम पुनीत इतिहासा। सुनत श्रवन छूटहिं भव पासा॥
प्रनत कल्पतरु करुना पुंजा। उपजइ प्रीति राम पद कंजा॥ १॥

Cau.: **kaheu̐ parama punīta itihāsā, sunata śravana chūṭahiँ bhava pāsā.**
**pranata kalpataru karunā puṁjā, upajai prīti rāma pada kaṁjā.1.**

I have thus related the most sacred narrative, by hearing which one is freed from the bonds of worldly existence and comes to have devotion to the lotus-feet of the All-merciful Śrī Rāma, who is a wish-yielding tree to the suppliant. (1)

मन क्रम बचन जनित अघ जाई। सुनहिं जे कथा श्रवन मन लाई॥
तीर्थाटन साधन समुदाई। जोग बिराग ग्यान निपुनाई॥ २॥

**mana krama bacana janita agha jāī, sunahiँ je kathā śravana mana lāī.**
**tīrthāṭana sādhana samudāī, joga birāga gyāna nipunāī.2.**

Again, they who listen to this narrative attentively are absolved of sins committed with the mind, speech or body. Pilgrimages to sacred places and other means of self-purification, perfection in Yoga (mind-control), dispassion and wisdom, (2)

नाना कर्म धर्म ब्रत दाना। संजम दम जप तप मख नाना॥
भूत दया द्विज गुर सेवकाई। बिद्या बिनय बिबेक बड़ाई॥ ३॥

**nānā karma dharma brata dānā, saṁjama dama japa tapa makha nānā.**
**bhūta dayā dvija gura sevakāī, bidyā binaya bibeka baRāī.3.**

sacred rites and religious practices, vows and charitable acts of various kinds, self-denial and self-control, Japa (muttering of prayers) and austere penance, performing manifold sacrifices, compassion to all living beings, ministering to the Brāhmaṇas and one's preceptor, learning, modesty, right judgment and nobility of mind and character; (3)

जहँ लगि साधन बेद बखानी। सब कर फल हरि भगति भवानी॥
सो रघुनाथ भगति श्रुति गाई। राम कृपाँ काहूँ एक पाई॥ ४॥

**jahā̐ lagi sādhana beda bakhānī, saba kara phala hari bhagati bhavānī.**
**so raghunātha bhagati śruti gāī, rāma kṛpā̐ kāhū̐ eka pāī.4.**

in short, all the expedients extolled in the Vedas, Bhavānī, have but one reward, viz., Devotion to Śrī Hari. Such devotion to Śrī Raghunātha as has been glorified in the Vedas is achieved by some rare soul by the grace of Śrī Rāma Himself. (4)

दो०—**मुनि दुर्लभ हरि भगति नर पावहिं बिनहिं प्रयास।**
**जे यह कथा निरंतर सुनहिं मानि बिस्वास॥ १२६॥**

Do.: **muni durlabha hari bhagati nara pāvahiṁ binahiṁ prayāsa,**
**je yaha kathā niraṁtara sunahiṁ māni bisvāsa.126.**

Although such devotion to Śrī Hari is scarcely attainable even by the sages, it can be easily attained by men who constantly listen to this narrative with faith. (126)

चौ०—सोइ सर्बग्य गुनी सोइ ग्याता। सोइ महि मंडित पंडित दाता॥
धर्म परायन सोइ कुल त्राता। राम चरन जा कर मन राता॥ १॥

Cau.: **soi sarbagya gunī soi gyātā, soi mahi maṁḍita paṁḍita dātā.**
**dharma parāyana soi kula trātā, rāma carana jā kara mana rātā.1.**

He alone is omniscient and accomplished, he alone is wise, he alone is an ornament of the globe, learned and munificent, he alone is pious and he the saviour of his race, whose mind is devoted to the feet of Śrī Rāma. (1)

नीति निपुन सोइ परम सयाना। श्रुति सिद्धांत नीक तेहिं जाना॥
सोइ कबि कोबिद सोइ रनधीरा। जो छल छाड़ि भजइ रघुबीरा॥ २॥

**nīti nipuna soi parama sayānā, śruti siddhāṁta nīka tehiṁ jānā.**
**soi kabi kobida soi ranadhīrā, jo chala chāRi bhajai raghubīrā.2.**

He alone is perfect in correct behaviour and most sagacious, he alone has thoroughly grasped the conclusion of the Vedas, and he alone is a seer, a man of erudition, and staunch in battle, who adores Śrī Raghunātha in a guileless spirit. (2)

धन्य देस सो जहँ सुरसरी। धन्य नारि पतिब्रत अनुसरी॥
धन्य सो भूपु नीति जो करई। धन्य सो द्विज निज धर्म न टरई॥ ३॥

**dhanya desa so jahaँ surasarī, dhanya nāri patibrata anusarī.**
**dhanya so bhūpu nīti jo karaī, dhanya so dvija nija dharma na ṭaraī.3.**

Blessed is the land where flows the celestial stream, the Gaṅgā; blessed the wife who observes a vow of fidelity to her husband. Blessed is the monarch who administers justice; blessed the Brāhmaṇa who swerves not from his duty; (3)

सो धन धन्य प्रथम गति जाकी। धन्य पुन्य रत मति सोइ पाकी॥
धन्य घरी सोइ जब सतसंगा। धन्य जन्म द्विज भगति अभंगा॥ ४॥

**so dhana dhanya prathama gati jākī, dhanya punya rata mati soi pākī.**
**dhanya gharī soi jaba satasaṁgā, dhanya janma dvija bhagati abhaṁgā.4.**

Blessed is the wealth which is used for the best purpose*; blessed is the intellect and ripe too, which is devoted to pious acts. Blessed is the time which is spent in communion with saints; blessed is the birth in which one practises unceasing devotion to the Brāhmaṇas. (4)

दो०—सो कुल धन्य उमा सुनु जगत पूज्य सुपुनीत।
श्रीरघुबीर परायन जेहिं नर उपज बिनीत॥ १२७॥

Do.: **so kula dhanya umā sunu jagata pūjya supunīta,**
**śrīraghubīra parāyana jehiṁ nara upaja binīta.127.**

* Wealth invariably meets one of the following three fates: it is either devoted to some charitable purpose, squandered away on luxury and enjoyment or lost. Evidently the first of these is the best use of it. The wealth of the miser who neither devotees it to the service of the needy, nor spends it on his own comforts meets with the third, which is the worst fate.

Listen, Umā, blessed is the family, worthy of adoration for the whole world and most hallowed too, in which is born a humble devotee of the illustrious Śrī Raghuvīra. (127)

चौ०—मति अनुरूप कथा मैं भाषी। जद्यपि प्रथम गुप्त करि राखी॥
तव मन प्रीति देखि अधिकाई। तब मैं रघुपति कथा सुनाई॥ १॥

Cau.: **mati anurūpa kathā mai̐ bhāṣī, jadyapi prathama gupta kari rākhī.**
**tava mana prīti dekhi adhikāī, taba mai̐ raghupati kathā sunāī.1.**

I have told you this narrative according to my own understanding, although at first I had kept it to Myself. I saw excessive fondness for the same in your heart and then I narrated to you the story of Śrī Raghunātha. (1)

यह न कहिअ सठही हठसीलहि। जो मन लाइ न सुन हरि लीलहि॥
कहिअ न लोभिहि क्रोधिहि कामिहि। जो न भजइ सचराचर स्वामिहि॥ २॥

**yaha na kahia saṭhahī haṭhasīlahi, jo mana lāi na suna hari līlahi.**
**kahia na lobhihi krodhihi kāmihi, jo na bhajai sacarācara svāmihi.2.**

This narrative, however, should not be related to a perverse knave, who does not listen attentively to the glories of Śrī Hari; nor should it be recited to a greedy, irascible or lustful man who worships not Śrī Rāma, the Lord of all animate and inanimate creation. (2)

द्विज द्रोहिहि न सुनाइअ कबहूँ। सुरपति सरिस होइ नृप जबहूँ॥
राम कथा के तेइ अधिकारी। जिन्ह कें सत संगति अति प्यारी॥ ३॥

**dvija drohihi na sunāia kabahū̐, surapati sarisa hoi nṛpa jabahū̐.**
**rāma kathā ke tei adhikārī, jinha kẽ sata saṁgati ati pyārī.3.**

It should never be related to a Brāhmaṇa-hater, be he a monarch as great as Indra (the lord of the celestials). They alone are qualified to hear Śrī Rāma's narrative who are extremely fond of communion with holy men. (3)

गुर पद प्रीति नीति रत जेई। द्विज सेवक अधिकारी तेई॥
ता कहँ यह बिसेष सुखदाई। जाहि प्रानप्रिय श्रीरघुराई॥ ४॥

**gura pada prīti nīti rata jeī, dvija sevaka adhikārī teī.**
**tā kahå̐ yaha biseṣa sukhadāī, jāhi prānapriya śrīraghurāī.4.**

They alone are fit to hear it who are devoted to the feet of their preceptor, and are lovers of propriety and votaries of the Brāhmaṇas. The story affords special delight to them who hold the graceful Śrī Raghunātha dear as life. (4)

दो०—राम चरन रति जो चह अथवा पद निर्बान।
भाव सहित सो यह कथा करउ श्रवन पुट पान॥ १२८॥

Do.: **rāma carana rati jo caha athavā pada nirbāna,**
**bhāva sahita so yaha kathā karau śravana puṭa pāna.128.**

He who seeks devotion to the feet of Śrī Rāma or to enjoy the state of eternal bliss should fondly drink in this nectar-like story with the cups of his ears. (128)

चौ०—राम कथा गिरिजा मैं बरनी। कलि मल समनि मनोमल हरनी॥
संसृति रोग सजीवन मूरी। राम कथा गावहिं श्रुति सूरी॥ १॥

Cau.: **rāma kathā girijā maiṁ baranī, kali mala samani manomala haranī.**
**saṁsṛti roga sajīvana mūrī, rāma kathā gāvahiṁ śruti sūrī.1.**

I have narrated, Girijā, the story of Śrī Rāma, which wipes out the sins of the Kali age and removes the impurities of the mind. The narrative of Śrī Rāma, as is declared by the Vedas and the seers, is a life-giving herb to cure the malady of birth and death. (1)

एहि महँ रुचिर सप्त सोपाना। रघुपति भगति केर पंथाना॥
अति हरि कृपा जाहि पर होई। पाउँ देइ एहिं मारग सोई॥ २॥

**ehi mahaँ rucira sapta sopānā, raghupati bhagati kera paṁthānā.**
**ati hari kṛpā jāhi para hoī, pāuँ dei ehiṁ māraga soī.2.**

It has seven beautiful stairs, which are so many paths, as it were, leading to the goal of 'Devotion to Śrī Raghunātha'. He alone who enjoys the utmost grace of Śrī Hari can set his foot on this path (the path of Devotion). (2)

मन कामना सिद्धि नर पावा। जे यह कथा कपट तजि गावा॥
कहहिं सुनहिं अनुमोदन करहीं। ते गोपद इव भवनिधि तरहीं॥ ३॥

**mana kāmanā siddhi nara pāvā, je yaha kathā kapaṭa taji gāvā.**
**kahahiṁ sunahiṁ anumodana karahīँ, te gopada iva bhavanidhi tarahīँ.3.**

Men who sing this story in a guileless spirit attain the object of their heart's desire. Nay, they who repeat or listen to it or even acclaim its recitation cross the ocean of mundane existence as they would the impress of a cow's hoof. (3)

सुनि सब कथा हृदय अति भाई। गिरिजा बोली गिरा सुहाई॥
नाथ कृपाँ मम गत संदेहा। राम चरन उपजेउ नव नेहा॥ ४॥

**suni saba kathā hṛdaya ati bhāī, girijā bolī girā suhāī.**
**nātha kṛpāँ mama gata saṁdehā, rāma carana upajeu nava nehā.4.**

Pārvatī was highly delighted at heart to hear the whole narrative and spoke in pleasing tones: "By the grace of my lord (Yourself) my doubts have all been resolved and my devotion to Śrī Rāma's feet has been renewed afresh. (4)

दो०—**मैं कृतकृत्य भइउँ अब तव प्रसाद बिस्वेस।**
**उपजी राम भगति दृढ़ बीते सकल कलेस॥ १२९॥**

Do.: **maiṁ kṛtakṛtya bhaiuँ aba tava prasāda bisvesa,**
**upajī rāma bhagati dṛRha bīte sakala kalesa.129.**

"By your blessing, O Lord of the universe, I have now attained the fulfilment of my life. Unswerving devotion to Śrī Rāma has surged in my heart and all my afflictions have ended." (129)

चौ०—यह सुभ संभु उमा संबादा। सुख संपादन समन बिषादा॥
भव भंजन गंजन संदेहा। जन रंजन सज्जन प्रिय एहा॥ १॥

Cau.: **yaha subha saṁbhu umā saṁbādā, sukha saṁpādana samana biṣādā.**
**bhava bhaṁjana gaṁjana saṁdehā, jana raṁjana sajjana priya ehā.1.**

This blessed dialogue between Lord Śambhu and Goddess Umā begets joy and lifts the gloom of depression. It puts an end to transmigration, dispels doubt, delights the devotees and is dear to the saints. (1)

राम उपासक जे जग माहीं। एहि सम प्रिय तिन्ह कें कछु नाहीं॥
रघुपति कृपाँ जथामति गावा। मैं यह पावन चरित सुहावा॥ २॥

**rāma upāsaka je jaga māhī̐, ehi sama priya tinha kẽ kachu nāhī̐.**
**raghupati kṛpā̐ jathāmati gāvā, maĩ yaha pāvana carita suhāvā.2.**

To the worshippers of Śrī Rāma, nothing is so dear as this narrative of Śrī Rāma. By the grace of Śrī Raghunātha Himself I have sung this sacred and charming story to the best of my ability. (2)

एहिं कलिकाल न साधन दूजा। जोग जग्य जप तप ब्रत पूजा॥
रामहि सुमिरिअ गाइअ रामहि। संतत सुनिअ राम गुन ग्रामहि॥ ३॥

**ehĩ kalikāla na sādhana dūjā, joga jagya japa tapa brata pūjā.**
**rāmahi sumiria gāia rāmahi, saṁtata sunia rāma guna grāmahi.3.**

In this age of Kali no other discipline is of any avail—neither Yoga (mind-control) nor sacrifices, nor Japa (muttering of prayers), nor austere penance, nor any sacred vows, nor ritual: Rāma alone should be remembered, Rāma alone should be glorified: and it is the conglomeration of Śrī Rāma's virtues alone that should be given ear to. (3)

जासु पतित पावन बड़ बाना। गावहिं कबि श्रुति संत पुराना॥
ताहि भजहि मन तजि कुटिलाई। राम भजें गति केहिं नहिं पाई॥ ४॥

**jāsu patita pāvana baRa bānā, gāvahĩ kabi śruti saṁta purānā.**
**tāhi bhajahi mana taji kuṭilāī, rāma bhajẽ gati kehĩ nahĩ pāī.4.**

Forswearing perversity, O my mind, adore Him whose great vow is to sanctify the fallen, as is declared by seers and saints, the Vedas and Purāṇas: who has not secured redemption by worshipping Śrī Rāma? (4)

छं०—**पाई न केहिं गति पतित पावन राम भजि सुनु सठ मना।**
**गनिका अजामिल ब्याध गीध गजादि खल तारे घना॥**
**आभीर जमन किरात खस स्वपचादि अति अघरूप जे।**
**कहि नाम बारक तेपि पावन होहिं राम नमामि ते॥ १॥**

Chaṁ.:**pāī na kehĩ gati patita pāvana rāma bhaji sunu saṭha manā,**
**ganikā ajāmila byādha gīdha gajādi khala tāre ghanā.**
**ābhīra jamana kirāta khasa svapacādi ati agharūpa je,**
**kahi nāma bāraka tepi pāvana hohĩ rāma namāmi te.1.**

Listen, O my stupid mind: who has not achieved salvation by adoring Śrī Rāma, the purifier of the fallen? The harlot (Piṅgala), Ajāmila, the hunter (Vālmīki), the vulture (Jaṭāyu), the elephant and many other wretches have been delivered by Him. Even Abhiras (a hilly tribe inhabiting the south-west coast in the ancient times), Yavanas, Kirātas (Bhīlas), Khasas (another hill-tribe found in Assam), Caṇḍālas (the pariah) and others, the very embodiments of grievous sin, are hallowed by merely uttering Your name even once, I adore You, O Śrī Rāma. (1)

**रघुबंस भूषन चरित यह नर कहहिं सुनहिं जे गावहीं।**
**कलि मल मनोमल धोइ बिनु श्रम राम धाम सिधावहीं॥**

सत पंच चौपाईं मनोहर जानि जो नर उर धरै।
दारुन अबिद्या पंच जनित बिकार श्री रघुबर हरै॥ २॥

**raghubaṁsa bhūṣana carita yaha nara kahahi̐ sunahi̐ je gāvahi̐,**
**kali mala manomala dhoi binu śrama rāma dhāma sidhāvahi̐.**
**sata paṁca caupāi̐ manohara jāni jo nara ura dharai,**
**dāruna abidyā paṁca janita bikāra śrī raghubara harai.2.**

Men who repeat to others, listen to (when repeated by others) or chant alone this narrative of Śrī Rāma thereby wipe out the sins that are incident to the Kali age as well as the impurities of their mind, and ascend to the Abode of Śrī Rāma without any difficulty. Nay, Śrī Raghunātha cures the perversities, caused by the fivefold* ignorance, of those men who treasure up in their heart even a few Caupāīs (small four-footed verses) of this narrative that may appeal to them as most charming. (2)

सुंदर सुजान कृपा निधान अनाथ पर कर प्रीति जो।
सो एक राम अकाम हित निर्बानप्रद सम आन को॥
जाकी कृपा लवलेस ते मतिमंद तुलसीदासहूँ।
पायो परम बिश्रामु राम समान प्रभु नाहीं कहूँ॥ ३॥

**suṁdara sujāna kṛpā nidhāna anātha para kara prīti jo,**
**so eka rāma akāma hita nirbānaprada sama āna ko.**
**jākī kṛpā lavalesa te matimaṁda tulasīdāsahū̐,**
**pāyo parama biśrāmu rāma samāna prabhu nāhi̐ kahū̐.3.**

If there is anyone who is all-graceful, all-wise and all-merciful and who is fond of the forlorn, it is Rāma and Śrī Rāma alone; who else can compare with Him as a selfless friend and a bestower of eternal bliss? Nowhere can we find a lord like Śrī Rāma, by an iota of whose grace even the dull-witted Tulasīdāsa has found supreme peace. (3)

दो०— मो सम दीन न दीन हित तुम्ह समान रघुबीर।
अस बिचारि रघुबंस मनि हरहु बिषम भव भीर॥ १३० (क)॥

**Do.: mo sama dīna na dīna hita tumha samāna raghubīra,**
**asa bicāri raghubaṁsa mani harahu biṣama bhava bhīra.130(A).**

There is no one so miserable as I, nor such a friend of the miserable as You, O Raghuvīra! Realizing this, O Śrī Rāma, take away my fear of transmigration, which is so terrible. (130 A)

कामिहि नारि पिआरि जिमि लोभिहि प्रिय जिमि दाम।
तिमि रघुनाथ निरंतर प्रिय लागहु मोहि राम॥ १३० (ख)॥

**kāmihi nāri piāri jimi lobhihi priya jimi dāma,**
**timi raghunātha niraṁtara priya lāgahu mohi rāma.130(B).**

* The fivefold ignorance has been characterized as mistaking (1) the unreal for real, (2) the ephemeral for the eternal, (3) the painful as pleasurable, (4) the impure for pure and (5) that which is worth discarding for something worth acquiring.

May You be ever so loving to me, O Śrī Rāma, as woman is dear to a lustful man, and as lucre is dear to the greedy, O Śrī Raghunātha. (130 B)

श्लोक—**यत्पूर्वं प्रभुणा कृतं सुकविना श्रीशम्भुना दुर्गमं**
**श्रीमद्रामपदाब्जभक्तिमनिशं प्राप्त्यै तु रामायणम्।**
**मत्वा तद्रघुनाथनामनिरतं स्वान्तस्तमःशान्तये**
**भाषाबद्धमिदं चकार तुलसीदासस्तथा मानसम्॥ १॥**

Śloka: **yatpūrvaṁ prabhuṇā kṛtaṁ sukavinā śrīśambhunā durgamaṁ**
**śrīmadrāmapadābjabhaktimaniśaṁ prāptyai tu rāmāyaṇam,**
**matvā tadraghunāthanāmaniratam svāntastamaḥśāntaye**
**bhāṣābaddhamidaṁ cakāra tulasīdāsastathā mānasam.1.**

The same mysterious "Mānasa-Rāmāyaṇa" (the story of Śrī Rāma figuratively spoken of as a Mānasa lake) which was composed of yore by the blessed Lord Śaṅkara, the best of all poets, with the object of inculcating unceasing devotion to the lotus-feet of Śrī Rāma, has been likewise rendered into the dialect of the common people by Tulasīdāsa for lifting the gloom of his heart, cognizing the fact that it is devoted to the Name of Śrī Raghunātha. (1)

**पुण्यं पापहरं सदा शिवकरं विज्ञानभक्तिप्रदं**
**मायामोहमलापहं सुविमलं प्रेमाम्बुपूरं शुभम्।**
**श्रीमद्रामचरित्रमानसमिदं भक्त्यावगाहन्ति ये**
**ते संसारपतङ्गघोरकिरणैर्दह्यन्ति नो मानवाः॥ २॥**

**puṇyaṁ pāpaharaṁ sadā śivakaraṁ vigyānabhaktipradaṁ**
**māyāmohamalāpahaṁ suvimalaṁ premāmbupūraṁ śubham,**
**śrīmadrāmacaritramānasamidaṁ bhaktyāvagāhanti ye**
**te saṁsārapataṅgaghorakiraṇairdahyanti no mānavāḥ.2.**

This glorious, holy, purifying, blessed and most limpid Mānasa lake of Śrī Rāma's exploits ever begets happiness; nay, it bestows both wisdom and Devotion, wipes out delusion, infatuation and impurity and is brimful with the pure water of love, which is so very propitious. Men who devoutly take a plunge into it are never scorched by the burning rays of the sun of worldly illusion. (2)

[PAUSE 30 FOR A THIRTY-DAY RECITATION]
[PAUSE 9 FOR A NINE-DAY RECITATION]

**इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने सप्तमः सोपानः समाप्तः।**

**iti śrīmadrāmacaritamānase sakalakalikaluṣavidhvaṁsane saptamaḥ sopānaḥ samāptaḥ.**

*Thus ends the seventh descent into the Mānasa lake of Śrī Rāma's exploits that eradicate all the impurities of the Kali age.*



## Śrī Rāmāyaṇajī kī Āratī

आरति श्रीरामायनजी की । कीरति कलित ललित सिय पी की ॥
गावत ब्रह्मादिक मुनि नारद । बालमीक बिग्यान बिसारद ॥
सुक सनकादि सेष अरु सारद । बरनि पवनसुत कीरति नीकी ॥
गावत बेद पुरान अष्टदस । छओ सास्त्र सब ग्रंथन को रस ॥
मुनि जन धन संतन को सरबस । सार अंस संमत सबही की ॥
गावत संतत संभु भवानी । अरु घटसंभव मुनि बिग्यानी ॥
ब्यास आदि कबिबर्ज बखानी । कागभुसुंडि गरुड के ही की ॥
कलिमल हरनि बिषय रस फीकी । सुभग सिंगार मुक्ति जुबती की ॥
दलन रोग भव मूरि अमी की । तात मात सब बिधि तुलसी की ॥

ārati śrīrāmāyanajī kī, kīrati kalita lalita siya pī kī.
gāvata brahmādika muni nārada, bālamīka bigyāna bisārada.
suka sanakādi seṣa aru sārada, barani pavanasuta kīrati nīkī.
gāvata beda purāna aṣṭadasa, chao sāstra saba graṁthana ko rasa.
muni jana dhana saṁtana ko sarabasa, sāra aṁsa saṁmata sabahī kī.
gāvata saṁtata saṁbhu bhavānī, aru ghaṭasaṁbhava muni bigyānī.
byāsa ādi kabibarja bakhānī, kāgabhusuṁḍi garuḍa ke hī kī.
kalimala harani biṣaya rasa phīkī, subhaga siṁgāra mukti jubatī kī.
dalana roga bhava mūri amī kī, tāta māta saba bidhi tulasī kī.

## Śrī Rāmāyaṇa Āratī* (Prayer)

*(Rendered into English verse by Mādhava Śaraṇa M.A., L.L.B.)*

Soft lights we wave, soft lights display, Before the Lord of Sītā's lay.
The Rāmāyaṇa, so sweet and dear, So beautiful, without a peer.

Which gods like Brahmā, Nārada sing. The ant-hill sage, soul-seers' king,
Śuka, Śārada, Śeṣa, boy sages four, The wind-god's son recount this lore,
With great delight and voices gay.

The holy books their music mix, To sing this gist of Śāstras six,
Of all good works, of all good thought; The wealth of sages, yet what not,
Of all the saints?—their mainstay.

Umā and Śaṅkara e'er intone, As well the wise Agastya pot-grown.
The crow's, Garuḍa's it heart indwells. The poets great like Vyāsa and else,
In ecstasies this song relay.

Shuns sensuous joy, sins' dissolvent, The dame of Mukti's ornament;
Ambrosial herb rebirth to cure, And parents both, 'tis only sure;
For Tulasīdāsa in everyway.

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* A hymn of adoration addressed to Śrī Rāmāyaṇa at the time of performing Āratī (waving lights) while worshipping the same.